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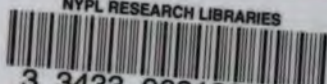
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1. The first part of the document is a list of names and addresses of the members of the committee.

**LEAN'S COLLECTANEA.**

**VOL. II. PART II.**



# Lean's Collectanea

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COLLECTIONS

BY

VINCENT STUCKEY LEAN

OF

**Proverbs (English & Foreign), Folk Lore, and Superstitions,  
also Compilations towards Dictionaries of Proverbial  
Phrases and Words, old and disused.**

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Vol. II. Part II.

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BRISTOL

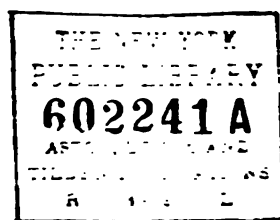
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*Folk Lore, Superstitions, Omens  
and Popular Customs (continued).*



## FOLK LORE, SUPERSTITIONS, OMENS AND POPULAR CUSTOMS.

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### VULGAR SPECIFICS.

A new white pocket-handkerchief thrown on the coffin in the grave of a suicide.—(Devon) *N.*, V. i.

Morier mentions a general superstition which he found also in Persia, that to relieve disease or accident the patient has only to deposit a rag on certain bushes, and from the same spot to take another which has been previously left from the same motives by a former sufferer.—*First Journey through Persia* (1812), p. 230; and see his *Second Journey* (1818), p. 239.

When the beasts are sick they sprinkle them with a water made up by them, wherewith likewise they sprinkle their boats when they succeed and prosper not in fishing.—Brand, *Orkneys*, p. 62.

Spell is old English for word: so Gospel is God's word.—*Äy*.

The following, written on paper and hung about the neck, acts as a charm:—

Abracadabra  
Abracadabr  
Abracadab  
Abracada  
Abracad  
Abraca  
Abrac  
Abra  
Abr  
Ab  
A

[*Abra*, which is here twice repeated, is composed of the first letters of the Hebrew words signifying Father, Son, and Holy Spirit; viz., *Ab Ben, Ruach, Acadosch*.—T. A. G. Balfour, *Typ. Charac. Nat.*, 118. 1860.—*Ed.*]

Dr. Bathurst says this spell is corrupt Hebrew, *dabar* = verbum, *abraca* = benedicat.

See under *Hydrophobia*.

VULGAR SPECIFICS. LEAN'S COLLECTANEA.

In Flanders the patient imprisons it\* between two walnut shells and wears it round his neck.—Hunt.

\* Spider.—Chambers, *Book of Days*, i. 732.

In Ireland he swallows it alive, and in the Fens takes it in a bread pill.—N.

In Egypt the finger of a Christian or Jew cut off a corpse and dried is suspended from the neck.—Lane, *Modern Egyptians*.

Traditur in torminibus anate appositâ ventri transire morbum anatemque emori.—Pliny, *Nat. Hist.*, xxx. 20.

In Germany a plaister from a sore may be left at a crossway to transfer the disease to a passer-by. I am told on medical authority that the bunches of flowers which children offer to travellers in Southern Europe are sometimes intended for the ungracious purpose of sending some disease away from their houses.—Tylor, *Prim. Cult.*, ii. 137.

Iron nails, which have been used in sealing up a coffin, are considered quite efficacious in keeping away evil influences. They are carried in the pocket or braided into the cue. Sometimes such a nail is beat out into a long rod or wire, and incased in silver. A large ring is then made of it to be worn on the ankles or the wrists of a boy until he is sixteen years old. Such a ring is often prepared for the use of a boy if he is an only son. Daughters wear such wristlets or anklets only a few years, or for even a shorter time.—Doolittle, *Social Life of the Chinese*, ii. 309.

Elworthy (*West Somerset Word-Book*) says that the knuckle-bone of a sheep is still worn in a little bag tied round the neck as a charm. If by chance it touches the ground its virtue is lost.

Jet rings are also supposed to exercise a charm, and in our own day have we not had the galvanic ring as a specific cure?

ABORTION.

Gold dust is taken internally when to prevent offspring is desirable. Shot is swallowed with the same intention, and also scrapings from a rhinoceros's horn.—Leared, *Morocco and the Moors*, p. 281.

ACHES.

For I do sweat already, and I'll sweat more;  
'Tis good, they say, to cure aches.

Webster, *Cure for a Cuckold*, v. 1.

Laying under your pillow for nine nights a crooked sixpence that has belonged to three young men of the name of John.—Mrs. Hannah More, *Tawny Rachel*.

AGNAILS.

A corne in the toe of the foot—an agnaile.—*Nomenclator*, 1585; Palsgrave.

*Hart.* My hornes which aye renew, as many medecines make  
 As there be Troches on their Toppes, and all Man for  
 thy sake.  
 As first, they heal the head from turning of the brain;  
 A dram thereof in powder drunk doth quickly ease the  
 pain.  
 They skyn a kybed heel, they fret an anguayle off;  
 So thus I skip from top to toe, yet neither scorn nor scoff.  
 They comfort fever's faint and lingering long disease:  
 Distill'd when they be tender buds, they sundry griefs  
 appease.  
 They master and correct both humours hot and cold,  
 Which strive to conquer blood, and breed diseases  
 manifold.  
 They bring down women's terms, and stop them, too,  
 for need;  
 They keep the mean 'tween both extremes, and serve  
 both turns indeed.  
 They clear the dimmie sight, they kill both webbe and  
 pinne,  
 They soon restore the milt or spleen which purifies within.  
 They ease an aching tooth, they break the rumbling  
 wind,  
 Which gripes the womb with colic's pangs, such is their  
 noble kind.  
 They quench the scalding fire, which scorched with his  
 heat,  
 And skin the scalt full clean again, and heal it trim and  
 neat.  
 They poison do expel from Kaiser, King, or Queen,  
 When it by chance or deep deceit is swallow'd up unseen.  
 Geo. Gascoigne, *The Noble Art of Venerie*, 1575,  
 Hazl. Ed., ii. 313.

## AGUS.

The chips of gallows and places of execution.\* Halter used in  
 hanging.—Bro.

\* A gibbet.—*Gent. Mag.*, 1796, p. 636.

The branch of a maiden ash fresh cut from the tree.—  
 (Worcestershire) Lees.

A handful of groundsel worn on the bare breast.—*N.*, V. iii. 386.

Water from the church font.—*Ib.*, v. 505.

Milfoil or yarrow worn in a bag at pit of stomach.—Pet.

Hair from the cross on a donkey's back worn secretly in a bag  
 next the skin.—N.

Peg a lock of you hair into an oak-tree, and so wrench it out.—N.

Pin a lock of your hair to the bark of the aspen tree.—Hunt.

Take as much of the snuff of a candle as will cover a sixpence,  
 and make it into an electuary with honey. Ginger may be  
 used instead of the snuff.—N. Or take it in a small glass  
 of gin.—Draxe, *Bibliotheca*.

WILSON SPECIES LEADS COLLECTIONS

Shoot up a large spider in a net, and as it anguishes and dies, so will the ague.—N.

Shoot up a live spider in summer and eat it.—*Serv. Hardwicke, Sussex Gossip*, iii. 45.

A spider covered with dough, and eaten as a pill.—N.

I took early in the morning a good dose of silver and hung three spiders about my neck, and they drove my ague away. See *grains*.—*Ellis Robinson, Journ.*, April 22, 1861.

You may cure it in your neighbour by burning under his forehead a bag containing the purrings of a dead man's nails and some of the hairs of his head. He will suffer till the bag is removed.—*Henderson*.

A ring of tar or pitch made round the body.—*N. v. l. Dyer*, p. 21. A worm that is to be found in the tar.

Go at sunrise with empty stomach and pockets into a field, and having found an ant-hole, plunge into it your own carving knife, and stir it round as many times as you have had ague-days; then, going out to your stomach with your face towards the sun, breathe the same number of times into the hole, and then go to your breakfast without breaking silence.—*Librarian Hardwicke, Sussex Gossip*, iii. 55.

A male mole reduced to powder after being skinned and dried. As much of it as will lie on a shining plate in gin for nine days running; then crush nine, and afterwards take for nine.—*Essex, Journ.*, iii. 110.

Pitch Pills.—*Essex, Journ.*, ix. 45.

Tie with some worsted an onion round the neck.—*Kent, Ib.*

Eat fasting seven sage-leaves seven mornings running.—(*W. Sussex, F. L. R.*, i.)

Est il vray que la fièvre quarte s'en va par expect ou yvrongnerie, et qu'elle ne fait jamais sonner campane: et qu'un homme en est plus sain toute la reste de sa vie.—*Jo.*, II.; *Prop. Méd.*, 104.

Cf. An ague in the spring  
is physic for the king.

Contre la fièvre quarte. Qu'un frere mendiant la vous demande pour l'amour de Dieu: vous la perdrez et il la prendra.—*Jo.*; *Er. Prop.*, ii. 173.

Go to a grafter of trees and tell him your complaint. You must not give him any money, or there will be no cure. You go home, and in your absence the grafter cuts the first branch of a maiden ash, and the cure takes place instantly on cutting the branch from the tree.—*Noake, Wor. N. and Q.*, 175.

Tench are "good plasters but bad nourishment, for, being laied on the soles of the feet, they often draw away the ague."—*Dr. Caius, Hist. of Animals*, p. 229; *Buttes, Dyer's Dry Dinner, M.* 4 l. 1599.

I remember that Dr. Caius (whose learning I reverence) was wont to call Tenches good plaisters, but bad nourishers. For, indeed, being outwardly laid to the soles of one's feet, they oftentimes draw away the ague; but inwardly they engender palsies, &c.—Muffett, *Health's Imp.*, 189. 1655.

Being in the country in the vacation time, not many years since, at Lindley, in Leicestershire, my father's house, I first observed this amulet of a spider in a nutshell, lapped in silk, &c., so applied for an ague by my mother.—Burton, *Anat. of Mel.*, II. v. 1, 6.

Portez une araigne vive dans un noix, pendue au col.—Jo., *Er. Pop.*, ii. 173.

Bring him but a table of lead with crosses (and Adonai or Elohim written in it) he thinks it will heal the ague.—Lodge, *Wit's Miserie*, p. 12.

In Hampshire the patient makes three crosses with white chalk on the back of the kitchen chimney—a large one in the middle and a smaller one on each side: as the smoke from the fire obliterates them, so will the ague disappear. This ought to be done just as the fit is coming on.—*Athenæum*, Aug. 11, 1849.

This charm for the ague is customary to be said up the chimney on St. Agnes Eve by the eldest female in the family:—

“Tremble and go!  
First day shiver and burn,  
Tremble and quake;  
Second day shiver and learn,  
Tremble and die;  
Third day never return.”

Hone, *Every Day Book*, ii. 1560.

#### APOPLEXY.

A bone in the head of a carp is said to be good for apoplexy or the falling sickness.—Schoderus, *Zoology*, translated by Bateson, London. 1659.

#### ASTHMA.

All-flower water (*urina vaccae*).—*N.*, V. vi. Quoting *Gent. Mag.*, xxi. 295.

#### BILIOUSNESS.

*Marian.* Fall to your cheesecakes, curds, and clawted cream,  
Your fool, your flaunes, and [swill] of ale a stream  
To wash it from your livers.

B. Jonson, *Sad Shepherd*, I. vii.

#### BITE OF AN ADDER.

Kill the adder and apply some of its fat to the wound.

Fry him and strike the place.—*Trans. Devonshire Association*, x. 102.

An ointment made from its liver.—Noake, p. 171.



VULGAR SPECIFICS. LEAN'S COLLECTANEA.

Burnes, on entering the plains of Tartary to the Northward of Cabool, says: \* "One of our servants was stung by a scorpion, and as there is a popular belief that the pain ceases if the reptile be killed, it was put to death accordingly." In Java the people believe that the topical application of the same animal which gave the wound will heal it.—Barrow, *Cochin China* (1806), 199.

\* *Travels into Bakhara*, i. 204.

Cf. Take a hair of the dog that has bitten you; and the superstition regarding hydrophobia, *post*.

'Tis true, a scorpion's oil is said  
To cure the wounds the vermin made;  
And weapons dress'd with salves restore  
And heal the hurts received before.

Butler, *Hudibras*, III. ii.

And though I once despair'd of women, now  
I find they relish much of scorpions,  
For both have stings, and both can hurt and cure, too.

B. and F., *Cure for a Cuckold*, v.

The scorpion's sting, which, being full of poison, is a remedy for poison.—Lyly, *Euph.*, 411, repr.

For venym for-doth venym · and þat I prove by resoun  
For of alle venymes · foulest is þe scorioun,  
May no medcynne helpe · þe place þere he styngeth  
Tyl he be ded & do-þerto · þe yuel he destroyeth  
þe fyrst venymouste · þorw venym of hymself.

*P. Plow. Vis.*, B. Pass, xviii. 152.

Kill a chicken and thrust the bitten part into the stomach, and there let it remain till the bird becomes cold. If the flesh of the bird becomes dark, a cure has been effected: if not, the poison has been absorbed in the person bitten.—Devon. See *N.*, IV. iv. 507. Also practised by Hottentots of the Cape.

BLEEDING OF THE NOSE.

A red ribbon worn round the neck, or skein of scarlet silk.—*N.*, ii.

Putting a large key between the clothes and the skin of the back.

A dead toad dried in the sun and hung in a bag round the neck so as to lie on the heart.

There is sometimes found in the head of a carp a stone that stauncheth all bleeding of the nose.—W. B., *The Philosopher's Banquet*, p. 225. 1633.

A lace given unasked and received without thanks from one of the opposite sex.

We say the ring stancheth blood, when, indeed, it is not the ring, but the stone in it.—T. Adams, *Works*, p. 733.

## BLISTERS IN A COW'S MOUTH.

Cut the blisters: then slit the upper part of the tail, insert a clove of garlick, and tie a piece of red cloth round the wound.—(Irish) N.

## BLOW.

Kissing the place that has been struck. Very efficacious with children.

## BOILS.

Creep under a bramble that has taken second root at the branch end, moving on the hands and knees.—N., i. 11. Nine times, against the sun.—(Cornwall) Hunt.

Poulticing the boils three days and nights, and then depositing the poultices and cloths in the coffin of one waiting for burial.—Draxe; *Trans. Devonsh. Assoc.*, iii. 96.

Walking round six, and crawling three times across, the grave of one of opposite sex on a dark night following the interment.—*Trans. Devonsh. Assoc.*, ii. 39.

Dans le Perigord on a soin que la bûche de Noel soit de prunier, de cerisier, ou de chêne. Plus elle est grosse mieux elle vaut: et si elle brûle bien, c'est que la ciel la bénit. Les charbons et les cendres qu'on recueille de cette bûche ont la vertu de guerir les glandes engorgées, les cendres pliées dans un linge blanc, preservent le menage d'accidents et les charbons guerissent les moutons du mal appelé goudou. Mais si l'on vient a s'asseoir sur la bûche avant qu'elle ait été mise au feu on gagne des furoncles ou clous dont on ne peut alors se débarrasser qu'autant que l'on passe neuf fois sous un tige de ronce que le hasard a plantée des deux bouts.—D. C.

## BONESETTER.

Contre ceux qui ont opinion que les chirurgiens ne sont propres à remettre le desnouveures et veulent les renouveurs empiriques, comme y estant plus heureux.—Jo., II. (32).

## BREASTILLS OR SORE BREASTS.

A heart-shaped medal made of the lead cut off the quarrels of a church window at midnight, worn round the neck.—(Devon) N., I. iii. 259.

## BREATH.

*Sanitonella.* Take her into your office, sir; she has that  
In her belly will dry up your ink, I can tell you.

*To Leonora.* This is the man that is your learned counsel,  
A fellow that will troll it off with tongue:  
He never goes without restorative powder  
Of the lungs of fox in 's pocket and Malaga raisins  
To make him long-winded.

Webster, *Devil's Law Case*, iv. 1.

VULGAR SPECIFICS. LEAN'S COLLECTANEA.

CANCER.

Chacun connaît ce vieux préjugé que l'on ne rencontre plus que chez de pauvres femmes du siècle dernier. Atteintes de cancer, elles nourrissent avec soin, pour ne pas en être dévorées, ce prétendu animal, en appliquant tous les matins sur leurs plaies une tranche fraîche de veau.—Bessières.

Où un morceau de land.—Rion, *Er. et Préj. Pop.*, 1869.

It is in some districts still believed that if a toad, proverbial for being poisonous itself, be applied to a cancer, it will suck out the poison of the disease and thus cause a cure.—L. Jewitt, *The Reliquary*, i. 114. 1860.

CARBUNCLE.

On avertit ceux qui ont le carboncle de ne passer l'eau, sur pont ou sur bateau, ne en sorte que ce soit.—Jo. II. (2).

CHOLERA is attributed to evil spirits which gain possession of people, and to avoid meeting them it is the custom, when the disease is prevalent, to keep close, when out of doors, as much as possible to walls. For the same reason sand-hills are avoided, as such are considered to be a great resort of evil spirits.—Leared, *Morocco*, p. 281.

See Plague, *post*.

In some parts of Russia, when the approach of cholera is feared, all the village maidens gather together at night, in the usual toilet of the hour, and walk in procession round their village; one girl walking ahead with an Icon, the rest following with a plough.—*Russia*, 1877.

Personne ne croit plus que cracher sur les tisons puisse rendre poitrine.—Richard, *Diss. sur les erreurs populaires*, 1833.

CHOLERA. Charms against.

The shopkeepers of the Sinsaibashi have suffered considerably by the unhealthy state of Osaka, and the number of houses and shops to let is unusually great about the city. Over the door of nearly every house various charms are suspended. Now it is a bunch of onions or a leaf of a kiri; but more often it is some printed figure. Sometimes the latter resembles the horoscope of a Western astrologer, but most frequently it is a nondescript figure which I can compare to nothing on land or sea better than to a featherless chick standing on tiptoe. Occasionally this is varied by multiplying the legs of the creature. Another new charm often to be seen is a rag monkey—the latter as being emblematic of wisdom.—*Japan Daily Herald*, November 26th, 1877.

In order to escape cholera the dogs in the Matsushima and neighbourhood, the cats and birds in Horiye, the monkeys and bears in Nambajinchi, the rabbits in the Temma temple, and the deer in the Sakuranomiya temple are wearing charms. One day a man who is fond of tortoises got anxious about those in the Tennoji temple, and was

just about to pour a quantity of carbolic acid into the pond when the priests interfered and reprimanded him.—Osaka, (Japan), *Nippo*, N., V. ix. 65.

## COLD.

Comment est bonne contre le rheume l'urine des petits enfans ? —Jo., II.; *Prop. Vulg.*, 132.

De quoy sert de mettre du beurre a la semelle du pied des enfans avec des estoupes contre le rheume ?—*Ib.*, 280.

## COLIC.

To stand on one's head for a quarter of an hour.—Hunt.

A hare's foot carried on the person.—N., ii. 12; *Pepys's Diary*, 31st December, 1664.

A confusion with the hare's foot trefoil. *Trifolium arvense*, used as a glyster.

It must have the joint to it.—*Ib.*, 20th January, 1664-5; 26th March, 1665.

[Pepys's prescription for the colic :

"Balsom of Sulphur, 3 or 4 drops in a Syrrup of Coltsfoote, not eating or drinking two hours before or after.

"The making of this Balsom :

" $\frac{3}{4}$ <sup>ds</sup> of fine Oyle, &  $\frac{1}{4}$ <sup>d</sup> of fine Brimstone, sett 13 or 14 heures upon ye fire, simpring till a thicke stuffe lyes at ye Bottome, and ye Balsom at ye topp. Take this off, &c.

"Sir Robt. Parkhurst for ye Collique."—M.B.

*Ib.* 7th October, 1663.—Ed.]

Dans la commune d'Angles montagne Noire, les habitants se procurent toujours un couteau à manche blanc, parce que c'est un preservatif assuré contre la colique.—D. C.

A wolf's dung borne with one doth help the colick.—Burton, *Anat. of Mel.* II. v. 1, 6.

Portez un anneau de letton au petit doigt. On dit que se remede est bon aussi contre le haut mal.—Jo., *Er. Pop.*, ii. 274.

## CONSUMPTION.

To follow the plough, smelling the sods.—N., i. 3.

See White liver, p. 86 *ante*.

To live at a butcher's shop—at a tanyard.

To suck the blood of a person in health. See p. 207 *ante*.

To sleep over a cow-house.—N., i. 3.

To inhale the smoke of a limekiln in a diluted form, *i.e.* carbonic acid gas.—*Ib.*

To pass through a flock of sheep leaving the fold in the morning.—*Ib.*

Their\* odour is not always esteemed beneficial. L'Abbe Fret records†: "Il suffit qu'un troupeau de moutons passe pres d'un bois que l'on est en train d'écorder ou d'un étang que l'on pêche, pour qu'a l'instant, la sève s'arrête et qu le poisson meure."

\* Sheep. † *Chroniques Percheronnes*, Mortagne.

VULGAR SPECIFICS. LEAN'S COLLECTANEA.

To feed on the large white-shelled snail.—Chambers, *Book of Days*, i. 198. (? *Helix pomatia*.)

This snail (*escargot*) may be purchased during the season at the Charcuterie of Dumas, in Princes Street, Leicester Square. It is said\* to be still found in the neighbourhood of monasteries of old days. Norbury Park, Surrey (Mr. Grissell), still produces them, a former owner having introduced them on the property as a pabulum for his sick daughter.

\* Chambers, *Pop. Rhymes of Scotland*.

In Inverness-shire they leave children wasting from consumption (supposed to be shadows left by the fairies in the place of the real ones ta'en awa') by a particular well on a hillside the long summer night to end or mend them.

Children under hectic fever, or consumptive patients, were transmitted thrice through a circular wreath of woodbine, cut during the increase of the March moon, let down over the body from the head to the feet. A hesp of green, to be afterwards destroyed, was also used for the same purpose.—Dalyell.

In Moray, oak or ivy was used, the wreaths being used on the March following that in which they are cut. A persuasion also prevails there that in consumption the fairies steal away the soul of the patient and put the soul of a fairy in the place of it. Prevalent on the East Coast of Scotland.—J.

In hectic and consumptive diseases they pare the nails of the patient, put these parings into a rag cut from his clothes, then wave their hand with the rag thrice round his head, crying "Deas soil," after which they bury the rag in some unknown place.—Shaw, *Hist. of Moray*, p. 248.

See Pliny, *Nat. Hist.*, xxviii. 2, 7.

A charming young girl whom consumption had brought to the brink of the grave, was lamented by her lover. In a vein of renovating sweetness the good mermaid sung to him:—

"Wad ye let the bonnie May die in your hand,  
And the mugwort flowering i' the land?"

He cropped and pressed the flower-tops and administered the juice to his fair mistress, who arose and blessed the bestower for the return of health.—C.; Cromek, *Nithsdale and Galloway Song*.

Muggons or mugwort (also called Southernwood) and a decoction of nettles are a favorite prescription.

If they wad drink nettles in March and eat muggons in May,  
Sae mony braw maidens wadna gang to the clay.

Les charbons du bucher de St. Jean, pilés soigneusement, sont un excellent remède contre la phthisie, lorsqu'en les mouillant on en prend chaque jour une ou deux cuillérées. Le charbons du bois qui a brulé pendant la nuit de Noel, pillé et puis mêlé à de l'eau, quérît les etiques.—C., *A. B.*

Burying with the face downwards stops the career of the disease through the household.—See *post*.

## CONTAGION.

D'où vient qu'une maladie contagieuse se prend plustost d'un vieux à un jeune qu'au contraire.—Jo., II. 136.

S'il est vray que l'argent et le pain ne donnent ou apportent jamais la peste—*Ib.* (*Cab.*, 109.)

## CONVULSIONS OR SHORTNESS OF BREATH.

Hold your left thumb with your right hand.—St. Austin, cited in Bourne, *Ant. Vulg.*, c. 18.

Un tuyau de plume d'oie fermé aux deux extremités et dans lequel est introduit de mercure liquide (hung round the child's neck.)—Bessiéres.

Wearing a necklace of beads turned from the root of the peony. (W. Sussex) *F. L. R.*, i.

## CORNES.

Take a pearl button and steep it in the juice of a lemon in which it will become dissolved. Place a piece of lemon soaked in this on the corn, and repeat it daily, or oftener if required, and it will extract the corn.—*N.*, iv.

The leaves of the joubarbe or house-leek (*sempervivum tectorum*) applied to the corns cure them.—*C.*, *A. B.*

## SEVENTH DAUGHTER.

A claim to powers of cure on this score in Devonshire (1876).—*N.*, VII. i. 6, 91, and 475; *Trans. Devonsh. Assoc.*, ix. 93.

On me desoit, il y a quelque tems que les septiemes filles avoient le privilege de guerir les mules aux talons. Mais ce rare privilege ne subsiste que dans l'imagination des personnes qui veulent railler, non plus que celui de guerir les loupes, lequel on attribue aux enfants posthumes, et à la main d'un Bourreau fraîchement revenu de faire quelque execution de mort.—*Sups. Anc. et Mod.*, fol. Amst., 1733, bk. xvi. p. 107.

## SEVENTH SON.

Whether my cure be perfect yet or no,  
It lies not in my doctorship to know ;  
Your approbation may more raise the man  
Then all the colledge of physitians can ;  
And more health from your faire hands may be wonne  
Then by the stroakings of the seventh sonne.

R. Brome, *Antipodes*, Epil. 1640.

## CRAMP.

Coleridge (*Table Talk*, ii. 59) records the practice at Christ's Hospital, which he supposes had prevailed from the foundation, *temp.* Edw. VI. A boy, when attacked by a fit of the cramp, would get out of bed, stand firmly on the

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leg affected, and, making the sign of the cross over it thrice, repeat this formula :—

"The devil is tying a knot in my legs;  
Matthew, Mark, Luke and John, unloose it, I beg.  
Crosses three we make to ease us:  
Two for the thieves and one for Christ Jesus."

Coffin rings dug out of a grave. Wearing a bone ring\* on thumb.—Stevenson, *Twelve Moneths*, 1661.

\* Or a tortoise-shell ring.—Hn.

Bone of a hare's foot.—Scot, *Discoverie of Witchcraft*, xiii. 10.

These rings were formerly consecrated† by the kings of England.—Brockett; Hone, *Year Book*.

† Consecrated on Good Friday even in 1694.—Nares.

The ankle-bone\* of the foot of a hare is good against the cramp.—Cogan, *Haven of Health*, ch. 134. 1596.

\* The stiffing bone.

Annello os clausum leporis vult pellere spasmus.

The bone of a haire's foote, closed in a ring,

Will drive away the cramp when as it doth wring.

Withal's *Dict.*, 1386.

The patella of a sheep or lamb worn next the skin and placed under the pillow at night.

A rusty old sword hung up at the bedside mitigated them.—Millingen, *Curiosities of Medical Experience*.

Tying the garter round the left leg below the knee.—H. W.

An eel-skin is tied round the left leg by boys before entering the water to bathe.—B.

Keeping two new corks in the bed; [one under the pillow (Devon)].—N., I. iv.

Keeping a pan of clean water under the bed.

Placing the shoes on going to bed T-wise, or X-wise with the stockings, or putting them under the bedclothes with the toes just peeping out, or with the soles turned upwards.—N., ii.

Tying strong packthread round the limb below the thigh.

Les morses ont sur les babines, comme au dessous, plusieurs soies creuses. Il n'y a point de matelot qui ne se fasse une bague de ces soies dans l'opinion qu'elles garantissent de la crampe.—H. Lebrun, *Abrege des Voyages au Pôle-Nord*, c. 1.

Mrs. O. Because Goshawk goes in a shag-ruff band with a face sticking up in 't, which shews like an agate set in a cramp ring, he thinks I'm in love with him.—Middleton, *Roaring Girl*, iv. 2.

See in Waldron's *Literary Museum*, 1792, a reprint of the Ceremonies of Blessing Cramp-rings on Good Friday used by the Catholick kings of England.—Note by Dyce. Boorde, *Breviary of Health*, 1547, ch. 327, and Chambers, *Book of Days*, mentions them.

It is not a soft shoe that healeth the gout, nor a golden ring that driveth away the cramp, nor a crown of pearl that cureth the megrim.—Gosson, *School of Abuse*, p. 58, rep.

Brimstone and vervain are no honey, yet bind them to thine hand or arm and thou shalt never have the cramp.—Melb., *Phil.*, 114.

## DEAFNESS.

Eels applied to the ears.—N., v. 9.

## DIARRHEA.

Besides the cross-bun, a small loaf of bread is usually baked on Good Friday morning, and carefully preserved as a medicine for diarrhea. It is considered that a little of the Good Friday loaf grated into a proper proportion of water is an infallible remedy for this complaint.—B. H.

Des amellettes avec toile d'araigné contre le mal de ventre qu'ont les enfans.—Jo., V. xxv. 5.

## DROPSY.

All flower water (*urina vaccæ*).—N., V. vi.

Pisser durant neuf matins sur le marrube avant que le soleil l'ait touché et à mesure que la plante mourra, le ventre se desenfiera.—Jo., *Er. Pop.*, ii. 173.

EPILEPSY. Le mal de S. Jean.—Joubert, I. i. 15. See Pliny, *Nat. Hist.*, xxviii. 2.

The skull of a dead person used as a pot to make broth in.—(Scot.)

Lion's hair chopped up and administered in two spoonfuls of milk.—N., VI. i. 192.

Peony doth cure epilepsy.—Burton, *Anat. of Mel.*, II. v. 1, 6.

In the Scottish Highlands, on the spot where the epileptic first falls, a black cock is buried alive along with a lock of the patient's hair and some parings of his nails.—Mitchell.

A poultice of grounsel applied on pit of stomach, causing vomiting.—N., ii.

Take three drops of sow's milk.—(Irish) N.

The emerald hinders an attack, and if the crisis arrives notwithstanding, breaks in pieces.—C. P.

Clavum ferreum defigere, in quo loco primum caput defixerit corruens morbo comitiali, absolutorium ejus mali dicitur.—Pliny, *Nat. Hist.*, xxviii. 6.

Toadstools gathered just as they were forcing their way through the earth, and swallowed in claret at midnight.—L. Jewitt, *Reliquary*, i. 112.

The juice of the bracken fern squeezed out when the stem is newly cut across.—(Derbyshire) Heanor; L. Jewitt, *Rel.*, i. 43, "John's tears."



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ERYSIPELAS.

Cut off one half of the ear of a cat, and let the blood drop on the part affected.—(N.W. Highlands) Mitchell.

They use the blood of kittens warm to cure the disease called St. Anthony's fire, and to restore the flesh and skin.—Bacon.

Rubbing the part with a wedding-ring, or even a gold ring of any description.—(Ireland) W. Wilde.

The ashes of a woman's hair burned in a shell and mingled with the fat of swine are said to ease the pain of St. Anthony's fire, and to stanch blood and to cure ring-worms.—Topsell, *Four-footed Beasts*, p. 689. 1607.

Herb Robert applied as a poultice, and also taken as an infusion, which is called "blast tea."—(S. Wales) H., S. G., v. 191.

If Favour comes by suffering and not by force,  
And wild-fire quenched be with milk or mire.

J. Davies of Hereford, *Wit's Pilgrimage*, Sonn. I., 56.

See Oil, p. 421, *ante*.

I knew in a town called Kelshall, in Suffolk, a witch, whose name was M. Didge, who, with certain Ave Marias upon her Ebene beads and a wax candle, used this charm following for St. Anthony's fire, having the sick body before her, holding up her hand, saying:—

"There came two Angels out of the North-east,  
One brought fire, the other brought frost:  
Out fire and in frost." In nomine Patris, &c.

Bullein, *Bulwark of Defence*, fo. 56. 1562.

As estrenat la Croux d'un gatge,  
Mousseगत tres cops le figuie,  
As conjurat le foc salbatge\*,  
O passat l'efan pel nouguief?

Amilha, *Parf. Crestia* (Coumandomens de Diu), 1673.

\* Feu sauvage.

† Walnut-tree.

EYES, WEAKNESS OF THE.

Rubbed with an amber bead [Henderson], [or a bluish-green stone called the Kenning stone.—(North Devon) S. Baring-Gould.]

The milk of a woman suckling her ninth child.—Middleton, *Widow*, iv. 2.

Maydew.—*Bagford Ballads*, 1695, i. 187.

Club-moss cut on the third day of the moon, boiled in water taken from the nearest spring, used as a fomentation, or an ointment made with butter from milk of a new cow.—Hunt.

A sight for sore eyes.

The water found in the cup or sepals of the teasel.—(West Sussex) *F. L. R.*, i.

Pourquoy dit on que les cendres sont medecine et que le pain moisi esclaireit la veue?—Jo., II. 65.

As whole and sound eyes, with beholding or looking on sore eyes, be annoyed and hurt, so good and honest folks be oftentimes stained and hurt with the company of wicked men.—Rob. Cawdray, *Treasury of Similies*, p. 62. 1600.

Richard Preston, citizen and grocer, gave to the shrine of St. Erkenwald his best sapphire stone for curing infirmities of the eyes.—Dugdale.

If one eat three small pomegranate flowers (they say) for a whole year he shall be safe from all manner of eye-sore.—Buttes, *Dyet's Dry Dinner*, 1599.

Wearing ear-rings purchased with pennies collected from house to house. She was to seek them only from males, but neither to say "please" or "thank you."—*Trans. Devonsh. Assoc.*, iii. 92.

A male child's bad eyes may be cured by a woman who had never seen her father, blowing into them through a hole in a nettle-leaf before she has put her hand to anything for the day. A girl requires a man who has never seen his mother.—*Ib.*, x. 101. Or the child may be laid in a newly-made grave before the corpse is put in.—*Ib.*

Rain water collected in a clean, open vessel in the month of June. It may then be bottled.—*N.*, i. 5.

Rain water that falls on Holy Thursday.—*Athenæum*, Feb. 5th, 1848.

The water of certain wells is supposed to be specific for bathing sore eyes. See Wright, *Biog. Brit. Lit.*, A. S. period, p. 97.

Bathing the eyes in presence of a corpse, or in the rum in which the body has been washed.—(Barbados) Branch.

Piercing the ears with holes for ear-rings. As long as the sore remains open, it acts as a counter-irritant; but vain mothers will argue that the benefit to their daughters' eyesight is permanent.

#### FALLING SICKNESS.

A ring made of seven sixpences collected from seven maidens in seven different parishes.—(Devon) Hn.

The fresh blood from the neck of a criminal who is decapitated. (Austrian) Barrington, *Observations on Ancient Statutes*.

#### FEVER.

Quelques personnes croient encore se guerir de la fièvre en buvant de l'eau benite la veille de Paques on la veille de la Pentecoute. En Flandre on croyait autrefois que ceux qui sont nés un Vendredi on reçu de Dieu le pouvoir de guérir la fièvre.—C. P., p. 157.

Qui saute au travérs du feu de St. Jean\* n'a pas a craindre la fievre.—C., A. B.

\* 24th June.

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Dans le Perigord les persons atteintes de la fièvre se rend dans un pré, au point du jour, pour y arracher à reculons et sans se tourner ni la voir, une poignée d'herbes qu'elles jettent apres cela loin d'elles, en prenant la fuite. Ce moyen, debarrasse, disent-elles, de la fièvre et la donne au diable. Les fievreux ont encore à leur disposition une autre manière de se guerir, c'est d'aller déposer une pièce de monnaie dans le carrefour d'une bois, parce que celui qui la ramasse prend aussitot le mal de celui à qui elle appartenait.—D. C.

Why were not gentle methods prescribed by the doctors at first to reduce this pretended lunatick before they came to extremity? Why did they not direct *ass's milk and crab's claws*, so much in fashion, not only in the greatest chronicl distempers, but in all inflammatory and malignant fevers? —N., ii. 4; "Mrs. Clark's Case," 1710.

"Cast the cat o'er him." It is believed that when a man is raving in a fever, the cat cast over him will cure him. The proverb is applied to them whom we hear telling extravagant things as they were raving.—Kelly, *Scottish Proverbs*.

Mulier si qua filium suum ponit supra tectum aut in fornacem pro sanitate febrium unum annum pœniteat. (Ex pœnitentiali Bedæ presbyteri.)—Burchardi, *Decreta*, x. 14.

Il y a ici un abbé qui fait grand bruit ; il pretend guérir par les sympathies. On dit qu'il ne fait que prendre pour toutes fièvres de l'urine des malades dans laquelle il fait durcir un œuf hors de sa coque, apres quoi il le donne à manger à un chien qui prend en meme tems la fièvre du malade qui par ce moien en guerit, c'est un question de fait que je n'ay pas eprouve.—*Mme. de Scudery to Cte. Bussy*, Paris, October 20th, 1677.

FIRS.

Go into a church at midnight, and walk three times round the communion-table.\*

\* While the chimes are playing.—Mrs. Bray, *Tamar and Tavy*, Letter xxx.; *Trans. Devonsh. Assoc.*, iii. 92.

Hair plucked from the cross of an ass's shoulder, woven into a chain, and put round a child's neck.—(Hereford) N.

Get a live mole, cut the tip of his nose off, and let nine drops bleed ontér a lump of sugar, and give it to the child.—(Suffolk) Willis, *Current Notes*, p. 94. 1856.

Nine pieces of silver and nine three-halfpences collected from as many unmarried persons, of the opposite sex to the patient ; the silver to be made into a ring, which is to be worn, and the cost of making it defrayed by the copper coins.—N.

If collected on Easter Sunday, it is peculiarly efficacious. Sometimes the coins are drilled and worn as a necklace.

The ring must be made of a half-crown from the offertory collection, but thirty pence are tendered for it, collected from as many different persons.—(Yorkshire) Hn.

Cf. the Chinese practice of collecting silver from a hundred different families to make an amulet for children.—Doolittle, *Chinese*, ii. 315.

Every morning fasting to chew a piece of bread, and give it to a jay to eat, and when the bird dies the fits will cease.—(Bucks) H., S. G., ii. 85.

Lead stolen from a church-window during divine service by a person of the opposite sex, bent into three bead-like bodies, and worn round the neck on a string.—*Trans. Devonsh. Assoc.*, x. 102.

## FLUX.

The first rib of roast beef powdered\*. A "female doctrine."—N.; Browne, *Vulg. Err.*, v. 24.

\* i.e. salted.

Good Friday cakes grated in milk or brandy-and-water.—(Yorkshire) Walter White, *Month in Yorkshire*, p. 122.

Sleeping with puppies: they take the disease, and the patient recovers.—Napier, *Usefulness of Experimental Philosophy*, 1663.

## FOUL OR FELLEN (IN CATTLE).

Go at midnight into an orchard and grave a turf at the foot of the largest apple-tree therein, and then hang it on the topmost bough of the tree silently, alone: as the turf mudders away, so the disease gradually leaves the animal.—Hn.

The turf must be one on which the beast has trodden with his diseased foot.—D.

## GIRDING. HERPES ZOSTER.

Take the patient in the morning to "running water"; pick seven rushes growing by, not in the stream; lay them on and draw them across the affected part, which must be divested of all clothing. As soon as they have been used, the rushes must be thrown into the stream, that "the disease may be washed away." This process must be repeated with fresh rushes three mornings running.—*Trans. Devonsh. Assoc.*, x. 101.

## GOOSE-GREASE.

Her grease is excellent (*Probatum est*)  
For such as numbness in their joints molest;  
For the Sciatica, the Cramp, or Gout,  
It either cures or eases, out of doubt.

Taylor (W. P.), *The Goose*.

## GOUT.

Walking in the fields on a Friday morning before sunrise.—C., A. B.

*Podagras mitigari pede leporis viventis absciso si quis secum assidue habeat.*—Pliny, *Nat. Hist.*, xxviii. 62.

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And that [urine dropped on the feet] is good for the gout we may perceive by Fullers, which never have the gout, by reason that their feet are so often washed with it.—*Recorde, Urinall of Physic*, J. i., 1567.

D'où vient que les chapons sont plus et plustot gouteux que les coqs si la castration est remede à la goutte.—*Jo.*, II. (26).

I have heard of them that have gone up and down in the dew in their shoes to cure themselves of the gout. Methinks you should try this experiment rather than lie bedridden as you do.—*Laud* (to *Strafford*), *Letters*, ed. *Stanhope*, ii. 237.

HARESKIN.

Si porter foureure et plumes de Vautour sur l'estomac luy peut servir en quelque chose?—*Bailly*, p. 544.

Cataplasme de chair de vautour avec les vifs.—*Cotgrave*.

HEADACHE.

Wear a snake's skin round the head.—(*N. Lincolnshire*) *N.*, i. 4.

It is a tried medecine that if the right side of the head doth ache a comb made of a ram's horn will help it, and if the left a comb of the left horn will cure that Megrim.—*Melb., Phil.*, J. 3. 1583.

Moss growing on a human skull, powdered, and taken as snuff.—*Grose*.

I have heard of this in the country.—*Ay*.

Surculus ex nido milvi pulvino subjectus.—*Pliny, Nat. Hist.*, xxix. 36.

Some stick a needle or a buckle into a certain tree near to the Cathedral Church of St. Christopher, or of some other saint, hoping thereby to be delivered that year from the headache.—*Scot, Discoverie of Witchcraft*, xi. 15.

Halter by which one has been hung.—*Grose; Pliny*.

D'où vient qu'une piece de fer ou de verre mise parmy le charbon ardent empesche d'enlourdir la teste?—*Jo.*, II. (*Cab.*, 41).

HEARTACHE.

The last nine drops of tea poured from the teapot after the guests are served.—(*Oxfordshire*) *B. E.*

HEMORRHAGE.

We see that a bone taken out of a carp's head stauncheth blood, and so doth none other part besides of the fish.—*Scot, Discoverie of Witchcraft*, xiii. 10.

HERNIA.

Children so afflicted are passed before sunrise, fasting\*, through the slit in an ash sapling, after which the slit portions are bound up, and as they reunite so does the flesh.—(*Cornwall*) *N.*, i. 11; *G. White, N. H. of Selborne*, Lett. 28 (1776). [*See Som. Arch. Soc. Proc.*, Vol. XXXVIII. 362.—*Ed.*]

\* Or not.—*Trans. Devonsh. Assoc.*, ix. 94.

The tree must not be cut down in the child's lifetime.—  
(W. Sussex) *F. L. R.*, i.

The rent may be made by pulling a young tree asunder at the point of bifurcation. The child should be quite naked, and be passed through three or nine times.—  
Evelyn, *Silva*, 1664, ch. vii., "Ash."

See further *Athenæum*, September, 1846.

In France "wise women" dance round an oak with mystic utterings.—Bessieres, *Er. in Med.*, 410.

Near the citadel of Cairo there is a stone table on which the bodies of criminals are washed after execution, and a trough to receive the polluted water. Women go thither and, for the cure of ophthalmia, or to obtain offspring, or to expedite delivery in case of protracted pregnancy, without speaking, pass under the stone table with the left foot foremost and then over it seven times; then, washing the face in the foul water, and paying a fee to the custodians, depart in silence. Some women step over the decapitated corpse of the man seven times without speaking, seven times to become pregnant; and some with the same desire dip in the blood a piece of cotton wool, of which they afterwards make use in a manner I must decline mentioning.—Lane, *Modern Egyptians*, xi.

The import of these various transmissions through a garland, a skein of yarn, a cleft, or an aperture, seems symbolic of regeneration—a second birth, whereby a living being is ushered into the world free of those impurities and imperfections incorporated with a former life.—Dalyell.

In the South of France the walnut-tree seems to have been in favour.

As moussegat tres cops la branquo del figuie  
E' passat les efans per le trauc del nougilié?

Amlha, *Parf. Ch.*, 1623.

In Strathspey they make on the 1st of May a hoop of the wood of the rowan-tree, and in the evening and morning cause all the sheep and lambs to pass through it to preserve them from evil.—Lightfoot, *Flora Scotica*, p. 257.

In the North children are made to pass through a hole cut in the groaning-cheese the day after their christening.—  
Millingen, *Curiosities of Medical Experiences*.

#### HICCUGH.

Wet the forefinger of the right hand with spittle, and cross the front of the left shoe or boot three times, repeating the Lord's Prayer backwards.—Hunt.

Item si homini singultienti dicitur, teneas manu dextra pollicem manus sinistrae, vel sicut me vidisse fateor quosdam manu dextera mentum tenere interim quod Evangelium cantatur, alios pedem dextrum elevatum tenere, alius hoc, alius illud.—A.

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A cross of paper, wetted and stuck on the forehead.—(West Indies) Branch.

I yeske, I gye a noyse out of my stomach, Je engloute. When he yesketh next, tell hym some strange newes and he shall leave it.—Palsgrave, *Eclaircissement*.

*Cel.* You amaze rather  
My cheek to paleness. What mean you by this?  
I am not troubled with the hickup, gentlemen,  
You should bestow this fright on me.  
Shirley, *Lady of Pleasure*, iii. 2.

Si nous sommes soudain effrayez  
ou affliger de quelque malheur inopiné.  
Dupleix, *Cur. Nat.*, 1625.

HOOPING COUGH.

Will never be taken by a child who has ridden a bear. *See* Thiers, *Traité*, i. 319.

This is probably the rationale of the bear-riding and other alarming remedies.

There has grown up in Austria the unique custom of treating this disease by administering the rod. When the child is seized with one of the coughing fits, the rod is vigorously applied. The physicians declare that this strange custom has been preserved because it is effectual. The whooping-cough, they allege, is rather a nervous affection than anything else, and the flogging, besides being a good counter-irritant, rouses the child to an exercise of the will, which often suppresses the cough.—M. D. Conway, *Fraser's Magazine*, N.S., vii., p. 615

Hob-hole, a cavern excavated by the sea in the lias shale\*, once the abode of Hob Thrush, a spirit, who used to be invoked for the cure of whooping cough. Standing at the entrance of the cave, with the sick child in her arms, the mother thus addressed him:

"Hob-hole Hob!  
My bairn's gotten t'kin cough: [Yorkshire.  
Tak 't off, tak 't off."—Murray, *Handbook to*

\* On the Yorkshire coast between Whitby and Saltburn.

The imposition of hands on the child by a married couple named Joseph and Mary.—Noake.

The child to be drawn [backwards] through a bramble [bush] rooted at both ends.—Ay.

The child to be breathed on by, or passed under the belly of, a piebald horse.\*—(Cornwall) *N.*, I. ii.

\* Nine times.—Brockett.

A man riding on a piebald horse is supposed, by virtue of his steed, to have the power of prescribing with success for the whooping cough, and is promptly obeyed; so that when such a person said to the enquiring parents, "Tie a rope round the child's neck," the rope was tied without the least hesitation.—Whately, *Misc. Rem.*

- I recollect that a worthy friend of mine, who rode a horse of this description, told me that he used to be pursued by people running after him out of every village and hamlet bawling, "Man wi' the pyatie horse, what 's gude for the kink-host?" "But," he added, "I aye gar them a prescription that I was sure wad do them nae harm. I bad them gie the bairn plenty of sugar-candie."—J.
- One poor pennyworth of sugar-candy to make thee long-winded.—Shak., *1 Henry IV.*, iii. 3, 160.
- The child to be passed nine times under the belly, and over the back of an ass.
- Then three spoonfuls of milk to be drawn from the teats of the she-ass, and three hairs cut from her back and three from her belly placed in it. To stand for three hours, and then to be drunk by the child in three doses. The ceremony to be repeated three mornings running.—Hunt.
- The child to be dipped nine times in an open grave.—Brockett.
- The child to be passed nine times through a mill-hopper.—*Ib.*
- The child to be carried, fasting, on Sunday morning into three parishes.
- The child to be carried through the smoke of a limekiln, or through gas-works.—Hunt.
- Staylace of child's godmother tied in nine knots and fastened round neck.—Noake.
- The crown of the head shaved, and the hair hung upon a bush or tree; and as the birds carry it away to build their nests, they will carry the disease along with it.—Hn.
- Hair to be taken from nape of the child's neck, rolled in a piece of meat\*, and given to a dog, who takes the disease and relieves the child.—(Glos.)
- \* Or put between two slices of buttered bread.—Hn.
- Hairs from the black cross on a donkey's back worn in a bag of black silk.—*F. L. R.*, i.
- Borrow the donkey, place the patient on its back with his or her face looking towards its tail, and lead it to a certain spot fixed on in your own mind three times running for three succeeding days.—(W. Sussex) *Ib.*
- A hairy caterpillar worn round the neck in a bag, or a roasted mouse.—Brockett.
- A narrow strip of scarlet cloth worn round the neck—a preventive.—(West Indies) Branch.
- A toad's mouth to be put into the patient's. Hn. says a trout's.
- Gather nine spar stones from a running stream, taking care not to interrupt the free passage of the water in doing so; then dip a quart of water from the stream, which must be taken in the direction in which the stream runs; then make the stones red hot, and throw them into the quart of water; then bottle it, and give the child a wineglassful on nine successive mornings.—Hunt.



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A smooth mullein leaf to be placed under the heel of the left foot.—(Devon) Hn.

The excrescence on the briar-rose, called "Robin Redbreast's Cushion," to be hung round patient's neck.—(W. Sussex) *F. L. R.*, i.

The following are to be eaten and taken internally:—Three roasted mice; a currant cake made and presented by a woman married to her namesake; a cross-bun preserved from one Good Friday to another; a slice of bread and butter or cake belonging to a couple named John and Joan.—(Cornwall) *N.*, I. ii.

Making porridge over a stream running North and South, and feeding the patient.—Hn.

Sow: sow-beetle, Armadillo woodlouse, which shuts itself up into a black ball like a pill. Taken alive.—Peacock, *Lincolnshire Glossary*, 1877.

The *Gryphea incurva* (devil's thumb) found in gravel beds calcined.—N.

A very common practice at the present day is to take the patient into a place where there is a tainted atmosphere, such as a byre or a stable, a gaswork, or chemical work. The gas may be blown on the child's face to set it coughing.—(Scot.) Na.

New milk drank out of a cup made of variegated holly, or common ivy, cut at the change of the moon.\*

\* Or one half of which has been drunk by a white ferret.—Hn.

Holy water out of the silver chalice.

HYDROPHOBIA.

Smothering the patient between two featherbeds. It must not be carried too far.—*N.*, iv.

Bessieres says it is still commonly believed in France (1860) that the hospital patients in hydrophobia are so treated, *i.e.* smothered; and, according to Rion, "On a cru longtemps parmi le peuple que les medecins empoisonnent les individus soupçonnés d'être atteints de la rage."

A slice of the liver of the dog that bit you to be boiled and eaten.—(W. Sussex) *F. L. R.*, i.

But one is bitten by the dog he fed,  
And hurt, seeks cure: the surgeon bids take bread,  
And, sponge-like with it dry up the blood quite,  
Then give it to the hound that did him bite.

B. Jonson, *Underwoods*, xxx. [An Epistle to Sir Edward Sackville.—Ed.]

Aristotle (*Rhet.*, II. iii. 6) and Pliny (*Nat. Hist.*, viii. 41) are said to have asserted that dogs never bite persons who are seated. See *N. and Q.*, V. viii. 232.

Se talie dars nimeni nica interes nimeni pils susin  
 amandei amand dincu si vau propuna. Propun  
 cu nimeni tineri nimeni interes si nimeni cu nimeni  
 dars si nimeni nimeni nimeni tineri nimeni  
 L.            de            la            .

[illegible]

• GATHER IN THE NAME OF THE LORD IS A WARNING THAT IT IS THE WILL OF THE LORD THAT THE NAME OF THE LORD

It is hereby certified as a true and correct copy of the original.

la de p... ..

E. Topp: History of San Francisco Volume 1, 1880. This work traces the progress of St. Vincent's Church in its early movement to cure by sending a cross to the patient's household and praying on the woman's behalf. A piece of St. Vincent's robe, carrying a miraculous rain which never diminishes.

In Java the people believe that the magical application of the same stone which gave the wound will heal it. — *Samuel Carter Clark* p. 111.

When at Wampoa in China my dog Negrone on a day when was meddling rather freely with the articles belonging to me. I missed the key's ring, which was not found. In a short time I saw him coming back and he rather excitedly. I looked for signals but the master only assented for a few hairs out from under Negrone's foreleg, close to the body. He would take them from its other part, and scratch them all over the wound. He went every moment—  
Negrone was *not* *found* at home.

"Retus Retus E...um." With these words in their hands  
 five is the part of their lives in the world — 17

Perhaps this spot may be the habitat of some kind of  
reptile as Dr. Baumbach has discovered in Arizona  
which I thought had been misplaced.

[illegible]

## IMPOTENCE

Si celle qui a été des premiers peut servir de la desolante  
comme l'on dit — l'on dit — l'on dit.

**INCONTINENCE OF ~~THE~~ ~~IN THE~~ ~~THESE~~ ~~THESE~~**

The mouse, being trusted is good to be given to children and  
pass their bell: to help them in their work. I will try up the time  
and spattle in their mouths.—*William Shakespeare's* *Henry*  
84. 1552.

VULGAR SPECIFICS. LEAN'S COLLECTANEA.

INFLAMMATION. Always kill leeches that have been applied. The inflammation dies with them.—*N.*, I. iii.

JAUNDICE.

Nine lice to be eaten on a slice of bread and butter.—*N.*

Scröder (*History of Animals*) says they are useful in physic.

Lice swallowed alive.—Walton, *Compl. Angler*, I. c. xi.

Die of the jaundice, yet have the cure about you!—lice, large lice, begot of your own dust and the heat of the brick kilns.—*B. and F.*, *Thierry and Theodoret*, v. 1.

Raw eggs eaten two at rising, fasting, and one every four hours during the day at times when the stomach is empty. Probatum est. (Given in Graham, *Domestic Medicine*.)

In Franche Comté carrots and hawkweed are specifics.—*Mel.*, p. 402.

Perhaps the doctrine of signatures underlies all three.

A diet of milk and eggs is prescribed to scrofulous subjects during the three years in which they make a Mayday pilgrimage to the shrine of St. Marcoul at Archelange, in the Jura. Bonnet, in his *Supps. Med. de la Franche Comté*, Melusine, p. 372, attributes to this wholesome and nourishing diet the cures that result.

Goose-dung made in pills.—(Staffordshire) *H.*, *S. G.*, vi. 141.

On croit à Gerbamont et à Cornimont en Lorraine, que pour guerir cette maladie, on doit pisser sur des horties pendant neuf jours consecutifs, ou porter à son cou pendant ce temps un jaune d'œuf cuit dur.—*D. C.*

The witwall\* was a bird by some taken for the greenfinch or canary bird; others relate of it, "that if a man behold it that hath the yellow jaundice he is presently cured and the bird dieth."—Singer's note to *Bp. Hall's Satires*, p. 201.

\* Wittal was a synonym for cuckold. Said also of the gull.—*Duez, Dict. Ital. Fran.*, 1678.

A live spider rolled up in butter and swallowed.—(*W. Sussex*) *F. L. R.*, i.

The louse of the wood for a medicine is used,  
Or swallow'd alive or skilfully bruis'd;  
And let but our mother Hibernia contrive  
To swallow Will Wood, either bruis'd or alive,  
She need be no more with the jaundice possest,  
Or sick of obstructions and pains in the chest.

Swift, *Wood an Insect*.

Trouvez du plantain qui naisse sus une maison. Que celui qui a la jaunisse pisse dessus par plusieurs fois tant que la plante en meure. A mesure qu'elle mourra la jaunisse se passera.—Joubert, *Er. Pop.*, ii. 172.

Pass a silver 5 fr. piece three times round the patient's face (exorcising).—*Mel.* [*Vosges*], p. 499.

## JOINTS, PAINS OF THE.

Common nostoc, commonly called star-jelly, a trembling gelatinous fungus that springs up suddenly after rain, is by superstitious persons supposed to possess virtue as a vulnerary and in pains of the joints.—Lindley, *Vegetable Kingdom*.

## KING'S EVIL.

A coin to be worn round the neck, and never to be allowed to get wet.—*Trans. Devonsh. Assoc.*, ix. 93.

Dry a toad in the sun; put it in a silken bag, which wear round the neck.—*N.*, i.

A toad's leg tied round the part affected.—(Devon) *Ib.*, v.

Elisha's cure of Naaman, *2 Kings*, v. 11.

In Devonshire called "striking"; German, "streichen."—N. Queen Anne's farthing.—(Devon) Bray.

Strangely-visited people,  
All swollen and ulcerous, pitiful to the eye,  
The mere despair of surgery, he cures,  
Hanging a golden stamp about their necks,  
Put on with holy prayers.—Shak., *Macbeth*, iv. 3, 150.

Kissing seven virgins, daughters of the same mother, for seven days consecutively.

(Devon) Soane, *New Curiosities of Lit.*, i. 206.

Si le septiesme enfant masle guerit des escrouelles, tant qu'il est puceau?—*Jo.*, II. (*Cab.*, 106).

## LAMENESS.

Sleeping on stones on night.—(Cornwall) Borlase, p. 138.

## LEPROSY.

It hath been anciently received that a bath made of the blood of infants will cure leprosy, and heal the flesh already petrified.—Bacon; *N.*, ii.

S'il est vray qu'un ladre ne sente rien et qu'il ait force sang.—*Jo.*, II. (*Cab.*, 27).

Qu'il n'y est meilleur remede contre la ladrerie que la castration. *Id.*, V. xxv. 6.

Si la fumée de la chandelle ou lampe estainte fait devenir ladre.—*Id.* (*Cab.*, 100).

## LUMBAGO.

Tie a skein of silk round the loins next the skin.—*N.*, ii.

## MADNESS (IN CATTLE).

For the Lockerby Penny, the Black Penny, and Irish Stones as Charms. See *Hn.*, p. 132.

Elf stones (flint arrow-heads).—*Hn.*, p. 148.

The mistletoe of the oak, a capital thing for a sick cow.—Lees.

See "Something about Cattle in Days of Old," *Aberdeen Journal*, 12/5/'77, by W. Gregor.

VULGAR SPECIFICS. LEAN'S COLLECTANEA.

MADNESS.

Blunt, being touch'd, grew angry, made reply :  
" Though I can't prate, yet you shall find that I  
Can fight and beat him soundly : 'tis the way  
Thus to cure madmen, as I have heard say."

Rob. Heath, *Epigrams*, p. 56. 1650.

Præcipitatio in mare, submersio in eo continuata quamdiu ferre  
potest princeps remedium est.—Boerhaave, *Aphroditis*, 1123.

See Pettigrew, *Med. Sup.*, 1844, p. 65.

MAY BUTTER.

If during the moneth of May before you salt your butter, you  
saue a lumpe thereof and put it into a vessell, and so set it  
into the sun for the space of that moneth, you shall find it  
exceeding soueraigne and medicinable for woundes, straines,  
aches, and such like grievances.—G. Markham, *English  
Housewife*, p. 119, Ed. 1637.

And see an allusion to it, Middleton, *No Wit, no Help like a  
Woman's*, i.

Cogan speaks of May butter, or fresh butter, *Haven of Health*,  
p. 58.

" Yet would I wish that such as have children to bring up  
would not be without May butter in their houses. It is  
to be made chiefly in May, or in the heat of the year, by  
setting butter new made without salt, so much as you  
list, in a platter open to the sun in fair weather for  
certain days until it be sufficiently clarified and altered  
in colour, which will be in twelve or fourteen days if  
there be fair sun shining. This is of marvellous virtue  
in any exulceration, and I have known the wild-fire  
healed therewith, being incorporate with sage-leaves."—  
*Ib.*, p. 157.

MEASLES.

Cut some hair from the nape of the patient's neck, place it  
between two slices of bread and butter; then give it to a  
strange dog, who, if he eats it, will take the complaint and  
relieve the patient.—*N.*, i.

MURRAIN. (*See C., A. B.*)

The Need-fire\* is produced by the violent and continuous friction  
of two pieces of wood; and if cattle pass through the smoke  
thus raised, their cure is looked upon as certain. The neigh-  
bourhood round assemble to work at it, and each household  
supplies its quota of fuel in the shape of straw, heath, and  
brushwood. In the North-country there is a proverb, " To  
work as if working for need-fire," meaning vigorously and  
*con amore*.—*Hn.*

\* Neid-fyre.—Jamieson, *Supplement*.

See a curious discussion as to the religious rite in connection  
with the whorls found by Schliemann.—*Troy and its  
Remains*, 1875.

This disease is supposed to be caused by the cow being stung in the mouth while feeding by the larvæ of a moth, the soft, fleshy horn on the tail being regarded as a sting. One of these larvæ is to be put in a hole bored in an ash-tree, which is then to be plugged up. The leaves of such ash-tree are thenceforth a specific against the disease.—(Irish) N.

See *post* as to passing cattle through a hole in a tree or in the ground.

The cattle to be marked with the sign of St. Wilfrid.—N.

And it is commonly used and cometh of a great charity to take the bare head of the same beast\* and put it upon a long pole, and set it in a hedge fast bounden to a stake by the highway-side, that every man that rideth or goeth that way may see and know by that sign that there is sickness of cattle in the township. And the husbandes hold an opinion that it shall the rather cease.—Fitzherbert, *Book of Husbandry*, f. 35. 1534.

\* That died of a murrain.

#### NIGHTMARE.

Stockings are hung crosswise at the foot of the bed with a pin stuck in them to keep off the nightmare.—Hone, *Year Book*.

A coal-rake kept in the bedroom.—(Yorkshire) N., V. x. 266.

#### NIPPLES.

Contre ceux qui ne veulent que les tetins malades soyent touchez de medicamens ni de fer.—Jo., II. (15).

#### PALSY.

*Stipes*. How rank he smells\*; but 'tis no matter, I begin to grow old, and 'tis good, they say, against the palsy.  
—Hausted, *Rival Friends*, v. 2.

\* He has been likening him to a fox for having been too familiar with his lambs (or daughter).

#### PARALYSIS.

*Veyrines*. On appelle ainsi des ouvertures pratiquées dans l'épaisseur des piliers de l'église et dans lesquelles les personnes affligées de rhumatismes et de paralysie s'introduisent en repetant quelques prières, afin d'obtenir leur guérison. Une pratique analogue s'accomplit aux monuments druidiques nommés Lichavert et à travers quelques arbres séculaires.—D. C.

#### PARTURITION.

De la rose de Hiericho, pour ayder à l'enfantement.—Jo., V. xxiv. 9.

#### PESTILENCE.

My tears congeal'd to gum by pieces from me fall,  
And thee preserve from pestilence in pomander or ball.  
Gascoyne, *Art of Venery*, 1575,  
"The Hart to the Hunter."

VULGAR SPECIFICS. LEAN'S COLLECTANEA.

PILES.

Bone of left ventricle of a hart's heart.—Ho., *Parley of Beasts*, p. 64.

PLAGUE.

Quills of quicksilver worn about the neck.—Pettigrew, *Med. Superstitions*.

The powder of toad in the same way.—*Ib.*

The eating of pigeons is much commended, because they are thought to make a man safe from infection.—Venner, *Via Recta*, p. 86.

*Rose.* I pray you, burn some pitch in the parlour: 'tis good against ill airs.—Rowley, *Match at Midnight*, v.

See Ben Jonson, *Alch.*, v. 2.

One with a piece of tassel'd, well-tarr'd rope  
Doth with that nosegay keep himself in hope.

Taylor (W. P.), *Fearful Summer*, 1625.

The art of kindling of fires that is practised in the smoking or parching of him\* is old dog against the plague.—Nash, *Lenten Stuffe*, 165. \* The herring.

So at Athens great fires were made in the streets and houses at night-time against the plague.—Muffett, *Health's Improvement*, ch. iv.

During the visitation of the cholera (1866) tar-barrels were kept burning in the open streets day and night at Wiveliscombe, Somersetshire. And see Taylor, u. s.

To whate'er luckless post the plague advance  
'Twill chase it thence, like Fires of Ordinance.

S. Wesley, *Maggots*, "A Pipe of Tobacco," p. 40.

At Tournay, or Tours, during the plague, the guns were fired.—*Ib.*, note, p. 49.

Laudo Deum verum, plebem voco, congreco clerum,  
Defunetos ploro, pestem fugo, festa decoro.

[Bell Inscription], Spelman, *Glossarium*, sub. Campana.

POISON.

The horn of the unicorn\*.—Bro., *Vulg. Err.*, Bk. 3, xxiii..

\* Whose horn is worth half a city.—Dekker, *Gull's Hornbook*, ch. ii.

In Abyssinia cups are made of it, and are offered as royal presents.—Bruce, *Travels*, v. 85-107. Ed. 1790.

*Isab.* As men, to try the precious unicorn's horn,  
Make of the powder a preservative circle,  
And in it put a spider, so these arms  
Shall charm his poison.—Webster, *Vit. Cor.*

The unicorn's pregredience  
To venom'd pools doth purge them with his horn,  
And after him the desert's residence  
May safely drink.—G. Chapman, Ovid's *Banquet of Sense*.

Taylor (W. P.) names it as a remedy against Plague.—*The Fearful Summer*, 1625.

Not Bezoar stone, nor that miraculous horn  
Which decks the strange invisible unicorn  
Can deadly poison's subtle screams, as well  
As my tobacco-pipe, when charg'd, expel.

S. Wesley, *Maggie's*, p. 40. 1685.

The unicorn did not put his horn into the stream to chase away  
venom before he drank, for there was no such thing as  
venom extant in the water, or on the earth.—T. Nash.  
*Unfortunate Traveller*, K. 2. 1594.

Cf. B. and F., *Fair Maid of Inn.*, iv. 2; *Bullein, Bul. of Def.*,  
83. 1562.

A poultice of peeled onions laid on the stomach or under the  
armpits, cure for poison.—Na.

There's scarce a man amongst a thousand found  
But hath his imperfection: one distastes  
The scent of roses, which to infinites  
Most pleasing is and odoriferous:  
One oil, the enemy of poison:  
Another wine, the cheerer of the heart.

Middleton, *Comingling*.

Plain proof declares one poison to drive forth another.—Grange,  
*Golden Aphroditis*, iii. 1.

Have good respect also that [the chickens] be not breathed  
upon by any snake, toad, or other venomous thing: but if  
you doubt any such thing to be done, seek speedily to  
prevent the mischief by burning amongst them galbanum,  
or woman's hair: otherwise the infecting poison will destroy  
them all.—Fitzherbert, *Boke of Husbandry*, IV. viii. 1598.

#### QUARTER ILL.

A disease in cattle affecting them only in one limb or quarter.  
A piece is cut out of the thigh of one of the cattle that has  
died of it. This they hang up within the chimney in order  
to preserve the rest of the cattle from being affected. So  
long as it hangs there, it prevents the disease from  
approaching the place.—(Angus, J.)

#### RHEUMATISM.

Right forefoot of a hare carried in the pocket.—S.; N., i.

A raw potato or the piece of one carried in the pocket.—N., iv.

An elder stick with three, five, or seven knots upon it carried in  
the pocket.—(W. Sussex) *F. L. R.*, i.

Horse chestnut [or a chestnut\* (Dutch)] carried in the pocket.—  
N., v. \* It must be begged or stolen.

Or pieces of the alder-tree carried in the pocket.—Noake, p. 173.

A skein of silk worn tied round the affected part.—N., v. 1.

Sleeping on a hop pillow.—Noake, p. 181.

Sitting with your back resting against the bellows.—(W.  
Sussex) *F. L. R.*, i.



VULGAR SPECIFICS. LEAN'S COLLECTANEA.

Thirty pennies collected from different persons, then exchanged for sacramental silver, and made into a ring—for the Devonshire halt or any contraction of the limbs. Used in Cornwall for Paralysis.—Hunt.

Crawl under a bramble which has formed a second root in the ground, or get a woman who has been delivered of a child feet foremost to tread the patient.—*Ib.*

To this day, I believe, there are persons who rely much on the virtues of blue flannel, nine times dyed, to cure the rheumatism: of equal efficacy, I presume, with the scarlet cloth in the small-pox.—Nares.

Is this the motive of sailors in wearing it?

RICKETS.

Pass the child over the back and under the belly of a donkey nine times nine times, no word but the successive numbers being uttered.—*N.*, i.

Nine times passed through a holed stone against the sun.—Hunt.

Nine times against the sun through a green ash-tree, to be afterwards bound up.—*Ib.*

Sleeping on a bed of green bracken.—Lightfoot, *Flora Scotica*.

RINGWORM.

The person afflicted takes a little ashes between the forefinger and thumb three successive mornings, and before having taken any food, and holding the ashes to the part affected, says:—

“ Ringworm, ringworm red!  
Never may'st thou either spread or speed;  
But aye grow less and less,  
And die away among the ase\* ;”

at the same time throwing the little ashes held between the forefinger and thumb into the fire.—*C.* And see *Hn.*, p. 110.      \* Ashes.

See Erysipelas, *ante*, p. 494.

SCALD.

A particular verse from the Bible\* repeated over the place affected (*N.*, i.), or the following:—

There was two angels came from the North,  
One brought fire, the other brought frost:  
Out fire, in frost,

In the name of the Father, Son, and Holy Ghost.

(*W. Sussex*) *F. L. R.*, i. ;  
(*Devon*) *Pall Mall Gazette*, 23/11/68.

\* ? which.

SCARLET FEVER.

Cut off some of patient's hair, put it down the throat of an ass, who takes the complaint and relieves the patient.—(*Irish*) *N.*, i.

## SCIATICA.

Lie on your back on the bank of a river or brook with a straight staff by your side between you and the water, and have these words repeated over you:—

“Boneshave right,  
Boneshave straight;  
As the water runs by the stave,  
Good for boneshave.”—*An Exmoor Scolding*.

## SCROFULA.

Looking at “the young May moon” and performing certain rites at the same time.—(W. Sussex) *F. L. R.*, i.

Des femmes enceintes qui boyvent de l'eau ardent des qu'elles sont entrées au neuvième mois à ce que leur enfant ne soit taigneux.—*Jo.*, II.

## SEA-SICKNESS.

Mettez du sel sur vostre teste quand vous entrerez au vaisseau.  
—*Jo.*, ii. 172.

## SHINGLES.

Feu sauvage. The shingles, running worm, or wild-fire. *See* Erysipelas and Girding.

By an imagination not difficult to understand, this disease is attributed to a kind of coiling snake: and I remember a case in Cornwall where a girl's family waited in great fear to see if the creature would stretch all around her, the belief being that if the snake's head and tail met the patient would die.—Tylor, *Prim. Cult.*, i. 278.

## SKIN DISEASES.

Dans le Perigord c'est le jour de la St. Jean avant le lever du soleil que ceux qui sont attaqués de maladies de peau doivent pour obtenir leur guérison, se rouler, nus, dans la rosée des champs, et surtout dans les chénevières. Ils se frottent avec les plantes qu'ils ont foulées, en mettent sur le poignet gauche, et le mal sèche en même temps que le topique.—*D. C.*

Fresh cow-sharen\* is applied as a cooling poultice to the faces of young damsels in Northumberland if over-flushed with any cutaneous eruption.—Brockett. *See* Pliny, *Nat. Hist.*

\* Dung.

Urina pueri impuberis quæ ventri illata mulierum ne rugosus fiat præstare dicitur.—Pliny, *Nat. Hist.*, xxii. 36.

## SLEEPLINESS.

Somnos fieri lepore sumto in cibis.—Pliny.

This is a saying in the country still, and that it will make one look fair.—Aubrey.

Quidam superstitiose conciliando somno leporis pedes nocturno pileolo alligant.—*D'Alechamps*.

VULGAR SPECIFICS. LEAN'S COLLECTANEA.

SMALL-POX.

Wrap the patient in a scarlet cloth. See p. 271, *ante*.

Capiatur scarletum et involvatur variolosus totaliter, siout ego feci, et est bona cura.—Dr. John Gaddesden Whalley's note to B. Jonson, *Volp.*, iii. 2.

Sheep's dung or tricklings.—Jackson, *Shropshire Word Book*.

Open the windows of the sick-room at sunset to let in the gnats, who will load themselves with the infection, and then fly forth and die.—(Hunts) *N.*, i.

The Chinese make their children wear paper masks on the last night of the year to prevent the god of the small-pox from "pouring it out" on them, as he is supposed to attack only pretty children, and thus disfigured they will be passed by.—Doolittle, ii. 316.

The roots of silverweed (*Potentilla anserina*), boiled down, are rubbed over the face to remove the pock-marks.—(Leicestershire) *H.*, S. G., ii. 163.

Que celuy qui prend la petite verole d'un qui en a beaucoup, en aura peu, et au contraire?—Bailly, *Quest. Nat.*, p. 587.

SORE THROAT.

The sole of a stocking taken warm off the foot and applied as a wrapping for the night.—*N.*, iii.

Les anciens Bretons croyaient guerir le mal de gorge en suspendant une branche de prunier fleuri à la flamme de foyer.—D. C.

A raw salt herring with the bone taken out applied to the neck, tying a handkerchief over it and keeping it on all night. (A sailor's remedy).—*A Whaling Cruise to Baffin's Bay*, by A. H. Markham, R.N., 1874, p. 253.

Here lies the best of dogs and least,  
That Album Græcum made the best  
To cure sore throats with: for 'tis said  
The Isle of Dogs such never had:  
But dead, doth now so worthless prove,  
His skin will hardly make one glove  
For a child's itchy hand.

Rob. Heath, *Occasional Elegies, &c.*, p. 19. 1650.

So dogs' turd, when it's dried, becomes  
A medicine for ulcered gums;  
And of all powders is the best  
For a sore throat. Probatum est.

*British Wonders*, p. 16. 1717.

SPRAINED WRIST.

Rubbed with a live toad during harvest-time, when the animal cannot emit its venom.—(Scotland) *N.*, ii.

Eel skins are wrapped round the wrist as a preventive.—Mactaggart, *Gall. Ency*.

An earth-fast stone or an insulated stone enclosed in a bed of earth is supposed to possess peculiar properties. It is frequently applied to sickness and bruises, and used in dissipated swellings; but its blow is reckoned uncommonly severe.—Scott, *Scotch Massacre*, &c.

## STERILITY.

Credebant antiqui numerum sanctum concipere posse, si pueri araneam inclusam gesserit in siml.

Species moriturum, et illis

Turgida non prodest comata puerile Læne

—Juvénal, Sat. III. l. 141.

Lindisfarne brides step upon the melting Stone—a stone cross erected by the Saxon Bishop Eadward and broken by the Danes at their invasion. At Jarrow they seat themselves in the chair of the Venerable Bede.

Sir J. Another miracle eke I shall you say  
Of a woman which that many a day  
Had been wedded, and in all that season  
She had no child, neither daughter nor son:  
Wherefore to St. Medwyn she went in pilgrimage  
And offered there a five pig, as is the usage  
Of the wives that in London dwell.

John Howard, *A Man's Plea to His Wife*.

and Sir John, p. 107. 1577.

Squeezing through a rilled ash-tree.—E. Lees, *Fables and Tales of Malvern*. 1877.

## STING.

Lay upon the place where the hornet wasp, or bee stungest  
a gad of cold steel.—Bacon's *Apes*, *Bartholomew*, l. 105.

## STONE.

Mom. Strah, fellow, reach me the stone. —*His part* is now.  
Ha! let me see 'int' gravel in the water. . . .  
The man were heavy to live long enough.  
So pleas'd the King.

Sir John Mow, *Strah*, Son. p. 25. 1577.

His pyssell serves to scour the gravel of the stone.—*Gascongne*,  
*New Art of Tawny*, 1575. — The Fox.

Ale made with hoppes, unwholesome for stone.—*Forrie*, *Booke*,  
*of Health*, 209.

Contre ceux qui consuevent et trahissent l'acide venterie contre  
la gravelle, pierre et autres maux de reins.—*J. M.*  
*Ca.*, 60.

S'il y a raison de dire qu'il ne faut verser de l'eau en la chambre  
de celui qu'on a traité pour la pierre.—*J. M.*, 62.—

De chasser toujours premiere la pierre qui despend au costé  
de la docteur: pour garantir de la nephrotique. —*Mercurius*, —  
*Jo.*, V. xxiv. 5.

VULGAR SPECIFICS. LEAN'S COLLECTANEA.

STY\* IN THE EYE.

\* West. Whilk.—(Cornwall) Hunt.

Rub\* it with a plain gold ring—preferably a wedding-ring.—J.

\* Nine times: 3 forward, 3 backward, 3 forward.—Miss Woodward.

Rub it with the tail of a black cat nine times.—B. and F., *The Mad Lovers*, v. 4; *Elder Brother*, ii. 4.

On the first night of the new moon, after pulling one hair from it. If a tom, so much the better.—Hunt.

In the morning as soon as you rise, instead of fasting spittle or a cat's tail, rub your eyes with a hundred broad pieces of your own gold, &c.—*Yea and Nay Almanac*, 1678.

A penalty attached to taking back a gift.—(West Indies) Branch.

Cf. proverb, Give a thing and take a thing.

See Pegge, *Curialia Misc.*, p. 141.

Avendo un figlio infermo pel male degli occhj lo fanno segnare con un anello, e perle da chi nacque gemello.—Mich. Plac., p. 126.

*Duchess.* One of your eyes is bloodshot; use my ring to 't:  
They say 'tis sovereign; 'twas my wedding-ring,  
And I did vow never to part with it  
But to my second husband.

Webster, *Duchess of Malfy*, i. 1.

SWELLING OF NECK.

Rub with Maydew from the grave of the last of the opposite sex who has been buried.

Flannel dyed nine times in blue, efficacious in removing glandular swellings.—Pettigrew, *Med. Superstitions*, p. 19.

They that have any pains or swellings in the throat, let them take Jews' ears,\* which is to be had at the apothecaries, and lay it to steep in ale a whole night, and let the party drink a good draught thereof every day once or twice.—Lupton, *Notable Things*.

\* The fungus.

TEETHING.

Wear a moleskin round the neck.—Bayeux, *N.*, iii.

Wearing a necklace of beads turned from the root of the peony. (W. Sussex) *F. L. R.*, i.

Pour faire sortir plustost les dents aux petits enfans. Prenez le tuyau d'une plume remplissez d'alun, soit bien bouché deux bouts et que l'enfant le porte pendu au col.—Jo., II. 172.

THORN.

If a person is stabbed by a thorn and can draw it out of the flesh, he must bite the thorn and then the wound will not fester.—F.

The slough of an adder is an excellent remedy to draw a thorn out of one's flesh. The Sussexians do wear them for hat-bands.—Ay.

The fox's tongue will draw a thorn.—Gascoigne, *Art of Venery*. 1575.

## THRUSH.

Place a live duck's mouth wide open in the patient's mouth.

There is a notion that a person must have this disease once in his life, either at his birth or death.—(Suffolk) Chambers, *Book of Days*, i. 733.

Three rushes from a running stream, passed separately through child's mouth, then plunge them in the stream for the current to carry them off.—*Ib.*, i. 505.

Eating a certain piece of beef below the round, called the "mouse-piece."—Aubrey, *Misc.*, p. 144.

Take the child fasting on three following mornings to have its mouth blown into by a posthumous child.—(Cornwall) *N.*, i. 2. Or by its father.—*Trans. Devonsh. Assoc.*, ix. 96. Or by a left twin of the opposite sex.—(W. Sussex) *F. L. R.*, i.

An ash-tree growing by a running stream having been selected, tie a thread round one of its twigs with three knots; make three more knots on each of the two following days; then pass the string through the child's mouth.—*Trans. Devonsh. Assoc.*, ix. 96.

Read the 8th Psalm over head of infant three times three days of week for three weeks as a preventive.—(Devon) Bray.

TOOTHACHE. See *A Rich Cabinet*, 1616.

A double nut\* or the tooth of a corpse† to be worn in bag round the neck.—S.

\* W. Sussex.

† Bit out of a skull in the churchyard and carried in the pocket.—(Devon) Bray.

If you always put your left stocking and shoe on first, it prevents toothache.—(Shropshire) *N.*, v. 3.

Cutting the nails on a Friday.—(Liegoise) *C.*, *A. B.*

A nail driven into an oak-tree.—Pettigrew.

A splinter of wood from a gibbet.—Hn.

A Danish remedy is to take a sprig of elder in the mouth, then stick it in the wall and say, "Depart, thou evil spirit!"—*Ib.*

A poultice of finely-scraped horseradish placed on the wrist of the opposite hand to the side where the pain is.—*N.*, iv.

A paw cut from off a live mole.—(W. Sussex) *F. L. R.*, i.

On prétendait jadis que les racines d'asperge séchées et appliquées sur des dents malades les faisaient tomber aussitôt sans douleur.—D. C.

Biting from the ground the first fern which appears in spring, security for the year.

Vi interemti dente gingivas in dolore scarificari, Apollonius efficacissimum scripsit.—Pliny, *Nat. Hist.*, xxviii. 1.

VULGAR SPECIFICS. LEAN'S COLLECTANEA.

The hands washed several times with the water that has collected in the lower leaves of the teasel [*Dipsacus Sylvestris*]. Hence Ray conjectures that it received the name of "Labrum Veneris."

It is held to be unlucky to count the warts. But if some mysterious vagrant, having desired them to be carefully counted, and marking the number inside his hat, leaves the neighbourhood, the warts also disappear.—(Cornwall) N.

Dr. Burrowes considers the charming of warts to be the result of the acting of the mind upon the body, and he attributes the rapid change of the hair to white to the same cause. The very temperature of the body is changed, for fears cool and aversion heats. The mal-du-pays arises from a moral source, producing, on the evidence of physicians, positive organic effects; the lungs are found adhering to the pleura, &c.

Art's

Wise hand, enchasing here those warts  
Which we to others (from ourselves)  
Sell, and brought hither by the elves.

Herrick, ii. 107, "Oberon's Palace."

WART AND WEN CURES. See an exhaustive article on this by James Hardy, in *F. L. J.*, i. 216-228.

Cure warts and wens by application

Of med'cines to th' imagination.—Butler, *Hudibras*.

Touchez à la robe d'un que vous sçachiez bien estre coqu: en quelque endroit de son habillement que vous le touchiez, sans qu'il s'en advise vos verrues se perdront. . . . Faites les conter à une personne qui soit plus jeune que vous: elle les prendra et les pourra aussi donner à une autre plus jeunes par semblable moyen. Faites les toucher avec autant de poix à qui que soit et il les vous prendra. Prenez une poignée de sel et allez tout courant le jetter dans un four et les verrues s'evanouyront.—Jo., *Er. Pop.*, ii. 273.

WEN.

Hand of person who has been hung rubbed three times on it, or of a posthumous child.—*Superstitions Ancient and Modern*, Br. xvi. Amst., 1733.

Some substitute the hand of a priest.—Hn., p. 129, and note. Or a cross made by hand of any corpse.

Immatura morte raptorum manu strumas parotides gutturi tactu sanari affirmant.—Pliny, *Nat. Hist.*, xxviii. 11.

Aubrey gravely records: "The wen that grew in the man's cheek at Stowill,\* in Somerset, as big as an egg, was cured by stroking it with his dead kinswoman's hand; and Davis Mell (musician) had a child of a hunchback cured in the like manner" (Dr. Ridgley). This belief prevails in Barbados.—C. J. Branch, in *Contemporary Review*, October, 1875.

\* ? Stowey.

## WEAKNESS.

Debility of childhood or advanced age.

The sacramental wine left after Communion.—(W. Sussex)  
*F. L. R.*, i.

## WEAKNESS IN BACK (of child).

Rubbed nine times with dead man's finger.—G.

Draw him over the grass wet with morning dew on May  
1, 2, and 3.

Un enfant qui n'apprend pas à marcher doit ramper le Vendredi  
sous l'arbuste qui porte des baies de ronce enraciné aux  
deux bouts. Mais pendant qu'il le fait il ne faut pas  
babiller.—(Sup. Luxembourg) C., A. B.

The dried leaves of the vervain worn in a black silk bag.—  
(W. Sussex) *F. L. R.*, i.

## WORMS. (Intestinal).

A live trout laid on the stomach of the patient.—Hn.

The water in which earthworms have been boiled taken as a  
broth.—*Ib.*

## WOUNDS.

Elder leaves gathered on the last day of April.

A chameleon split open alive is a common application to wounds  
and sores.—Leared, *Morocco*, p. 282.

An arm or other member that will not leave bleeding is with  
good success put into the belly of some creature newly  
ripped up, for it worketh potently to stanch the blood.—  
Bacon; *N.*, ii.

Mummy hath great force in stanching of blood. The moss  
which groweth upon the skull of a dead man unburied  
will stanch presently.—Bacon, *Sylva Sylvarum*, 980.

See Pettigrew, *History of Egyptian Mummies*, c. ii., London,  
1834, on the use of mummy as a drug. Of odd notions  
concerning virginity, I do not remember a more curious  
one than that virgin mummy was preferred in medicine.  
—Southey, *Doctor*, p. 598.

See allusions to this in the dramatists.—Nares, *s.v.*

My hair is medicine burnt all venomous worms to kill,  
The snake herself will yield thereto: such was my Maker's will.  
Gascoyne, *Art of Venery*, 1575,

"The Hart to the Huntsman."

Si la mumie empesche le sang de se cailler en l'estomach ce  
qu'on dit aussi de la presure.—Jo., II. 69.

## NUMBERS.

[See Baring Gould, "Fatality of Numbers," in his *Curious Myths  
of the Middle Ages*, 1st Series, App. C.—ED.]

There is no efficacy in numbers, said the wiser Philosophers,  
and very truly; but some numbers are apt to enforce a



reverent esteem towards them, by considering miraculous occurrences which fell out in Holy Scripture in such and such a number. “. . . Non potest fortuitò fieri, quod tam sæpe fit,” says Maldonatus, whom I never find superstitious in numbers. It falls out too often to be called contingent, and the oftener it falls out, the more to be attended.—Bishop Hackett, *Sermons*, p. 245. 1675 fol.

A sudden dead silence among guests at table.

Quin et repente conticescere convivium adnotatum est, non nisi in pari præsentium numero: isque famæ labor est ad quemcunque eorum pertinens.—Pliny, *Nat. Hist.*, xxviii. 5.

E Pythagoræ inventis non temere fallere, impositivorum nominum impari vocalium numerum, clauditates, oculive orbitatem, ac similes casus, dextris assignare partibus, parem lævis.—*Ib.*, xxviii. 6.

The women have a way of divining whether the husband or wife shall die first, by the number of letters in Latin, or the husband's and wife's christen names, which may be derived from hence, and one as true as the other.—Ay.

A rule of the Chaldees to know whether a Man or his Wife shall dye first: Take both their names as they were baptized as neere as you can, and count the letters of both their names whether they be even or odd: for [if] they be even, then the party that is elder shall dye first; if the letters be odd, then the younger shall dye first.—Thos. Johnson, *New Conceits*, p. 209. 1630.

Calamitous events recorded by an EVEN number of guns.

January 30th, 1676. This day being the day of our King's marterdome, wee show all the signes of morning as possible wee can, viz., our jacks and flags only half-staffe high: and at five a clock in the afternoone our ship fired twenty guns.—Teonge, *Diary*, p. 135.

The Romans regarded an even number as unlucky because, since it could be divided equally, it was the emblem of death and dissolution.—Collin de Plancy, *Dict. Infernal*, Art. “Impair.”

Nice. One thing, sir: I do not like going to-day; sure 'tis not a lucky time. For the first crow I heard this morning cried twice. This even, sir, is no good number.—S. S., *The Honest Lawyer*, i. 1616.

Il quarto regalo lo riceve la puerpera, dovendo dare il compare un pajo capponi, oppure delle uova, e delle ciambelle in numero dispari, se il bambino è maschio, ed in numero pari, se è femmina.—Mich. Plac., *Usi, &c., della Romagna*, p. 28; and see pp. 30 and 55 of same.

See *ante*, p. 462, as to the same rule in tolling the passing bell.

NIGHTCAP. Ἡ πέντε πῖν', ἢ τρία πῖν', ἢ μὴ τέτταρα.

It ought never to be forgotten what our ingenious countryman, Sir Christopher Wren, proposed to the silk-stocking weavers

of London, A.D. 16—, viz., a way to weave seven pair, or nine pair, of stockings at once (it must be an odd number).  
—Aubrey, *Nat. Hist. Wilts*, p. 94.

God hates the Dual Number, being known  
The luckless number of Division;  
And when He bless'd each sev'ral day whereon  
He did His curious operation,  
'Tis never read there (as the Fathers say),  
God bless'd His work done on the Second Day:  
Wherefore two prayers ought not to be said,  
Or by ourselves or from the Pulpit read.

Herrick (ed. Grosart), iii. 212. [*Noble Numbers*, 249.—ED.]

#### ODD AND EVEN.

Because God delighteth in an odd number, they say odd prayers in the Mass, either one, three, five, or seven—one, to signify the unity of faith or sacrament of unity; three, to signify the mystery of the Trinity, and because Christ prayed three times in His Passion, saying: "Father, if it be possible, let this cup pass away from Me"; five, to denote the five wounds of Christ, or that His Passion was divided into five; seven, to signify the seven gifts of the Holy Ghost. But two they must not say, according to the judgment of Pope Innocent, since the number of two is infamous, for God hateth division and discord. Hence, when God blessed the works of the other days, we do not read that He blessed those of the second, because the number two first departed from unity, and from it all other divisible numbers have their original.—Durandus, *Rationale Divin. Officior.*, IV. xv. 15; Durantus, *De Rit. Ecc.* II. xvi. 9.

[Reason.]

So we see

The binding force of Unity:  
For which alone the peaceful gods  
In number always love the odds;  
And even parts as much despise,  
Since out of them all discords rise.

B. Jonson, *Hymenæi*.

Pythagoras enjoined oblations in unequal numbers to the celestial, and in equal to the infernal, deities.—Plutarch, *Life of Numa*; [Vol. i., p. 186, *Tudor Trans.*—ED.]

Numero Deus impare gaudet.—Virgil, *Eclogue*, viii. 76.

Lastly, if thou canst win a kiss  
From those mellifluous lips of his;  
Then never take a second on  
To spoil the first impression.

Herrick, iii. 144. [*Noble Numbers*, 59.—ED.]

*Fal.* Prythee, no more prattling: go. I'll hold. This is the third time: I hope good luck lies in odd numbers. Away! go. They say there is divinity in odd numbers,

either in nativity, chance, or death.—Shak., *Merry Wives of Windsor*, v. 1, 1.

Contre ceux qui cuident les pillules devoir estre tousiours en nombre impair (unwritten).—Jo., VI. xxvi.

Pliny prescribes laurel berries, impari numero, as a cure for headache (*Nat. Hist.*, xxxiii. 80), and garlands made of an uneven number of leaves for the same.—*Nat. Hist.*, xxiv. 49.

Impar numerus immortalis, quia dividi integer non potest: par par numerus mortalis, quia dividi potest.—Servius. [*See* Conington's note on Virgil, *u.s.*—Ed.]

Thirteen is, however, most unlucky.—N.

*See* Montaigne, *Essays*, iii. 8.

[And me seemeth, I may well be excused, if I rather accept an odde number, than an even: Thursday in respect of Friday, if I had rather make a twelfth or fourteenth at a table, then a thirteenth.—*Tudor Trans.*, vol. iii., p. 160.—Ed.]

Hens' eggs are always set in odd numbers: if in even, chicks would not thrive.—G. *See ante*, p. 13.

Pastry must be rolled out an uneven number of times, or it will be heavy and tough.—N., VI. i. 193.

Remedies to be taken THREE, SEVEN, OR NINE times.—B.

Salutes with cannon. A royal salute is thrice seven, or twenty-one, guns.—B.

If the owners of horses eat eggs, they must take care to eat an EVEN number, otherwise some mischief will betide the horses. Grooms are not allowed to eat eggs, and the riders are obliged to wash their hands after eating them.—Gough in Camden, *Britannia*, iii. 668. 1789.

And *see* as to wedding party, p. 91.

*Lusurioso*. Now we're an even number, a third man's dangerous.—Tourneur, *Revenger's Tragedy*, ii.

Cur impares numeros ad omnia vehementiores credimus: idque in febribus dierum observatione intelligitur?—Pliny, *Nat. Hist.*, xxviii. 5.

As to the critical days in fevers, Celsus, iii. 4, says: "Est autem alia de diebus ipsis dubitatio: quoniam antiqui potissimum impares sequebantur, eosque, tanquam tunc de ægris judicaretur κρίσιμους nominabant. Hi erant dies tertius, quintus, septimus, quartus decimus, vicesimus primus: ita ut summa potentia septimo, deinde quarto decimo, deinde uni et vigesimo daretur. Itaque sic ægros nutriebant ut dierum imparium accessiones expectarent."

Some philosophers are of opinion that all things are composed of number, prefer the odd before the other, and attribute to it a great efficacy and perfection, especially in matters of physick; wherefore it is that many doctors prescribe always an odd pill, an odd draught or drop to be taken by their

patients. For the perfection\* whereof, they allege these following numbers, as seven Planets, seven Wonders of the World, nine Muses, three Graces, God Three in One, &c.—Pettigrew, *Superstitions in Medicine*, p. 51.

\* *Werensfelsii Opuscula*, ii., p. 634.

Let the number of his bleedings and purgations be odd : numero Deus impare gaudet.—Trickmore, in Ravenscroft's *Mammamouchi*; or, *The Citizen Turned Gentleman*.

How mighty and how many are  
The strange affections of enchanted number.

*Sir Gyles Goosecap*, ii. 1. 1606.

#### YEARS AND LUCK.

Anyone who has watched the proceedings of Derby Lotteries at the Clubs will have noticed the preference shown by subscribers for the numbers corresponding to their ages respectively. This is also a prevalent superstition with players at roulette.—*Fortnightly Review*, July, 1884, p. 85.

Pliny, however, recommending snails as a diet, says: "Id quoque observant ut numero impari sumantur."—*Nat. Hist.*, xxx. 15.

#### ONE.

Once goes for nothing. Einmal ist Keinmal.—(German Prov.)

#### TWO.

Dans le systeme de Pythagore l'Unité representait la Divinité qui contient tout et de qui tout decoule: le nombre deux était le mauvais principe, et tous les nombres commençant par ce chiffre étaient voués à la haine et au mepris.—Rion.

Ergo ego vos rebus duplices pro nomine sensi? I think the table-players do not count a deux a good case.—Ay.

Auspicii numerus non erat ipse boni.—Ovid, *Amor.*, i. 12, 28.

#### THREE.

See a multitude of instances of the power ascribed to Three in spells in Dalyell's *Darker Superstitions of Scotland*, pp. 388–390.

There is three things of a' things.—Kelly, *Scottish Proverbs*.

A' things thrive at thrice.—Hislop.

The Trinity.

Furies.

Fates.

Graces.

Horæ.

Christian Graces: Faith, Hope, Charity.—1 *Cor.*, xiii. 13.

Cerberus' heads.

Jove's thunderbolts.

Neptune's trident (fuscina). See as to power against the Evil Eye, *Archæologia*, xix. (Millingen).

Diana's threefold nature: Diana, Hecate, Luna.  
 Witches in *Macbeth*. "Thrice the brinded cat has mewed."—  
 Shak., *Macbeth*, iv. 1, 1.  
 Angels appeared to Abraham.—*Gen.*, xviii. 2.  
 Feasts.—*Deut.*, xvi. 16.  
 Offering of the Nazarite, and Blessing.—*Num.*, vi. 14, 24—26.  
 Calling Samuel.—*1 Sam.*, iii. 4—8.  
 Balaam's blessing.—*Num.*, xxiv. 10.  
 Balaam's ass smitten.—*Ib.*, xxii. 23—27.  
 Job had three daughters.—*Job*, i. 2; three friends—ii. 11.  
 Elijah lay on the widow's son.—*1 Kings*, xvii. 21.  
 Invocation.—*Is.*, vi. 3; *Rev.*, i. 4.  
 Three typical righteous men: Noah, Daniel, Job.—*Ezek.*, xiv.  
 14; Shadrach, Meshach, Abednego.—*Dan.*, iii. 12.  
 Jonathan shoots three arrows as a signal to David.—*1 Sam.*,  
 xx. 20.  
 Joab pierced Absalom through the heart with three darts.—  
*2 Sam.*, xviii. 14.  
 David threatened with three years of famine, or of pestilence,  
 or of the sword.—*1 Chron.*, xxi. 12.  
 Jonah three days and nights in whale's belly.—*Jonah*, i. 17.  
 Daniel's hours of prayer.—*Daniel*, vi. 10. Cf. *Ps.*, lv. 17.  
 Three measures of meal.—*Matt.*, xiii. 33.  
 Three tabernacles.—*Ib.*, xvii. 4.  
 Two or three witnesses.—*Ib.*, xviii. 16.  
 Peter's denial.—*Ib.*, xxvi. 75.  
 Peter interrogated: "Lovest thou Me?"—*John*, xxi. 15—18.  
 Resurrection on third day.  
 Third heaven.—*2 Cor.*, xii. 2.  
 Voice in Peter's vision.—*Acts*, x. 13.  
 [Peter's denial of Christ.—*Mark*, xiv. 72.—ED.]  
 Paul's sufferings.—*2 Cor.*, xi. 25.  
 Unclean spirits.—*Rev.*, xvi. 13.  
 States after Death: Inferno, Purgatorio, Paradiso.  
 Animal Kingdom: Birds, beasts, and fishes.  
 Kingdoms of Nature: Animal, vegetable, and mineral.  
 Estates of the Realm: Queen, Lords, and Commons.  
 Kingdoms: England, Scotland, and Ireland.  
 Child dipt in Baptism: First on the right side, then on the left,  
 and, lastly, with the face towards the font.—*Liturgy*, 2d  
 Edward VI. See Chrisom in Nares.  
 Bill in Parliament read three times.  
 Cheers.  
 Professions.

- Woman's share of husband's lands: one-third.
- Triads of the Welsh Bards: Law, Physic, and Divinity.  
[Stephens, *Lit. of the Kymry*, p. 447, says, "of history, bardism, theology, ethics, and jurisprudence.—ED.]
- [The three sorrows of story telling: Irish.—ED.]
- Days of grace.
- Visit should last three days.
- Called in Court on recognisances.
- Days of continence after marriage.—Souvestre, *Les Derniers Bretons*, p. 54. 1843.
- Nights of abstinence after marriage.—Le Clerc, *Bibliothèque Univ.*, iii. 507; Montesquieu, *Esp. de Lois*, xxviii. 41.
- Souls in man: Vegetative, animal, and rational (of peripatetic philosophers).—Howell, *Familiar Letters*, I. iii. 30; Shak., *Twelfth Night*, ii. 3, 58; B. Jonson, *Poetaster*, v. 3.
- Third time always lucky.
- In a trice.
- Sevens=21.
- I buoni giuscatori fanno trè [? sbaglia].—Torriano.
- And the old saying is, "The third pays for all."—Shak., *Twelfth Night*, v. 1, 33; *Merry Wives of Windsor*, v. 1, 2.
- Banns of marriage.
- Going, going, gone!
- One, two, three, and away!
- Three times bridesmaid. See p. 81, ante.
- Bathe three times in the sea.—H. W. i.e. dip over head and ears.
- Spit three times for a charm.—B. Jonson, *Epigram*, 134.  
See p. 410, ante.
- Spit three times as an oath.—Aretino, *Il Marescalco*, v. 8.
- Bodies of drowned float on third day.  
Hibernum fracta glacie descendet in amnem,  
Ter matutino Tiberi mergetur.—Juv., *Sat.*, VI., 522.
- Half-crowns.
- Vols. of novel.
- Dinner of three courses—fish, flesh, and fowl.
- Homo trium literarum.—Fur.
- Ghost must be addressed thrice, and before end of third visit, to escape hurt.
- If three dogs chase a hare or rabbit, they can't kill it.—(Surrey) N.
- Three funerals constantly follow one another in quick succession.—(Northumberland) Hn.
- If the cathedral bell toll once, it tolls thrice with little intermission.—(Durham) Hn. See p. 462, ante.

Three taps given to the threshold with the lowered head of coffin when carrying out to burial.—(West Indies) Branch.

"Earth to earth, ashes to ashes, dust to dust." See Funeral Superstitions, *post*.

En Bretagne un bruit qui se fait entendre trois fois annonce un malheur.—C. P.

For lying  
With mother, sister, or daughter—ay, marry, sir—  
Thirty-three pounds three shillings and threepence;  
The sin's gradation right paid, all in thirds too.

Middleton, *Game at Chess*, iv. 2.

Kisses three  
's a maiden's fee.

I shal you geue kisses thre.—*Squire of Low Degree*; H., E. P. P., ii. 45.

Strenam appellavant, quæ dabatur die religioso ominis boni gratiâ à numero, quo significatur alterum tertiumque venturum similis commodi, veluti trenam, præpositâ S litera, ut antiquis frequens usus erat.—Festus, *De Verborum Significatione*, ed. Müller, lib. xviii.; French, Etrenne.

If you break two things, you will break a third.—(Suffolk) Chambers, *Book of Days*, ii. 105; C. W. J.

If you break anything, you are sure to break three things before long.—*Trans. Devonsh. Assoc.*, viii. 57.

The old form was, "burst in three," not in two, as we now say.

My heart wold brast in three,  
My son, to see thee die.

Town. Myst., p. 138; *Chester Plays*, i. 64.

Pervigia Veneris, three nights beginning April.—Ovid, *Fasti*, iv.

Three was a sacred number among the ancient Scandinavians.—Mallet, *North. Antiq.*, p. 112. 1847.

*Ant.* Once again my spleen did thirst  
To try the third, which makes men blest or curst;  
That number three many stars wait upon,  
Ushering clear hap or black confusion.

Middleton, *Father Hubbard's Tales*.

*Gum.* Three is a perfect number, and so many [trades] I have.  
—*The London Chanticleers*, xi.; Haz., *O. Pl.*, xii.

Et digitis tria thura tribus sub limine ponit.—Ovid, *Fasti*, ii. 573.

His dea placanda est : hæc tu conversus ad ortus  
Dic ter, et in vivo perlue rora manus.

Ovid, *Fasti*, iv. 777.

Super exuvias ensemque relictum  
Effigiemque toro locat, haud ignara futuri  
Stant aræ circum, et crinis effusa sacerdos  
Ter centum tonat ore deos, Erebumque Chaosque  
Tergeminamque Hecaten, tria virginis ora Dianæ.  
Virgil, *Æn.*, iv. 507.

Idem ter socios purâ circumtulit undâ.—*Ib.*, vi. 229.

For the magic force of the number three, *see* below.

Terna tibi hæc primum triplici diversa colore  
Licia circumdo, terque hæc altaria circum  
Effigiem duco; numero deus inpare gaudet.  
Ducite ab urbe domum, mea carmina, ducite Daphnim.  
Necte tribus nodis ternos, Amarylli, colores,  
Necte, Amarylli, nodo, et Veneris, dic, vincula necto.

Virg., [*Pharm.*] *Ecl.*, viii. 77.

And *cf.* Theocritus, ii. 43; Ovid, *Met.*, vii. 189, foll.; and for its estimation by the Jews and others as a specially complete and mystic number, Plato, *De Leg.*, iv. p. 715\*; Dion. Halic., iii. c. 12.

[\* Or rather odd and even numbers. *See* Jowett's *Trans.*, vol. v., p. 100: p. 717 A. of Stephens' text.—ED.]

The Persians have a superstition respecting the crowing of a cock.—Morier, *First Journey*, p. 62. 1812.

[The Trivium, including Grammar, Dialectic and Rhetoric—the introductory arts—"the three loaves of the knowledge of the Trinity."—Bury, *Philobiblon*, sec. 47, ed. Thomas, 1888.—ED.]

Mulieri fætæ post partum tres deos custodes commemorat adhiberi ne Silvanus deus per noctem ingrediatur et vexet; eorumque custodum significandorum causa tres homines noctu circumire limina domus, et primo limen securi ferire, postea pilo, tertio deverrere scopis, ut his datis culturæ signis, deus Silvanus prohibeatur intrare, quod neque arbores cæduntur ac putantur sine ferro, neque far conficitur sine pilo, neque fruges coacervantur sine scopis, ab his autem tribus rebus tres nuncupatos deos, Inter-cidonam a securis intercisione, Pylumnum à pilo, Deverram a scopis.—Augustinus, *De Civitate Dei*, vi. 9.

Dum fœmina est propinqua partui zonam vel corrigiam, quæ precingitur, accipientes ad ecclesiam occurrunt et cymbalum modo quo possunt corrigia illa, vel zona circumdant, et ter percutientes cymbalum sonum illum credunt valere ad prosperum partum, quod est superstitiosum et vanum. Nam quòd ter campana sonet, hoc potius ut ex hoc omnes audientes devote orunt pro tali parturiente, et fere periclitanti, offerentes beatæ virgini ter Angelicam salutationem, ut illa quæ immunis et libera fuit à tali dolore sicut ab omni peccato, liberet hujusmodi mulierem a periculo illius horæ.—A.

It is considered baneful to a Hindu woman to be a man's third wife, wherefore the precaution is taken of first betrothing him to a tree, which dies in her stead.—Ward, *Hindoos*, i. 134, ii. 247. Cited in Tylor, *Prim. Cult.*, ii. 136.

Three stones should be buried at the roots of orange-trees to prevent the fruit bursting on the branch.—Colum., *De Arb.*, 23.



## MEADOW-SWEET.

Pliny, speaking of it as a remedy, says: "Qui perunctus est despuat ad suam dextram ter. Efficacius remedium esse aiunt, si tres quoque trium nationum homines perungant dextrorsus."—*Nat. Hist.*, xxiv. 112; and see § 118.

## WAVES.

In all the confusion of a storm there is a singular regularity in the action of the sea: three enormous waves follow each other in succession, after which there is a pause [or smooth]. Boatmen, when they launch their boats from a beach through a surf, always wait till the three great waves have passed, and then push off and get through the broken water before the sea has again collected his might. —*Voyage round Great Britain*, by Ayton and Daniell. 1814.

## TRICOLOR FLAG and garland.

The three colours, according to Servius, are white, red-rose, and black.

Illa de sinu licium protulit varii coloris filis intortum, cervicemque vinxit meam: mox turbatum sputo pulverem medio sustulit digito, frontemque repugnantis signavit: hoc peracto carmine, ter me jussit expuere, terque lapillos conjicere in sinum, quos ipsa præcantatos purpura involueral.—Petronius Arbiter, *Satyr.*, [c. 131].

He\* kissed his hand thrice, and made as many humblessos ere he would finger it, and such obeisances performed, &c.—Nash, *Lenten Stuffe*, p. 172. 1592.

\* The Pope's cook, when he first saw a herring.

Yf þou schalle on pilgrimage go,  
Be not þe thyrd felaw for wele ne wo;  
Three oxen in plough may neuer wel drawe.

*Boke of Curtasye*, 285; *Sloane MS.* 1986, c. 1430-40.

A is thought to be the first letter of the row, because by it we may understand Trinity and Unity: the Trinity, in that there be three lines, and the Unity, in that it is but one letter. And for that cause, in old time, they used three pricks at the latter end of the cross-row and at the end of their books, which they caused children to call tittle, tittle, tittle; signifying that as there were three pricks, and those three made but one stop, even so there were three persons and yet but one God.—Thos. Johnson, *New Conceits*, p. 211, 1630; Hill., repr.

Among the Abyssinians no persons are allowed to go into a church until three days after having intercourse with man or woman.—*Trans. of Lit. Soc. of Bombay*, ii. 49. 1820.

This being finished, he laid his head upon his soft pillow to sleep; but (God wote) it was so sore pestered with the tedious thoughts of his fair Lady that, whilst he thought to have rested his weary limbs in a bed of security, his

senses were refted (as it were to THE THIRD HEAVEN) with fear of digression.—John Grange, *The Golden Aphroditis*, D. iii l. 1577.

De l'aigo de tres founs coumo caus' affettato  
Per gari de toun mal as ta bouquo labado? \*

Amlha, *Tableu de lo Bido del Parfet Cristia*.

\* Have you, for a charm to cure you of your disease, washed your mouth with the water of three fountains?

Cf. Le Tre Fontane at Rome.

As moussegat tres cops la branquo del figuie,  
E passat les efans per le traue del nouguie?—*Ib.*, p. 234.

As fait fa la buonobenturo,  
As pronounciat la barbodiu \*,  
As guarit de l'enblabaduro †,  
O passat tres cops per le riu ?

*Ib.*, *Coumandemens de Diu*.

\* Blasphemous gibberish. † Enclouiere.

When Bessie did see Humfrey anon,  
She kyssed hym tymes three.

Saith Humphrey Brerton, "Welcome home ;  
How hast thou spede in the West Countrey ? "

*Song of the Lady Bessy* (Percy Soc.), p. 60.

**FOUR** (the world's number).

Elements: Earth, Air, Fire, and Water.

*Sir Toby Belch*. Does not our life consist of the four elements?  
*Shak.*, *Twelfth Night*, ii. 3, 9.

Qualities of things: Hot, Cold, Moist, and Dry.

Humours: Melancholy, Blood, Choler, and Phlegm.—*Withals*, 1586.

Seasons.

Winds.—*Daniel*, vii. 2.

Seas.

Quarters of the Globe.

Four creatures, each with four wings and four faces.—*Ezekiel*, i. 5-6.

The Four Evangelists are supposed to be prefigured, and the four faces of a man, a lion, an ox,, and an eagle were therefore assigned to Matthew, Mark, Luke, and John.

Rivers of Paradise.—*Genesis*, ii. 10.

Gospels.

Solomon's wonders.—*Proverbs*, xxx. 15-31.

Beasts.—*Daniel*, vii. 3 ; *Rev.*, iv. 6.

Equal-sided Temple-chamber.—*Ezekiel*, xl. 47.

Alls: On all fours; the square; within four walls; the four seas.

Corners of an Act of Parliament.

Four-acre Field.

Sons of Aymon.

Mess or dinner of four persons (still in use at the Inns of Court). Shak., *3 Henry VI.* i. 4, 73, speaks of his "mess of sons" to the Earl of Rutland; and the title of a vocabulary (1617): "*Janua Linguarum Quadrilinguis*," or a messe of tongues—Latin, English, French, and Spanish—proves that the expression was a recognised one.

See further illustrations.—Nares, *Glossary*, s.v.

Numerum quaternarium Demetrius condito volumine, et quare quaterni cyathi sextariive non essent potandi.—Pliny, *Nat. Hist.*, xxxiii. 17. It was a convivial maxim, "Ter bibé."  
—Ausonius, *Idyll.*, xiii.

[The Quadrivium: the four sciences—Music, Arithmetic, Geometry, and Astronomy—"the fourfold wings of the quadrivials."—Bury, *Philobiblon*, sec. 47.—ED.]

#### NAMES OF PLACES.

Names connected with numbers afford additional references touching mythology; for the only numerals which thus occur are those having a signification in the formularies of the law, in proportions, or in the popular superstition. It is only the numbers Four and Seven which figure in names of places, as is nearly the case in Germany, save when the fourteen *ἑποστροφαι* [fourteen saints, each of whom was to be called in assistance against a certain disease or affliction] and such-like church-saints have gained admittance. Feower-tréowe hyl, Seofon wyllas (the seven springs), Seofon dornas, Seofonæceras, Seofonhœmtún, Seofon-beorgas, Seofon-hlaw, &c. England, however, preserves still the name of Seven Oaks.—H. Leo, *The Local Nomenclature of the Anglo-Saxons*, London, 1852, p. 10.

[But cf. Nine-tree Hill, Bristol.—ED.]

#### FIVE.

Works of Mercy: Feeding the Hungry, Giving Drink to the Thirsty, Clothing the Naked, Receiving Strangers, Visiting the Sick and Prisoners.

Fingers.

Wits\* or Senses.†

\* Withals, 1586. † Shak., *Merry Wives of Windsor*, i. 1, 159.

Toes.

Vowels.

Zones or Climates.\*

\* Cingula.

Books of Moses.

Punishments and Legal Requirements.—*Ex.*, xxii. 1; *Lev.*, v. 16; xxii. 14; xxvii. 15; *Num.*, v. 7.

Wounds of our Saviour.

Pentangle of Solomon (W. window, S. aisle of Westminster Abbey).

Empires of Daniel.—*Daniel*, ii. 38—44.

Points at Whist.

Acts of a Play.

Reasons for Drinking.

[Si bene quid memini, sunt causæ quinque bibendi :  
Hospitis adventus, præsens sitis atque futura,  
Aut vini bonitas, aut quælibet altera causa.

H. Aldrich, 1647—1710.—ED.]

F's, qualities of good wines :

Fortia, Formosa, Fragentia, Frigida, Frisca.

Stevenson, *Twelve Months*.

Forms of Hindu asceticism : Mansa, Matsya, Madya, Maithuna,  
Mudra.

Flesh, Fish, Wine, Women, Gesticulation.

Punjaub, or Five Rivers.

The Wandering Jew has always five sous in his purse.—Rion.

Nor to enjoin penance, to say five Ave Marias in the worship of  
the Five Joys of our Lady, and five Pater Nosters in the  
honour of the

*Joys of our Lady, or the Joyful Mysteries :*

The Annunciation ; The Visitation of Saint Elizabeth ;

The Nativity of our Lord ; The Presentation in the Temple ;

The finding the Child Jesus in the Temple.

Five Wounds of our Lord.—Becon, i. 500, 1560.

*Dolours of our Lord :*

The Bloody Sweat in the Garden ; His Scourging at the Pillar ;

His being Crowned with Thorns ; His carrying the Cross ;

His Crucifixion.—*Antiq. Repertory*, iv.

For five the special number is,  
Whence hallow'd Union claims her bliss,  
As being all the sum that grows  
From the united strength of those  
Which male and female numbers we  
Do style, and are first two and three.  
Which, joined thus, you cannot sever  
In equal parts, but one will ever  
Remain as common.—B. Jonson, *Hymenæi*.

Les Grecs Modernes se demandent excuse lorsqu'ils prononcent  
le nombre cing, parce que selon eux, ce nombre est d'un  
fâcheux augure, qu'il est indefini, et qu'il est reprouvé par  
les cabalistes.—D. C.

But my five wits nor my five senses can  
Dissuade one foolish heart from serving thee.

Shak., *Sonnets*, 141.

The five wits were : Common Wit, Imagination, Fantasy,  
Estimation, and Memory.—Malone.

I comforte the wyttyes fyve,  
The tastyng, smelling, and herynge ;  
I refresh the sighte and felynge  
To all creatures alyve.—*Fyve Elements (an Interlude)*.

The Mahometans hang about their children's necks the figure of an open hand, which the Turks and Moors paint upon their ships and houses as an antidote and counter-charm to an evil eye, for five is with them an unlucky number; and five (fingers perhaps), in your eyes, is their proverb of cursing and defiance.—Shaw.

## SIX.

[The Pythagoreans held the number six to be perfect. . . .  
The names of the Hesiad are these.—T. Stanley *Hist. of Philos.*, ix. 10. 1660.—ED.]

Sextus Tarquinius, sextus Nero, sextus et iste:

Semper sub sextis perdita Roman fuit.

*Epigram on Pope Alexander VI.*

Pius VI. also was imprisoned by the French, and died in captivity.

Points of the People's Charter: Universal Suffrage, Vote by Ballot, Annual Parliaments, Payment of Members, Abolition of Property Qualification for Members, Equal Electoral District.

## SEVEN.

See Clemens Alexandrinus, *Stromata*, lib. v., p. 600; lib. vi., p. 685 (Paris, 1629); Aulus Gellius, *Noctes Atticæ*, l. 3, 10; and other authorities in *L. N. and Q.*, v. 596.

Stones used by Arabians in making contracts.—*Herodotus*, iii. 8.

Strings to Apollo's Lyre.

Planets.

Stars.—Pleiades and Great Bear.

Days of Creation.

Days of the week.

Ages in life of man.

Senses.—S., P. C.

Scandinavian gods.

Sabbatical year and seven times seven—49 year of Jubilee.

Seventh week (Pentecost).

Seventh month commenced civil year.

Seventh year for fallowing the land.

Springs: Cheltenham, Bourton-on-the-Water, Ozleworth.

Moon's phases (every seven days).

Colours in rainbow.

Epochs in life—grand climacteric (nine times seven), 63.

In the 7th year children do cast and renew their teeth.—*Help to Discourse*, p. 230. 1636.

Jacob served seven years for Rachel.—*Gen.*, xxix. 18.

Jacob bowed before Esau seven times.—*Ib.*, xxxiii. 3.

Seven ways.—*Deut.*, xxviii. 25.

Miriam shut out as a leper seven days.—*Num.*, xii. 14.

Build me here seven altars, and prepare me here seven oxen and seven rams.—*Num.*, xxiii. 1.  
 Kine and ears of corn in Pharaoh's dream.—*Gen.*, xli. 18.  
 Hebron built seven years before Zoan.—*Num.*, xiii. 22.  
 Jericho compassed seven times before it fell.—*Josh.*, vi. 4, 8, 15.  
 Samson bound with seven green withs (*Judges*, xvi. 7) and seven locks of hair.—*Ib.*, 13, 19.  
 Child sneezed seven times whom Elijah brought to life.—*2 Kings*, iv. 35.  
 Boy sent seven times to look for rain.—*1 Kings*, xviii. 43.  
 Naaman sent to wash in Jordan.—*2 Kings*, v. 10.  
 The barren hath borne seven.—*1 Sam.*, ii. 5.  
 The ark with the Philistines seven months.—*1 Sam.*, vi. 1.  
 Jesse's seven sons passed before Samuel.—*Ib.*, xvi. 10.  
 Deliver thee in seven troubles.—*Job*, v. 19.  
 Give a portion to seven.—*Eccl.*, xi. 2.  
 Silver purified in the fire.—*Psalms*, xii. 6.  
 Seven times a day do I praise Thee.—*Ib.*, cxix. 164.  
 Enoch, seventh from Adam, prophesied.—*Jude*, 14.  
 The just fall seven times a day.—*Prov.*, xxiv. 16.  
 Just sins seven times a day.—Tournour, *Revenger's Tragedy*, i. 1.  
 Punish seven times for your sins.—*Lev.*, xxvi. 18.  
 Furnace heated seven times more.—*Daniel*, iii. 19.  
 Restored sevenfold into your bosom.—*Gen.*, iv. 24; *Psalms*, lxxix. 12.  
 Miracle of the seven loaves.—*Matthew*, xv. 34.  
 Spirits.—*Matthew*, xii. 45.  
 Devils cast out of Mary Magdalene.—*Mark*, xvi. 9; *Luke*, viii. 2.  
 Heads of the devil.—T. Lodge, *Wit's Miserie*. Ep. to R. 1596.  
 Other devils more wicked.  
 Forgive seventy times seven.—*Matthew*, xviii. 22.  
 Sentences in the Lord's Prayer—and on the Cross.  
 Names of our Lord.—*N.*, VI. i. 133; *Guy of Warwick*, 2682, 11973.  
 Husbands of Samaritan woman.—*Matthew*, xxii. 25-28.  
 Anna lived with a husband seven years.—*Luke*, ii. 36.  
 Philip, one of seven deacons.—*Acts*, xxi. 8.  
 Trumpets. Priests to sound them.—*Josh.*, vi. 4, &c.  
 Churches of Asia.—[*Rev.*, i. 4.]  
 Candlesticks.—*Ib.*, i. 20.  
 Seals.—[*Rev.*, v. 1, viii. 1.]  
 Angels.—[*Ib.*]  
 Vials.—[*Ib.*, xvi. and xvii. 1.]  
 Plagues.—*Rev.*, xv. 1.

Lamps before throne—spirits before the throne of God.—

*Rev.* iv. 5.

Cardinal virtues: *i.e.* Faith, Hope, Charity, Justice, Prudence, Temperance, Fortitude.

Sacraments of the Church: *i.e.* Baptism, Confirmation, Penance, Eucharist, Orders, Matrimony, Extreme Unction.

Deadly sins: Pride, Avarice, Luxury, Envy, Gluttony, Anger, and Accedia (Sloth).

*See* notes to Skeats' edition of *P. Plowman*, pp. 121, 132.

Dolours } of Virgin Mary.  
Joys }

Canonical hours:

*Hæc sunt septenas propter quæ psallimus horas.*

*Matutina ligat Christum, qui crimina purgat.*

*Prima replet sputis, causam dat tertia mortis.*

*Sexta cruci nectit: latus ejus nona bipertit.*

*Vespera deponit; tumulto completa reponit.*

*Beyerlinck, Mag. Theat.*, lib. iii., p. 69.

*Durantus, Rationale Divin. Officior.*, l. v. c. l. n. 6.

There is in Lambeth Palace Library a manuscript, about four centuries old, in which the seven hours [of the Church Canons], are connected with the seven periods of man's life, as follows:—Morning, infancy; mid-morrow, childhood; undern, school age; mid-day, the knightly age; nones or high moon, the kingly age; mid over noon, elderly; even-song, declining.—*All the Year Round*, N. S., iii. 389.

Penitential Psalms.

Lamps of Architecture.

Notes of music.

Sages of Greece, "The Seven Wise Masters."—Dekker, *Gull's Horne-book*, *Proem.*

Solon, Chilo, Pittacus, Bias, Periander, Cleobulus, and Thales.

Tripods of Agamemnon.—Homer, *Iliad*, xix. 243.

Mouths of the Nile.

Champions of Christendom: St. George for England, St. Andrew for Scotland, St. Patrick for Ireland, St. David for Wales, St. Denys for France, St. James for Spain, and St. Anthony for Italy.

Hills of Rome.

Sette Comuni.

Changes of moon every seven days.

Changes in diseases.

Changes in life of man every seven years—grand climacteric, 63.—Aulus Gellius, *Noctes Att.*, xv. 7.

Heavens.

Sleepers of Ephesus.—Heywood, *Four P.'s.*; H., *O. P.*, i. 362.  
See note.

Sisters. The undulations in the Chalk Cliffs between Beechy Head and Seaford.

Elm-trees at Tottenham, on road to Holloway, called Seven Sisters Road.

Dials.

Metals.

Sevenoaks.

Seventh Son of Seventh Son.—Gay, *Wife of Bath*, iv.

The seven wonders of the world: The Pyramids, Tower of Pharaoh, Walls of Babylon, Temple of Diana at Ephesus, Tomb of Mausoll, Colossus of the Sun, Image of the Olympian Jupiter.—W. B., *Philosopher's Banquet*, p. 330. 1633.

Wonders of Wales: St. Winefred's Well, Wrexham Church, Overton Churchyard, Gresford Bells, Llangollen Bridge, Pistyll Rhayadr, and Snowdon Mountain.

On the Borders, the sign of the seven stars marks the seventh son to be a channel of healing: if doctors, they are in great request.—Hn.

Mitchell refers this to the seven sons of one Sceva, a Jew.—*Acts*, xix. 14.

At sixes and sevens.

League boots.

Nails in horse-shoe, observed in jewelry.

Vaccination every seven years.

Periods of lions breeding.

Term of Parliaments.

Term of transportation.

Term of lease.

Term of apprenticeship.

Tooth of boy seven years old a charm—p. 399, *ante*.

Jury of matrons.

Know a man seven years before you poke his fire; *i.e.* a long or indefinite period.—*P. Plow. Vis.*, iv. 73, v. 122; *Four El.*, H., *O. P.*, i. 47; *Gammer Gurton's Needle*, H., *O. P.*, iii. 249.

Keep a thing seven years and find a use for it.

Matters time enough to be talked on seven years hence.—*Melb., Phil.*, p. 52.

3rd *Jud.* Yea, thou shalt have drink therefore,  
That thou shalt liste drink no more  
Of all this seven yeire.—*Chester Plays*, ii. 65.

If you would have a good cheese and hav'n ole,  
You must turn'n seven times before he gets so.



Otho, *Lex Rabb.*, p. 411, says that Scripture uses seven to denote plurality.

The principal mystical number of the East.—Moor, *Hindu Pantheon*. And of the Moors of W. Africa.—Bowdich, *Mission to Ashantee*, pp. 408–9.

Number of perfection. "Numerus rerum fere omnium nodus est."—Cicero, *Somnium Scipionis*.

VII is a nombyr of discorde and imperfightnesse.—*Morality (Digby MS. Abbd., Cl.)*, l. 700.

Seven Stars: sign (public-house). ? a brothel.—Shak., *2 Henry IV.*, ii. 4, 177.

Seven clean animals of each kind taken into the Ark.—*Genesis*, vii. 2.

*Ruth*, iv. 15; *1 Samuel*, ii. 5; *Jer.*, xv. 9; *Ezek.*, xxxix. 9, 12, are instances of use as noun of multitude.

Meque protinus, purificandi studio, marino lavacro trado; septiesque submerso fluctibus capite, quod eum numerum præcipue religionibus aptissimum divinus ille Pythagoras prodidit.—Apuleius, *Metamor.*, xi. 47.

Seven women shall take hold of one man.—*Isaiah*, iv. i.

Seven times a day do I praise Thee.

The peasant of the Romagna has seven meals a day on occasions of great festivity.—Mich. Plac., p. 101; and seems to take them as a religious duty.—*Ib.*, 114.

Et septem nigras versat in ore fabas.—Ovid, *Fasti*, ii. 576 (part of an incantation).

When I was a boy, a charm was used for, I think, keeping away evil spirits, which was to say thrice in a breath: "Three blue beans in a blue bladder, rattle bladder, rattle!"—Ay.

Ac þere aren seuene sustren · þat seruen treuthe euere,  
And aren porteres of þe posternes · þat to þe place longeth.  
þat one hat abstinence · and humilite an other.

Charite and chastite · ben his chief maydenes.

Pacience and pees · moche poeple þei helpeth,

Largenesse þe lady · heo let in ful manye;

Heo hath hulpe a þousande oute · of þe deueles penfolde.

*P. Plow. Vis.*, v. 627.

#### GABRIEL'S HOUNDS.

Whistlers\* (Worcestershire).

\* Birds who warn miners.—*See note ante*, p. 194. ? Swifts.

Both these superstitions are current in the Midland Counties of England: that of Gabriel's hounds appears to be very general over Europe, being the same as the one upon which the German poet Bürger has founded his ballad of "The Wild Huntsman."—*Note*, edition London, 1807, 2 vols.

The poor old man is greater than he seems. . . .  
 He the seven birds hath seen that never part.  
 Seen the seven whistlers in their nightly rounds,  
 And counted them ; and oftentimes will start,  
 For overhead are sweeping Gabriel's hounds,  
 Doom'd with their impious lord, the flying hart,  
 To chase for ever on aerial grounds.

Wordsworth, Sonnet.

Mr. Yarrell (*L. N. and Q.*, v. 596) says it is the Bean Goose.—  
*Anser segatum.*

This belief is to be met with in one of our earliest vocabularies,  
*The Catholicon in Lingua Materna*, 1483, where we find  
 "Gabrielle rache, hic camalion."

See Way's n. *Pr. Par.* "Rache."

In Staffordshire the coaliers, going to their pits early in the  
 morning, hear the noise of a pack of hounds in the air, to  
 which they give the name of Gabriel's Hounds; though  
 the more sober and judicious take them duly to be wild  
 geese making this noise in their flight.—Bishop Kennett,  
*Glossarial Collections*, *Lansd. MS.* 1033.

*Daughter.*

They say if she haud hail and tight,  
 That she will ha'e the second sight ;  
 Her canny hand will scarcely fail ;  
 Whate'er she tries to help or heal  
 She'll seldom blunder.

Rob. Galloway, *Poems*, p. 121. 1788.

Every seventh year she would not eat beans, because they grew  
 downward in the pod instead of upward.—Kennett, note to  
 Aubrey, *Remains of Gentilism*, &c.

It is held in Devonshire that seven different herbs must be used  
 in making a herb-poultice.—*N.*, I. ii. 511.

#### ANNUS CLIMACTERICUS.

The dangerous year of man's life—at every seven or nine  
 years' end. It may be called the ladder of death: one of  
 the rounds is 63.—Withals, *Dictionary*.

Climactericus: Degree of man's life by seven years, in the  
 which he is in danger.—Huloet.

In Tuscany it is still believed that a child's soul is not firmly  
 bound to his body till he is seven years old, and that its  
 good and evil genii fight for it during this period.—Leader  
 Scott, *A Nook in the Apennines*. 1879.

A superstition not without countenance in our English nursery.  
 —*Athenæum*, July, 1879.

#### NAMES OF GOD.

"Syr," he seyde, "God of heuyn,  
 3ylde yow for Hys nameys seuyn."  
*Guy of Warwick*, 2681, E.E.T.S.

God, for Hys name's seuyn,  
 Grant us all þe blysse of heuyn.—*Ib.*, 11973.  
 On Jesu Cryst þouȝhte He nouȝte,  
 Ne on His name seuene.

Isumbras, *Caius MSS.*, Camb., 3, 8-9.

## NAMES OF PLACES.

At all times some calamity  
 Befals the Irish once every seventh year;  
 But now that the Marquis is departed  
 It will happen every year.

Inscribed in Irish on the tomb of the First Earl of Antrim,  
 an English settler at Bonamargy, near Ballycastle.—  
 Murray, *Hand-book for Ireland*.

The seven good angels: Michael, Gabriel, Raphael, Uriel,  
 Euchudiel, Barchiel, Sal[a]thiel.—T. Lodge, *Wit's Miserie*.  
 1596.

The seven bad angels: Leviathan (pride), Mammon (avarice),  
 Asmodeus (lechery), Beelzebub (envy), Baalberith (ire),  
 Belphegor (gluttony), Ashtaroth (sloth).—T. Lodge, *Wit's*  
*Miserie*, Ep. to R.

Seven senses: The filly was scared out of her seven senses.—  
 Urquhart's *Rabelais*, IV. xiv.

The seven liberal sciences: Religion, Justice, Medicine, Music,  
 Architecture, Painting, Poesy.

*Duke Farnese*. It is not possible! Is this my son?  
 A has mistook himself, my life a has;  
 For the seven liberal science a reads  
 The seven black deadly sins.

Day, *Law Tricks*, iv.

Gram. loquitur, Dia vera docet, Rhet. verba colorat,  
 Mus. canit, Ar. numerat, Geo. ponderat, Ast. colit astra.

The Jewesses of Magador, by the advice of old women,  
 practise the following method of cure for certain diseases:  
 They select the outlet of a sewer and throw into the filthy  
 liquid which flows from it seven eggs broken up one by  
 one. These are well mixed with the sewage. Prayers are  
 then offered to demons, and the horrible mixture is  
 swallowed seven times. It is difficult to understand how  
 the patient survives the remedy.—Dr. Leared, *Morocco and*  
*the Moors*, p. 280. 1876.

Bezoars, from the Horreh, are held in great esteem. Signor  
 Korkos, of the City of Morocco, showed me one, the size  
 of a small walnut, for which he had paid twelve dollars.  
 It was a very smooth, cream-coloured concretion, the  
 interior of which showed the mode of formation in con-  
 centric circles. When used, the bezoar is rubbed on a  
 stone, and the powder thus obtained is swallowed. It was  
 stated that it was always necessary that the patient who  
 took it should observe strict regimen and remain in the

house for seven days. Bezoars are esteemed as sovereign remedies for diseases of the heart, liver, and other internal organs, as also for sore eyes, rheumatism, and other ailments.—Dr. Leared, *u.s.*, p. 281.

## SEVENTH SON.

Or why in England the King cures the Struma by stroking, and the Seventh Son in Scotland; whether his temperate complexion conveys a balsom and sucks out the corrupting principles by a frequent warm sanative contact; or whether the parents of the seventh child put forth a more eminent virtue to his production than to all the rest as being the certain meridian and height to which their vigour ascends, and from that forth have a gradual declining into a feebleness of the body and its production.—K., p. 36, "Seventh Daughter;" *Trans. Devonsh. Assoc.*, ix. 93. See p. 491, *ante*.

## EIGHT.

Whether the number eight was merely the division given by the probably historic numbers 40 and 64, or whether it had an astronomical allusion, we are unable to discover. We find the number eight in the division of the twenty-four hours from one morning to another usual among the Anglo-Saxons and Icelanders. A similar division exists in the eight watches among mariners. As at Rome, the period of eight days was superseded only by the Jewish Christian week of seven days, so both German and Scandinavian colloquial terms point to a similar division of time in the heathen North.—Lappenberg, *History of Anglo-Saxon Kings*, ed. Thorpe, i. 78. 1846.

Watches on shipboard.

Days of festival of Saint.

D'où vient que les enfans de huit mois ne vivent point?—Jo., II., *Prop. Vulg.*, 158.

C'est à cause que la nature faict ordinairement ses mouvemens regles par le nombre impair, que si elle est forcée à faire autrement ses operations en sont plus infermes.—Bailly, *Quest.*, 194.

Pourquoy dit on que si l'enfant peut passer neuf jours il est hors de danger et a celà on cognoit qu'il est de terme legitime et par temps.—Jo., II. (58).

Because our whole life is the revolution of seven days, the eighth, or octave, signified eternity; and this was the mythical reason why octaves were annexed to festivals.—Sparrow, *On Common Prayer*, 232.

Ducange adds:—"Because our Lord rose on the eighth day (including Sunday to Sunday, says Alcuinus), the octave of a feast was a day on which the whole solemnity closed."—Fosbroke, *British Monachism*, n. 56.

Q. What number is the most vital amongst men? A. Eight. Because eight souls were only preserved in the Ark, and eight only in the Scripture mentioned to be raised from death to life.—*Helpe to Discourse*, p. 7. 1636.

## NINE.

Months of gestation.

Puppy's blindness nine days after birth.

Pourquoy dit on que si l'enfant peut passer neuf jours il est hors de danger et à cela on coignoît qu'il est de terme legitime et par temps.—Jo., II. (58).

Choirs, or Orders of Angels.—Randle, *Holme Acad. of Armorie and Blazon*, II. i.; *Chester Plays*, i. 9; note p. 237, Shak. Soc., repr.

Female worthies.—Chaucer, *Legend of Good Women*.

Muses.

Wonders of the world.

Worthies. Three Gentiles: Hector, son of Priam; Julius Cæsar; Alexander the Great. Three Jews: Joshua, conqueror of Canaan; King David; Judas Maccabeus. Three Christians: Arthur, King of Britain; Charles the Great, or Charlemagne; Godfrey of Boulogne.—Dryden, *Flower and Leaf*, 535; Shak., *2 Henry IV.*, ii. 4, 210; *Love's Labour's Lost*, v. 2, 572; B. Jonson, *Every Man out of Humour*, iv. 3; Lodge, *Wit's Miserie*, p. 79; B. and F., *Thierry and Theodoret*, ii. 4; Middleton, *World Tost at Tennis*.

Lives of a cat.

Cat-o'-nine-tails.

Tailors make a man.

To go to the nine ends of the world to seek his fortune.—Melbancke, *Phil.*, L. 3. 1583.

Of diamonds (curse of Scotland). Because every ninth monarch in that country was a bad king to his subjects.—Singer, *On Playing Cards*, p. 271.

Stitch in time saves nine.

Thrice to thine, and thrice to mine,  
and thrice again to make up nine.

Shak., *Macbeth*, i. 3, 35.

Points of the law.

St. Withold footed thrice the 'old,  
He met the nightmare and her nine fold.

Shak., *King Lear*, iii. 4, 118.

Bagatelle-holes.

Nine-pins.

To look nine ways. *i.e.* to squint.—Udall, *Erasm. Ap.*, p. 203, repr.

Ninth day after the buryall day, called the terment daye.—Huloet.

## Days' wonder.\*

\* Said to have originated in Lady Jane Grey's reign, July 9-18, 1553.—Heylin, *History of Reformation*, p. 165.

I should have the wench, thou the credit, and the whole city occasion of discourse this nine days.—Middleton, *Family of Love*, iv. 2.

Double balsams are obtained by keeping the seed nine years.—N., V. x. 156.

Nine appears as a mystical number among the Jews much more rarely than three. Nor, although the nine Muses should stamp it with everlasting celebrity, was it alike noted with the Greeks or Romans. But in Scotland nine seems to have been always held a mystical number, from the prescriptions of the empiric to the mystical course of Satan's proselytes, who "Nyne times widdershins about the thorne raid."\* Nyne enchanted stones were cast or laid for the destruction of the crop; nine ridges were passed over in the course of a mystical ceremony; a cat was drawn nine times through the crook of a chimney; and a woman was drawn nine times back and forward by the leg for a cure, &c.—D.

\* Montgomery, *Flying*.

In the Edda, the symbolical number nine is nearly always substituted for three.—D. G.

Observabat et dies quosdam, ne aut postridie nundinas quoquam proficeretur, aut Nonis quicquam rei seriæ inchoaret; nihil in hoc quidem aliud devitans, ut ad Tiberium scribit, quam ἐνσφηνίαν nominis.—Suetonius, *In Vitam Augusti*.

## NINTH WAVE OF THE SEA.

And then the two  
Dropt to the cove and watch'd the great sea fall,  
Wave after wave, each mightier than the last,  
Till last, a ninth one, gathering half the deep,  
And full of voices, slowly rose and plung'd  
Roaring, and all the wave was in a flame.  
Tennyson, *Idylls of the King*, "Coming of Arthur."

## NEUVAIN.

Par neuvaine on entend l'acte qui consiste à implorer neuf jours de suite, aux moyen des prieres, ux bien heureux quelconque.—Parfait, *L'Arsenal de la Devotion*, p. 294. Paris, 1876.

On a adopté le nombre neuf preferablement à tout autre pour honorer la Sainte Trinité en consacrant trois jours à chacune des trois personnes divines (trois fois trois, neuf) ou bien encore pour mettre chaque jour de la neuvaine sous la protection des neuf chœurs des anges et obtenir plus sûrement, par leur intercession, la grace qu'on demande.—Huguet, *Ne de St. Joseph* (Paris), 1873.

Quoi qu'il soit des jugements erronés il est certain que Dieu bénit ce genre de dévotion. L'expérience montre que la plupart des guérisons extraordinaires et d'autres graces toutes spéciales ont été obtenues plutot par des neuvaines que par d'autres exercices.—Tervcoren, *Devotion à St. Ignace*.

*Johan*. Sir, that is the least care I have of nine.—J. Heiwood, *Johan, Tyb & St. Johan*, p. 18. 1533.

In potu nono vini vix sentio quo no.—Withals, 1686.

The nine sad knells of a dull passing bell.—Quarles, *Emblems*, IV. v.

This has been brought forward to support the proposition that the "nine tailors" are nine "tellers," which constitute the passing bell for a man.

TEN. See Otho, *Lex. Rabb.*, p. 410.

Commandments.

Toes.

Instrument of ten strings.—*Ps.*, xxxiii. 2 ; xcii. 3.

Lepers cleansed.—*Luke*, xvii. 12.

Horns of the devil.—T. Lodge, *Wit's Miserie*, Ep. to R. 1596.

Tenth wave biggest.—Ovid, *1 Tristia*, cl. 2, 49.

The *fluctus decumanus*, so circuitously distinguished by the poet, which some believed heavier and more dangerous than others, was not void of estimation in Scotland. "Go thy ways to the sea syde," said one woman to another, complaining that her milk was unproductive, "and tell nyne heave of the sea cum in—that is to say, nyne waves of the sea—and let the hindmost go of the nyne back again, and the nixt thairefter tak thrie looffuls (handfuls) of the watter and put within the stoupe, and quhen thou comes home put it in thy kirne, and thou wilt get thy proffeit back again.—D.; "Trial of Mareoun Richart, *alias* Langland," 29th May, 1629, or 1633.

The ninth is considered the "fatal wave," and its force is to be broken by making the sign of the cross. See Wright, *Essay on Literature, Popular Superstitions, &c., of the Middle Ages*, i. 290; *Superstitions of Modern Greece*.

Tenth egg, largest. [See *Facciolati sub decimanus*.—ED.]

Tithes.—W.

The antiquity of tithes is instanced in numberless examples in our "Cures" and "Fairy Lore." For example, ten gooseberry thorns are plucked to cure the sty; nine are pointed at the part affected, and the tenth thrown over the left shoulder. Nine was the mystic number, but the additional one was added by the Church for wise purposes.

Decimal system.

Ten to one.

**ELEVEN.**

The eleventh hour.

The eleven stars.—*Gen.*, xxxvii. 9.

**TWELVE.** 3 × 4.

Number of the Church.

Dozen.

Apostles.

Hours.

Months.

Tribes.

Sons of Jacob.—*Gen.*, xxxv. 22.

Wells of Elim.—*Ex.*, xv. 27.

Stones out of Jordan.—*Josh.*, iv. 3, 8, 9, 20.

Stones in high-priest's breastplate. [*Exodus*, xxxix. 10—14.]

Oxen of the sea of Brass.—*1 Kings*, vii. 25, 44; *2 Chron.*, iv. 15.

Etoiles de la couronne de l'epouse.—*Rev.*, xii. i.

Angels.—*Ib.*, xxi. 12.

Gates.—*Ib.*

Foundations.—*Ib.*, xxi. 14.

Pearls.—*Ib.*, xxi. 21.

Fruits in heavenly Jerusalem.—*Ib.*, xxii. 2.

12,000 furlongs long.—*Ib.*, xxi. 16.

144 cubits, the wall.—*Ib.*, xxi. 17.

144,000 sealed.—*Ib.*, vii. 4.

Jurymen.

Cæsars.

Labours of Hercules.

Signs of Zodiac.

Il volgo nostro conta anche per dozzine seguendo le pratiche universali di divisioni astronomiche veniete dall' Egitto e dall' India e come contavano Chinesi e Scandinavi.—R.

**THIRTEEN.**

Unlucky at table. *See post.*

One of the Paris papers has remarked that there is no No. 13 in the Avenue Friedland in that city. It is inscribed No. 14 bis.—*St. James's Gazette*, 10/9, 1884.

Baker's dozen.

The thirteenth card in the pack used at Tarocchi bears the figure of Death.

**NINETEEN.**

The Stock Exchange settlement, which was brought to a conclusion on Wednesday last, was the final one in the year of grace 1885. It was one of nineteen days' duration, and, owing to the superstition with which those accounts



are generally regarded by members of the Stock Exchange and outside speculators, the volume of business which was concluded within that period has not been excessive. For once, however, the tradition that troubles generally arise during a nineteen-day account has not been confirmed.—*Bullionist*, 2/1/1866.

## TWENTY.

Be sure lack of time suffereth not  
To rehearse the twentieth part of that.  
Heywood, *Four P.'s*; H., O.P., i. 378.

## TWENTY-ONE. Three 7's.

Majority.  
Period of lease.  
Bill of exchange (days).

TWENTY-FOUR Elders.—*Rev.*, iv. 4, v. 8, xi. 16, xix. 4.

This number in Turkish signifies perfection.

## THIRTY. Unlucky.—P. Du Moulin.

Pieces of silver given to Judas.

## FORTY. Penitential.

Moses' forty days in the Mount.—*Exod.*, xxiv. 18.  
Rain for forty days.—*Gen.*, vii. 4.  
Number of righteous to avert punishment.—*Gen.*, xviii. 29.  
Forty days in ark.—*Genesis*, viii. 6.  
Elijah fed by ravens.—*1 Kings*, xix. 8.  
Israel's years in wilderness.—*Josh.*, v. 6; *Num.*, xiv. 34.  
Caleb and Joshua's search of land of Canaan.—*Num.*, xiii. 25.  
Jonah gave Nineveh forty days to repent.—*Jonah*, iii. 4.  
In regnal years and political and other periods.—*Judg.*, iii. 11, xiii. 1; *1 Sam.*, iv. 18; *2 Sam.*, v. 4, xv. 7; *1 Kings*, xi. 42; *Ezek.*, xxix. 11, 12; *Acts*, xiii. 21.  
Our Lord's temptation.—*Matt.*, iv. 2; *Mark*, i. 13; *Luke*, iv. 2.  
Seen forty days after resurrection.—*Acts*, i. 3.  
Forty stripes save one.—*2 Cor.*, xi. 24. Cf. *Deut.*, xxv. 3.  
Lent.  
Martyrs.  
Thieves in *Arabian Nights*.  
Field of the forty footsteps.  
"Forty feeding like one."—Wordsworth.  
Forty winks of sleep.  
Wedding-feast forty days.—*Eglamore*, Percy Folio MS., 1280.  
*Librus Diaconum*.—*Ib.*, 1054.  
Quarantine.  
Critical day in disease. See Hecker, *Epidemics of Middle Ages*, p. 65. 1844.

Used for an indefinite number of years.—Lappenberg, *History of Anglo-Saxon Kings*, i. 110; Kemble, *Saxons in England*, i. p. 98; Morier, *First Journey Through Persia*, p. 397. 1812.

Forty pence was a favourite wager.—Shak., *Henry VIII.*, ii. 3, 89; Greene, *Groundwork of Coney-catching*.

See Shakspeare for Forty as generic term.—*Merry Wives of Windsor*, i. 1, 179; *Twelfth Night*, ii. 3, 19.

It was also a common fee in law matters, being just ten groats, or half a noble.

*Incontinency (of Moros)*. I dare wage with any man forty pence,  
To make him shortly as wise as an  
ape.

W. Wager.—*The Longer thou Livest, the more Fool thou art*. L  
iii. l., c. 1568.

And again: "I had lever have spent forty pence."—*Ib.*, D iii. l.

#### FIFTY.

Byron's favourite number.—*Don Juan*, i. 108, v. 150.

#### SEVENTY. 7 × 10.

Duration of man's life.

Septuagint.

Seventy times seven.—*Matt.*, xviii. 22.

Seventy-fold.—*Genesis*, iv. 24.

Descendants of Noah.—*Genesis*, x.

Disciples.

Offering of seventy shekels.—*Num.*, vii. 13, 19.

Elders.—*Num.*, xi. 25.

Years of captivity.—*Jer.*, xxv. 11.

Seventy-one members of Great Sanhedrim, each required to know seventy languages.

#### ONE HUNDRED.

Cubits' length of Tabernacle Court.—*Exodus*, xxvii. 18.

Men, *i.e.* a large number.—*Lev.*, xxvi. 8.

Gideon's three hundred men.—*Judges*, vii. 6.

Ten out of every hundred selected.—*Judges*, xx. 10.

Men.—*2 Kings*, iv. 43.

Leader of one hundred men.—*1 Chron.*, xii. 14.

Stripes.—*Prov.*, xvii. 10.

Times.—*Eccl.*, viii. 12.

Children.—*Eccl.*, vi. 3.

Cubits' measurement in Ezekiel's Temple.—*Ezekiel*, xl. 19; xli.  
13; xlii. 2.

Sheep.—*Matt.*, xviii. 12.

Pence.—*Matt.*, xviii. 28.

Measures of oil or wheat.—*Luke*, xvi. 6, 7.

DEATH WARNINGS. LEAN'S COLLECTANEA.

DEATH-WARNINGS.

CUCKOO.

To hear the cuckoo's first note when in bed betokens illness or death to the hearer or one of his family. If a cuckoo light on touchwood or a rotten bough and cuckoos, it betokens death.—*Norfolk Arch. [Or. Pa.]*, ii. 301.

DOG.

Many believe that the howlings of a dog foretel death, and that dogs can see death enter the houses of people who are about to die.—Hone, *Year-book*, p. 251. 1831.

"As I sat in the pantry last night counting my spoons," says the butler, "the candle, methought, burned blue, and the spayed bitch looked as if she saw something."—Addison, *The Drummer*, i. 1.

Wenn des nachts ein hund im schlaf bellet, erschrecken sie sehr und schamannen sogleich darüber, und ist allezeit die bedeutung das der hausherr ihn entweder erwürgen soll, weil er über seinen herren klage und nicht mit ihm zufrieden seye, oder er muss ihn weg schenken um sich kein unglück über den hals zu ziehen.—G. W. Steller, *Beschreibung von Kamtschatka*, p. 280.

OWL.

Those thoughts came to my soul  
Like screech-owls to a sick man's window.  
Suckling, *The Goblins*, i. 1.

Cor. When screech-owls croak upon the chimney tops,  
And the strange cricket i' th' oven sings and hops;  
When yellow spots do on your hands appear,  
Be certain that of a corse you shall hear.  
Webster, *The White Devil* (end).

Hark! now every thing is still,  
The screech-owl and the whistler shrill  
Call upon our dame aloud,  
And bid her quickly don her shroud.  
Webster, *Duchess of Malfi*, iv. 2.

Out, screech-owl messenger of my revenge's death!—Marston,  
*Insatiate Countess*, iv.

The whistler shrill, that whoso heares doth dy.—Spenser,  
*Fairy Queen*, II. xii. 36.

Now croaks the toad, and night-crows screech aloud,  
Flutt'ring 'bout casements of departing souls.  
Marston, *Antonio and Mellida*, iii. 3.

The more distinct the voice, the more distant the individual  
whose decease is indicated; and the more indistinct the  
voice, the nearer the person whose death is certain.—  
Doolittle, *Chinese*, ii. 329.

Quid? quod et istas nocturnas aves\* cum penetraverint Larem  
quempiam, sollicite prehensas foribus videmus adfigi: ut,  
quod infaustis volatibus familiæ minantur exitium, suis  
luant cruciatibus.—Apuleius, *Metamorph.*, lib. 3, c. 16.

\* Bubones.

Ter pedis offensi signo est revocata: ter omen  
Funereus bubo letali carmine fecit.—Ovid, *Metamorph.*, x. 452.

Solaque culminibus ferali carmine bubo  
Sæpe queri et longas in fletum ducere voces.  
Virg., *Æn.*, IV. 462.

#### RAVEN.

Like the sad presaging raven that tells  
The sick man's passport in her hollow beak,  
And in the shadow of the silent night  
Doth shake contagion from her sable wings.  
Marlowe, *Few of Malta*, ii.

The raven croak'd as she sat at her meal,  
And the old woman knew what she said;  
And she grew pale at the raven's tale,  
And sicken'd and went to bed.  
Southey, *The Old Woman of Berkeley*.

Three times, all in the dead of night,  
A bell was heard to ring,  
And at her window, shrieking thrice,  
The raven flapp'd his wing;  
Full well the love-lorn maiden knew,  
The solemn-boding sound, &c.

Tickell, *Colin and Lucy*.

*Lady Mac.* The raven himself is hoarse  
That croaks the fatal entrance of Duncan  
Under my battlements.—Shak., *Macbeth*, i. 5, 35.

Oh! it comes o'er my memory  
As doth the raven o'er the infected house,  
Boding to all.—Ib., *Othello*, iv. 1, 21.

The nightly owl or fatal raven.—Ib., *Titus Andronicus*, ii. 3, 97.

#### ST. MARK'S EVE.

"'Tis now," replied the village belle,  
"St. Mark's mysterious eve,  
And all that old traditions tell  
I tremblingly believe;  
How, when the midnight signal tolls  
Along the churchyard green,  
A mournful train of sentenced souls  
In winding-sheets are seen.  
The ghosts of all whom death shall doom  
Within the coming year,  
In pale procession walk the gloom  
Amid the silence drear."—Montgomery.

DEATH WARNINGS. LEAN'S COLLECTANEA.

WOOD-WORM.

When Blouzelind expir'd, the wether's bell,  
Before the drooping flock, toll'd forth her knell;  
The solemn death-watch click'd the hour she died,  
And shrilling crickets in the chimney cried;  
The boding raven on her cottage sate,  
And with hoarse croaking warn'd us of her fate;  
The lambkin, which her wonted tendance bred,  
Dropp'd on the plains, that fatal instant, dead;  
Swarm'd on a rotten stick the bees I spied,  
Which erst I saw when Goody Dobson died.  
Gay, *The Shepherd's Week*, "Friday, or the Dirge."

The next is an insect we call a wood-worm,  
That lies in old wood like a hare in her form;  
With teeth or with claws it will bite or will scratch,  
And chambermaids christen this worm a death-watch,  
Because, like a watch, it always cries "click";  
Then woe be to those in the house who are sick,  
For, as sure as a gun, they will give up the ghost  
If the maggot cries click when it scratches the post.  
Swift, *Wood, an Insect*. 1725.

But a kettle of scalding hot water injected  
Infallibly cures the timber affected;  
The omen is broken, the danger is o'er;  
The maggot will die, and the sick will recover.—*Ib.*

This harmless little insect, whose ticking has alarmed so many, is a diminutive beetle inhabiting walls. Not being able to utter any sounds, it announced its situation to its mates by noisy taps.

The horrid sprite, this harbinger of Fate,  
Is but an insect tapping for its mate.  
Manning, *Rural Rhymes*, n.

CROWING HEN. [See p. 163, *ante*.]

Quot res postilla ut Monstra evenerunt mihi!  
Intro iit in ædes ater alienus canis:  
Angius in impluvium decedit de tegulis!  
Gallina cecinit!—Terentius, *Phormio*, iv. 3. [v. 705]

A croonin' cow, a crawin' hen, and a whistlin' maid were neer  
very "Chancy."—Kelly, *Scottish Proverbs*.

Quand la poule cherche à imiter le chant du coq disent les  
Normands, c'est qu'elle chante sa mort ou celle de son  
maitre; aussi dans ce cas est-il prudent de la tuer, sans  
attendre.—D. C.

Three loud and distinct knocks at the bed's head of a sick person,  
or at the bed's head or door of any of his relations, is an  
omen of his death.—[*Dead-knock*], Brockett.

To smell an ugly smell like a dead carcase.—*Connoisseur*, No. 59.

She went and she went through the broad grey lawns  
 As down the red sun sank,  
 And chill as the scent of a new-made grave  
 The mist smelt cold and dank.  
 A token, a token, that fair maid cried—  
 A token that bodes me sorrow;  
 For they that smell the grave by night  
 Will see the corpse to-morrow.

C. Kingsley, *A New Forest Ballad*.

I am sure my own sister Hetty, who died just before Christmas, stood in the church porch last Midsummer-eve to see all that were to die that year in our parish, and she saw her own apparition.—*Connoisseur*, No. 56.

En Normandie on dit que lorsqu'un cochon meurt sans être tué, toujours au même instant il trépassé un Chretien.—D. C.

Anything accounted ominous of evil or of approaching death is said to be no coudy or couthy.—J.

#### HEARING—

The owl.—Bo.; G.; Mich. Plac., p. 128.

The owl shriek'd at thy birth.—Shak., *3 Henry VI*, v. 6, 44.

It was the owl that shriek'd, the fatal bellman,  
 Which gives the stern'st good-night.

Shak., *Macbeth*, ii. 2, 3.

The oule that even of death the bode bringeth.—Chaucer, *Assembly of Fowles*, f. 235.

The ill-fac'd owle, death's dreadful messenger;  
 The hoars night-raven, troump of doleful dreere.

Spenser, *F. Q.*, ii. 12, 36.

Maxime vero abominatus est bubo tristis et dira avis, voce funesta et gemitu, qui formidolosa, dirasque necessitates et magnas moles instar portendit.—Alex. ab. Alex., *Genialium Dierum*, v. 13.

The screech-owl flap its wings against the windows of sick-chamber.—*Melusine* [Vosges], 454.

Whilst the screech-owl, screeching loud,  
 Puts the wretch that lies in woe  
 In remembrance of a shroud.

Shak., *Midsummer Night's Dream*, v. 1, 365.

Wise Gosling did but hear the scrich owl cry,  
 And told his wife, and straight a pig did die.

Rowland, *More Knaves Yet*, 1612.

Caprimulgus. An unlucky bird; they call it a scritch owl.—*Withals, Dict.*, 1608.

The cuckoo sing for the first time while in bed. Illness or death of hearer or one of his family.—Lubbock.

The cuckoo sing three times near a cottage or over a person.—Manning, *R. R.*

DEATH WARNINGS. LEAN'S COLLECTANEA.

A peacock cry more than usual and out of his time.—Paracelsus.  
One of family of owner.

. The continual croaking of the raven.—Bo. [On or near the house or church.—Hn.]

If he hear but a raven croak from the next roof, he makes his will.—Bp. Hall; Shak., *Macbeth*, i. 5, 35.

Then owles nor night-ravens were  
No tellers of ill-happes.

*Friar Bakon's Prophetie*, 1604 (Percy Soc.).

Is it not ominous in all countries  
When crows and ravens croak upon trees?

Butler, *Hudibras*, ii. 3.

As the raven by nature is a foreteller of death, &c.—Cawdray,  
*Tr. of Similes*, p. 444. 1600.

The chirping of crickets.—Hn.; Bo.

Stags or young cocks crowing in the night.—*Trans. Devonsh. Assoc.*,  
viii. 57.

The crowing of a hen.—Hn. (Its head should be cut off.)—  
Mich. Plac., p. 128.

Crows the death of her master or her own.—N., iii.; [Bayeux]  
Terence, *Phor.*, IV. iv. 24.

A whistling woman and crowing hen  
Are neither fit for God nor men.—(Northampton.)

Not so held by Mrs. Lubbock.

Une poule qui chante le coquet, et une fille qui siffle, portent  
malheur dans la maison.—(Norman Proverb) *Melusine*,  
p. 47.

A robin tapping thrice at the window of sick room.—N.

In Scotland the song of the robin is thought to bode ill to the  
sick who hear it.—(Northamptonshire) Brockett; Hn.

The cry of the golden plover or "whistler," death of near friend  
or relative.—*Cambrian Quarterly Magazine*, iv. 487. 1832.

The angels call three times.—Tennyson, *May Queen*, pt. iii.

The rustling of leaves in the breeze.—D.

The shrieks of the barguest, or churchyard ghost, in the night.—  
Robinson, *Whitby Glossary*.

The howling of dogs.—G. [Before your house-door.—Hn.] If  
repeated for three nights, the house against which the dog  
howls will soon be in mourning.—Hunt; Brockett. See  
*Exodus*, xi. 5-7; Shak., *3 Henry VI*, v. 6, 46.

The squeaking of a mouse behind the bed of a sick person.—N.

Swine whining or grunting ("squining").—Gaule, *Mag-Astro-  
mancers Pozed and Puzzled*, p. 181; Sternberg.

The chirping of fish long after they have been taken out of the  
water.—Hn.

The dirgeful singing of children.—(Cornwall) N., i. ii.

The wind unusually high and boisterous.

- Waked with a very high wind, and said to my wife, "I pray God I hear not of the death of any great person, this wind is so high."—*Pepys's Diary*, 19th October, 1663.
- The unusual rattling of the church-door.—(W. Sussex) *F. L. R.*, i.
- The clicking of the death watch.—G.; Bo.; Gay, *Pastorals*, v. 101. (Scarabæus galeatus pulsator.) (Someone in the household.)
- The death-chack.—Hn.; *Connoisseur*, No. 59.
- The elf-mill.—J.
- Si le ver de bois rongé pendant la nuit de la chandeleur aux meubles on dit L'orologie de la mort.—C., A. B.
- See Swift, *Lines Against Wood*.
- The death-drop.
- The crowing of a cock at dead of night.—Hn.
- The angel of death is passing over the house.—Hunt.
- Crocitabat corvus super tectum aut bubo cum stridore supervolaverat (quod augurium Lucius Sylla accepit de morte suâ ut dicit Appianus de Bello Civili) vel gallus præter horam vocem dederat.—A.
- The clock strike thirteen.—S. (The dial's dozen. See *post*.)
- The sound of bells in the night.—Hn.
- The heavy sound of the funeral bell.—(W. Sussex) *F. L. R.*, i.
- The sudden call of a person's name proceeding, as it were, from the air.—S.
- A call by day or night in the voice of some absent person.—Hn.
- The salutation of a dead friend.—Bp. Hall.
- Le bruit sec que font entendre les meubles neufs, quand la temperature change dans un appartement annonce qu'un ame en purgatoire demande une prière on dit aussi que ce bruit presage le décès prochain d'un parent ou d'un ami.—*Mel.*, p. 477 [Vosges]. [lanes.—S.]
- The heavy sound of the death coach heard rumbling along old Death hearse. An imaginary hearse, drawn by headless horses and driven by a headless driver: if seen about midnight, proceeding rapidly but without noise towards the churchyard, the death of some considerable person in the parish is sure to happen at no distant period.—Brockett.
- The sudden falling of hens from the roost.—A.; Bra.
- The sudden dropping of an article of furniture without apparent cause.—S.
- Sounds as though the house were falling down.—Hn.
- The sound of fastening down the dead in their coffins.—*Cambrian Quarterly Magazine*, v. 52 n.
- The sound of mools falling on the coffin at a considerable distance from the scene of the funeral presages a death in the family of the hearer.—Hn.
- Moels taken from the grave at midnight, and strewn into a mill-lead, stopped the wheel.—Gregor, 2/6/77.



## DEATH WARNINGS. LEAN'S COLLECTANEA.

### FOWLS.

Lorsque les poules se battent entre elles, c'est suivant les habitants de Cornimont en Lorraine un signe que les personnes absentes, et dont on n'a pas eu de nouvelles depuis longtemps ou des enfants engagés au loin sont decedés.—D. C.

If a GRAVE IS OPEN ON SUNDAY, there will be another dug during the week.—Chambers, *Book of Days*.

Can this be at the bottom of a movement going on since 1870 to abolish Sunday funerals?

Se persuader que quand on fait une fosse le dimanche dans une eglise, dans une chapelle ou dans un cimetière pour enterrer quelqu'un, il mourra plusieurs personnes la même semaine dans la paroisse.—Thiers, i. 266.

Une chouette ou effraie, une pie perchée sur le faite d'une maison annonce aussi par ses funèbres cris qu'il y aura bientôt un décès dans cette demeure. . . . Dans la commune de Sapois et dans celle de Rochisson on est encore persuadé qu'il y aura bientôt un mort dans la paroisse quand les habitants d'une même section reviennent par groupes reunis, et quand à cet office on a entendu sonner l'heure à l'horologe entre les deux evangiles. Suivant les habitants du Menil de St. Etienne de Bellefontaine et de Gerbamont la mort naturelle d'un porc, d'un chat, d'une poule dans la demeure de son maître est d'un funeste présage pour lui. Des taches en forme de croix remarquées sur le linge, ou dans un appartement, sont autant de signes, pour les habitants de Cornimont de la perte prochaine d'un parent ou d'un ami; malheur qui ne peut manquer d'arriver incessamment aussi dans une maison, si comme on le croit a Sapois, le corps d'une personne récemment decedée reste encore longtemps mou et flexible.—Richard, *Traditions Lorrains*.

### DEATH-CANDLE.

The appearance of what is viewed by the vulgar as a præternatural light, which flickers in a place nearly connected with the person whose death it indicates. It is said to be sometimes seen for a moment only, either within doors or in the open air; and at other times to move slowly from the habitation of the person doomed to death to the churchyard where he is to be interred. It is usual to address the candle in these words: "I pell the for a mament," upon which the doomed person's face appears for an instant. If the words "for a mament" are omitted, the person who pells the candle cannot move till cockcrow, and the spectre he has evoked grins at him till then.—J.; Kk., called Druig.

### SEEING—

Your own wraith.—B.; Aubrey's *Miscellany*, p. 89. See Jamieson's *Scot. Dict.*, in Voc. Cf. *Acts*, xii. 15.

The wraith of a living person does not, as some have supposed, indicate that he shall die soon. Although in all cases viewed as a premonition of the disembodied state, the season in the natural day at which the spectre makes its appearance is understood as a certain presage of the time of the person's departure. If seen early in the morning, it forebodes that he shall live long, and even arrive at old age; if in the evening, it indicates that his death is at hand.—J.

The shadow of the person dying pass before you—generally supposed to be seen outside the house through a window.

The beautiful Lady Diana Rich, daughter to the Earl of Holland, as she was walking in her father's garden at Kensington to take the fresh air before dinner, about 11 o'clock, being then very well, met with her own apparition, habit, and everything as in a looking-glass. About a month after she died of the small-pox. And it is said that her sister, the Lady Elizabeth Thynne, saw the like of herself also before she died. This account I had from a person of honour.—*Omens and Superstitions*, p. 74.

There be many reports in history that upon the death of persons of near blood, men have had an inward feeling of it.—Bacon, *Sylva*, 986.

Your portrait fall from its place on the wall.—B.; Lampridius, *Vita d'Alex. Severi*, xiii.

The Chinese are eminently superstitious, and entertain a firm belief that all photographers are in league with the Prince of Darkness, and that the "sun portraits" which they produce are obtained only at the expense of so large a portion of the principle of life on the part of the sitter that his death must infallibly ensue within a very short period. Acting on this belief, and in apparent oblivion of the laws of filial piety, they everywhere raised strong objections to Mr. Thomson's proposals to photograph children; but readily brought their aged parents to be placed before the foreigner's silent and mysterious instrument of destruction.—*Saturday Review*, July 19th, 1873, Art. on "Illustrations of China and its People," by J. Thompson. 1873.

A waff or apparition of the person to die, though absent.—Brockett, *North Country Words*.

Yellow speckles on the nails of your hands.—Melton, *Astrolagaster*.

A yellow death-mould.—Barton Holiday's *Technogamia*, E 6.

Oh, the case is clear.

A yellow spot doth on your hand appear :

Gather up your heels, widow.

S. S., *Honest Lawyer*, iv. 1616.

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When yellow spots do on your hands appear,  
Be certain that you of a corse shall hear.

Webster, *The White Devil* (end)

[Reed's Old Plays, vi. 357.]

COMET.

The Samoan Islanders (in the Pacific, lat. 14° S.) hold that the appearance of a comet always indicates the death of a chief.—Prichard, *Physical Hist. of Mankind*, v. 154.

See other effects ascribed to it.—Buckle, 1564.

*1st Noble.* A blazing star! Oh where, my lord?

*Lussurioso.* Spy out.

*2nd Noble.* See, see, my lords, a wondrous dreadful one!

*Lussurioso.* I am not pleased at that ill-knotted fire,  
That blushing, flaring star. Am I not duke?  
It should not quake me now. Had it appear'd  
Before, I might then have justly feared.  
But yet they say, whom art and learning weds,  
When stars wear locks they threaten great men's  
heads.

Is it so? You are read, my lords.

*1st Noble.* May it please your grace

It shows great anger.

*Lussurioso.* That does not please our grace.

*2nd Noble.* Yet here's the comfort, my lord: many times  
When it seems most near, it threatens furthest off.  
Cyril Tourneur, *The Revenger's Tragedy*, v. 1607.

The appearance of the blazing star meaneth some great thing  
that will fall.—Horm., *Vulg.*, 94.

This belief, and that comets also announce the approach  
of wars, seditions, changes of kingdoms and the like,  
is discussed by J. Swan, *Speculum Mundi*, 1635.

The Star in the East will not be forgotten.

How now, lad! witty these cold mornings! 'Tis well if this  
don't prognosticate some plague; for certainly a comet isn't  
half so prodigious.—"An Answer to the Joiner's Smart  
Letter," Wesley, *Maggots*, 1685, p. 126.

Comets and blazing stars portend alterations.—Draxe, *Bib.  
Schol.*, 1633.

No less an ominous fate than blazing stars to princes.—Webster,  
*White Devil*, p. 23.

When beggars die, there are no comets seen;  
The heavens themselves blaze forth the death of princes.

Shak., *Julius Cæsar*, ii. 2, 30.

A shooting star fall before you.—N., iii. 10.

In Ruthenia a shooting star is looked upon as the track of an  
angel flying to receive a departed spirit, or of a righteous  
soul going up to heaven. In the latter case it is believed  
that if a wish is uttered at the moment when the star  
shoots by, it will go straight up with the rejoicing spirit to

the throne of God. So when a star falls the Servians say :  
 "Someone's light has gone out," meaning someone is dead.  
 —W. S. Ralston, *Songs of the Russian People*, p. 116.

The issuing of light from a candle after it is blown out.—Noake,  
*Worcestershire Notes and Queries*, p. 169.

A priest the first thing on New Year's morn.—Mich. Plac., 109.  
 (To men and married women) death of one of family.

A shark follow in the wake of a vessel at sea.

A cow break into the yard or garden of your house. A death  
 in the family.—N., i. 1.

A hare cross the highway before you.—Bro.; *Help to Discourse*,  
 p. 235. 1636.

If a hare cross the highway, there are few above threescore  
 years that are not perplexed thereat.—Browne, *Vulg. Err.*,  
 v. 73.

A sudden influx of mice into a house.—S.

A mouse running over you.—*Ib.*

The pet dog of the sick man come to his door whining and  
 scratching.—N., iv. And the more persistent he is, the more  
 certain the death.—H. W.

A hearse stop at the door of your house on its way to church.—  
*Connoisseur*, No. 59. A black coach.—Carleton, *Horsestealers*.

A strange black dog\* come into the house.—Terence, *Phormio*,  
 iv. 4.

\* Or a cat.—N., v. 9.

See passage, *ante*, p. 548.

A bird fly into a room and out again. Death of some inmate.—  
 N., i.

Poultry going to roost at mid-day. Death of the farmer.—S.

Pigeons come into the house: if settling on the table, sickness  
 will follow; on bed, death.—N., ii.; Gough, "History of  
 Myddle," p. 47, in Jackson, *Shropshire Word Book*.

A white pigeon settle on the chimney.—B. E.

Morier, *Second Journey Through Persia*, 1818, p. 141, says this is  
 a West of England superstition in some ancient families,  
 "that when the head of the family dies, a white pigeon  
 is seen hovering over his bed."

A white animal appear to you in the night-time, and then vanish.  
 (W. Sussex) *F. L. R.*, i.

A bittern fly over your head by night.—Bp. Hall.

A crow. See p. 334, *ante*. Die and give the crow a puddin'.—  
 Carleton, "Irish Oath," *Traits and Stories*.

A raven.—Bro.

Whose touch is like a raven's wing,  
 Fatal and ominous, which, being spread  
 Over a mortal, aims him dead.

Middleton, *Father Hubbard's Tales*.

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- I peeped me a raven in the face, and I thought it had been my solicitor.—Middleton, *Phoenix*, lxxv.
- One or more magpies. See p. 333, *ante*. Number uncertain. Two picking on the top of a thatched roof.—J.
- A pianet on the house-top is supposed by nurses to be a fatal omen to their charge.—*Mag. of Nat. Hist.*, April, 1832.
- A jackdaw alight on the window-sill of the sick chamber.—(Lanc.) H. W. Or fly down the chimney.—S. See Gaule, *Mag-Astro-Mancer*, p. 181.
- A swallow fly down the chimney.—S. Or alight on your shoulder.—N., iii.
- An owl fly down the chimney—Bro.
- A cuckoo light upon touchwood, or a rotten bough, and cry "Cuckoo!" Loss of a relative or a sudden death.—(Norfolk) Mrs. Lubbock.
- A blackbird or crow fly over your head or house.—Howell, *Cambrian Superstitions*.
- A trio of butterflies.—(Northants) S.; N., i. 8.
- A child chasing a butterfly was chid by her companions saying: "That may be the soul of your grandfather." Upon enquiry it was found that a butterfly hovering near a corpse was regarded as a sign of its everlasting happiness.—Mason, *Parochial Survey of Ireland* (Armagh), Dublin, 1819.
- Crickets desert the hearth. That it is a sign of death to some in that house where crickets have been many years, if on a sudden they forsake the chimney corner.—Melton, *Astrologaster*.
- Crickets cry in the chimney.—Gay, *Past.*, v. 102.
- A wild or bumble-bee enter the house.—S.  
Swarm'd on a rotten stick the bees I spied,  
Which erst I saw when Goody Dobson died.  
Gay, *Past.*, v. 107.
- I never like to see the bees knit\* on the ground: 'tis the sure sign of a berrin'.—Jackson, *Shropshire Word Book*.  
*i.e.* swarm.
- A stray swarm of bees settle on your premises unclaimed by the owner.—(Suffolk) Chambers, *Book of Days*, i. 752.
- A procession of black ants, with parson ants having white wings. A death in your family within the year.—(W. Indies), Branch.
- A fir- or bay-tree withered.—Bra.  
'Tis thought the king is dead; we will not stay.  
The bay-trees in our country are all wither'd.  
Shak., *Richard II*, ii. 4, 7.
- If a fir-tree be touched, withered, or burned with lightning, it signifies that the master or mistress thereof shall shortly die.—Lupton, *Notable Things*, iii. 13.
- The flowering of a tree twice in the same year.—S.

A bloom upon the apple-trees when the apples are rife  
is a sure termination of somebody's life.

Bull, *Hereford Pomona*.

An apple-tree bearing at the same time blossom and fruit. Death in the owner's family.—L.; Robinson, *Whitby Glossary*, [Eng. Dial. Soc.]

(In a dream) a fair garden or green rushes.—Bp. Hall.

A coal bound from the fire of the shape of a coffin.—Bra.; *Connoisseur*, No. 59.

A winding-sheet or curl of the tallow on the edge of a burning candle.—H. W.; *Connoisseur*, No. 59. Dede-spale.—J.

A crease of a diamond shape in the folds of a table-cloth.—N., iv.

The mark of a shoe in the ashes which are sifted for the purpose on St. Mark's Eve (April 25th). Death in family during the year.—B. H.

A funeral procession or a coffin during the operation of riddling the chaff on St. Mark's Eve.—Atkinson, *Cleveland Glossary*.

#### VOLCANO.

The *Times* of June 23, 1877, gives an account from the *Detroit Tribune* of a recent eruption of Moku-weo-weo, the 14,000 feet elevated crater in the Sandwich Islands, which shot up a column of smoke and fire 1000 feet higher than itself, but broke an easy passage into the ocean near Kealakekua Bay, famous as the place where Captain Cook was killed. This eruption by native superstition presages the death of some high chief—in this case that of Prince Lelehhoku, a young man of great beauty and promise.

#### CAT.

An envious person that does mischief without provocation.—Bailey. See *ante*, p. 113.

But, above all other nations (as Martinus de Arles witnesseth), the Spaniards are most superstitious herein; and of Spain, the people of the province of Lusitania is the most fond. For one will say, "I had a dream to-night," or "a crow croaked upon my house," or "an owl flew by me and screeched" (which augury Lucius Sylla took of his death), or "a cock crew contrary to his hour." Another saith, "The moon is at the prime"; another, "the sun rose in a cloud and looked pale," or "a star shot and shined in the air," or "a strange cat came into the house," or "a hen fell from the top of the house."—R. Scot, *Discoverie of Witchcraft*, xi. 15. 1651.

#### CATERPILLAR.

*Will Cricket.* Landlord, a pox on you this good morn.

*Plod-all.* How now, fool? What, dost curse me?

*Will Cricket.* How now, fool! How now, caterpillar? It's a sign of death when such vermin creep hedges so early in the morning.—*Wily Beguiled*, H., O. P., ix. 289.

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That like an unnatural bird, I filed my nest  
In parling with parasites that looked for a day,  
By the counsel of caterpillars brought to decay.  
*Complaint of Ant. Babington*, Ballad from *MS.*, ii. 1580.

Caterpillars of the court, fruges consumere nati.  
Edwardes, *Dam. and Pythias*; *H.*, *O.P.*, iv. 52, 82.  
Caterpillar covetousness.—T. Adams, *Works*, 398; *Foel*, i. 4.

SPOTS.

*Countess.* My lust was blind, but now my soul's clear-sighted,  
And sees the spots that did corrupt my flesh;  
Those tokens sent from hell brought by desire,  
The messengers of everlasting death.  
Marston, *Insatiate Countess*, iii. 4.

BLACKBIRD. THRUSH.

*Bonamico.* This is the blackbird which was hatcht that day  
Gondamore\* died; and which was ominous,  
About that time Spinola's† thrush forsook him.  
Shirley, *Bird in a Cage*, iv. 1.

\* The famous Spanish Ambassador died 1625. † The Spanish Marquis.

THIRTEEN AT TABLE.

If thirteen persons sit down at the-dinner table, one of the party [some say the first who rises or leaves the room] will die within the twelvemonth at Christmas.—Noake, p. 167.

Story (*Roba di Roma*) says the same holds of SEVEN at table.

Perque de trefze qu'ets le noumbre t'espabento?—Amlha, *Parf. Crest.* 1673.

Montaigne, *Essays* III., expresses his preference for dining twelve rather than thirteen.

It seems to have been a common difficulty at colleges. Fuller tells a good story thereanent. "A covetous courtier complained to King Edward the Sixth of Christ College, in Cambridge, that it was a superstitious Foundation, consisting of a Master and twelve Fellows, in imitation of Christ and His twelve Apostles. He advised the King also to take away one or two Fellowships, so to discompose that superstitious number. 'Oh, no,' said the King, 'I have a better way than that to mar their conceit, I will add a thirteenth Fellowship unto them,' which he did accordingly, and so it remaineth to this day."—*Mixt Contemplations*, Part II. xxxvi. London, 1660.

At Queen's College, Oxford (founded 1340), thirteen beggars, deaf, dumb, maimed, or blind, were also brought into the hall daily to receive their dole of bread, beer, potage, and fish.—Stanley, *Memorials of Canterbury*, p. 103.

See a case of the imagination of one of the party being fatally worked on.—Burnet, *Life of Rochester*, ed. Jebb, p. 182.

And again: Lady Ossory died of a miscarriage (1684-5), to the regret of all who knew her and admired her wit and deportment in those tender years. Some fancies might possibly contribute to this calamity, for the young lady was impressed with the common superstitious notion as to thirteen people sitting at table. A short time previous to her death Dr. John Hough (afterwards Bishop of Worcester) was going to sit down, when, perceiving that he made the thirteenth, he stopped short and declined taking his place. She immediately guessed at his reason, and said: "Sit down, doctor, it is now too late; it is the same thing if you sit or go away!" He believed that the circumstance affected her, as she was in very indifferent health, and had been subject for some time to hysterical and fainting fits.—*Clarendon Correspondence*, ed. Singer, i. 107. 1828.

Here is a witty turn given to it by Addison: "I remember that I was once in a mixt assembly that was full of noise and mirth, when, on a sudden, an old woman unluckily observed that there were thirteen of us in company. This remark struck a panic-terror into several who were present, inso-much that one or two of the ladies were going to leave the room; but a friend of mine, taking notice that one of our female companions was big with child, affirmed that there were fourteen in the room, and that instead of portending one of the company should die, it plainly foretold one of them should be born. Had not my friend found that expedient to break the omen, I question not but half the women in the company would have fallen sick that very night."—*Spectator*, No. 7.

Wuttke (f. 293) refers this superstition to the Northern Mythology, and cites the following passage: "Wahrscheinlich hat dieser Glaube in dem Mythos seinen Grund, dass von den 13 Göttern, die ursprünglich unschliesslich des Loki in Walhall tagten, einer sterben musste, nämlich Baldur."—E. Mülhausen, *Die Urreligion des Deutschen Volkes, in Hessischen Sitten, Sagen, &c.*, 12°, Cassell. 1860.

Jamieson gives "the devil's dozen" as a synonym for thirteen, and speaks of the thirteenth as the "devil's lot." Many, he says, will not sail in a vessel when this is the number of persons on board, as it is believed that some fatal accident must befall one of them. He further remarks that the superstition may have some connection with card-playing, there being thirteen cards in each suit of the "devil's books."

Le nombre treize, qui vient après le cycle parfait de douze représente aussi la mort après les travaux de la vie. L'article du symbole Israelite relative à la mort est le treizième. Par suite du demembrement de la famille de Joseph en deux tribus, il se trouvait treize convives à la première Pâque d'Israel dans la terre promise, c'est à dire treize tribus au partage des moissons de Chanaan. Une de ces tribus fut exterminée, et ce fut celle de Benjamin, le



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plus jeune des enfants de Jacob. De là est venue cette tradition que lorsqu'on est treize à table, le plus jeune doit bientôt mourir.—*History de la Magie*, par. Eliphas Lévi. p. 107, 8vo. 1860.

As to the prejudice existing generally on the pretended danger of being the thirteenth at table, M. Quetelet remarks: "If the probability be required that out of thirteen persons of different ages, one of them at least shall die within a year, it will be found that the chances are about 1 to 1 that one death at least will occur. This calculation, by means of a false interpretation, has given rise to the prejudice no less ridiculous that the danger will be avoided by inviting a greater number of guests, which can only have the effect of augmenting the probability of the event so much apprehended."—*Instructions Populaires sur le Calcul des Probabilités*. Trans. by Beamish. Lesson XV.

A cat or kitten sitting in the lap of one of the thirteen keeps the bad luck. Being in the room only will not do.—*Trans. Devonsh. Assoc.*, x. 104.

If TWINS are OF OPPOSITE SEXES, the one is sure to die young.—*N.*, iii. And the mother will never become pregnant again.—Denham, *Folk Lore of North of England*, p. 5. 1852.

There is a superstition deeply rooted at St. Croix that to ADD any building to YOUR HOUSE—a wing or any smaller shed—is sure to be followed by the death of some member of the family. So to REPAIR THE ENCLOSURE within which the remains of the family lie. If you do so, it is likely that soon it must be taken down again for the entrance of another member of the family.—(West Indies) Branch.

If any of your HAIR (even cuttings) be LEFT ABOUT and be taken by the magpie to build his nest, your death will follow within a twelvemonth and a day.—*N.*, ii.

LOUSE.

To find a louse on one's linen is a sign of sickness. Two, a severe illness. Three, death. So to dream of lice in the head, indicates coming sickness in the house.—Hunt; Jackson, *Shropshire Word Book*, p. 56.

If you OVERTURN A LOAF of bread in the oven. A death in the house.—(East Anglia) Forby.

If you break a mirror or SPILL OIL, death is imminent in your house.—(Italian) Story, *Roba di Roma*.

At the inquest on Mr. Hunt, of Stratford-on-Avon, who committed suicide, his cook, who had been expecting it, said that hearing a bang she went out into the garden to see whether the looking-glass had not fallen.—*Birmingham Post*, September 14, 1874.

Three persons must never MAKE A BED together, for the third represents death.—Story, *u. s.*

The DOOR of a chamber OPENING of its own accord and nobody appearing.

The SOAP SLIPPING out of your hands into the basin when washing.  
Death of someone connected with you.—*N.*, v. 4.

If you KEEP A SPARROW you have caught. Father or mother will die.—(Kent) *N.*, ii.

#### MAGPIE.

Ils disent que quand une pie (dont il en a là un grand nombre) touche un personne en volant, que c'est un mauvais augure, et que cette personne-là qui a esté touchée, ou quelq un de son parentage mourra dans six semaines.—Abr. Roger, *La Porte Ouverte* (Hindus of Coromandel), p. 76.

If a person has been unwell, particularly of any chronic disease, for any length of time, the man of the house upon May eve breaks the SPINDLE OF A WOOLLEN WHEEL over the head of the invalid, and death or recovery is confidently anticipated therefrom within three days.—(Ireland) Wilde.

APPEARING WHEN SPOKEN OF. You will not die this year. Spoken when they come in of whom we are speaking, as if that was a token that they would survive that year.—K.

#### MAKING YOUR WILL.

The superstitious person could indeed wish that his estate might go to his next and best friends after his death, but he had rather leave it to anybody than make his will, for fear he should die presently after it.—B.; Werenfels, *Discourse of Logomachys*, p. 7.

Isaac lived above forty years after this: let none, therefore, think that they shall die the sooner for making their wills and getting ready for death.—Matthew Henry, *Commentary*, Gen. xxvii. 1-5.

*Duchess.* I am making my will (as 'tis fit princes should  
In perfect memory) and I pray, sir, tell me  
Were not one better to make it smiling thus  
Than in deep groans and terrible ghastly looks,  
As if the gifts we parted with procur'd  
That violent destruction?

Webster, *Duchess of Malfi*, i. 1.

When one DIES UNSEEN, the person who first discovers him will die in a similar manner.—*Edinburgh Magazine*, March, 1819, p. 223.

In several parts of Wales it has happened that a small portion of land in a field, although ploughed and manured several times, would not produce anything: this was called Gwrn, and was imagined to be a token of death or of some disaster to the family to whom the farm belonged.—Howells, *Cambrian Superstitions*, p. 68.

If a BODY IS EXHUMED, or after burial REMOVED to another place, it will bring death or some calamity to the surviving members of the family.—*N.*, i. 2.

DEATH WARNINGS. LEAN'S COLLECTANEA.

If the CORONER comes into a town, he will soon be required there  
other twice.—(Yorkshire) Keighley; *N.*, ii.

*Flam.* How croaks the raven !

Is our good duchess dead ?

*Lod.* Dead.

*Flam.* O fate !

Misfortune comes like the coroner's business,  
Huddle upon huddle.

Webster, *The White Devil*, p. 26, ed. Dyce.

CROSSING STILE.

Cross a stile and a gate hard by,  
You'll be a widow before you die.

(Cornwall) Haz., *English Proverbs*.

The common people of Flanders of long time held opinion that  
if TWELVE men or twelve women went together to a banquet,  
that one of these twelve should die within one year after.—  
Thos. Johnson, *New Book of New Conceits*, 1630; Halliwell,  
rep., p. 210.

Unless the PARTY AT A WEDDING COUNTS EVEN, one of the  
guests will die within the year.—*Chambers' Journal*,  
1871.

Many people seem to dread an odd number sitting down at  
a dinner party.

DIVINATIONS. And see p. 342, *ante*.

They (the Irish) have several ways of informing themselves  
of things past and to come; for instance, by looking  
through a dry, bare BONE OF A SHOULDER OF MUTTON,  
they can tell whether any of the family will die ere long,  
and by the same means they know in the company of what  
illustrious souls those of their friends are associated.—  
Misson, *Travels*, p. 152. 1719.

On coupe de petites branches de L'HERBE DE ST. JEAN, et  
chacun en place une dans un vase remplé d'eau ; celui dont  
la branche se fane la première, doit aussi mourir le premier.  
—C., A. B.

WASHING CLOTHES ON GOOD FRIDAY is with us considered a great  
sin, and productive of the worst luck. Whoever does so  
is sure to wash away one of their family, who will die before  
the year is out.—(Devon) Bray.

BLOOD.

Let the party let one drop only of his blood, either of his nose  
or of his finger or elsewhere, fall into a dish full of fair  
water, and if it descend whole in one drop without parting  
to the bottom of the dish, it is a likelihood he may live that  
year, else not.—Thos. Johnson, *New Book of New Conceits*,  
1630; Hill., rep. 209.

**DEDE-NIP.**

A blue mark in the body, not produced by a blow, contusion, or any known cause, ascribed by the vulgar to necromancy; hence, sometimes called a witch's nip. Kilian defines Teut-dode-nep in a similar manner, observing, that it is vulgarly viewed as a presage of the death of a relation.—J.

Livor, sive macula lurida: livor ultro proveniens absque contusione aut dolore in corporis humani aliqua parte: qua mortem consanguinei conjectat vulgus.

**TREES.**

The ascent to [Credenhill Camp] from Credenhill Court enabled the visitors to see the "Prophet Elm" with a clear bole of 40 ft. and a girth of 14 ft. 11 ins., to which a superstition attaches that the breaking of a branch betokens the death of the head of the house.—(Herefordshire) *Saturday Review*, 23/10/75.

It is reported that there is a pool adjoining to Brereton [Cheshire], the seat of that honourable family, wherein bodies of trees are seen to swim certain days before the death of any heir of that house, and after they are never seen till the next occasion.—Richard Burton [Nathaniel Crouch], *Admirable Curiosities in Great Britain*, 1737, rep. p. 16. 1811.

In Lanhadron Park [Cornwall] an oak bears leaves speckled and white, and so doth another called "Painter's Oak." "It is certain," says Carew, *Survey of Cornwall*, "that divers ancient families in England are forewarned of their deaths by oaks bearing strange leaves."—*Ib.*, p. 22.

OAK bearing strange [white or variegated] leaves, were held to preadmonish divers ancient families.—E. Lees, *Forest and Chase of Malvern*, 1877.

ROOKS are said to abandon their nest at the approach of death to the "head of the family," and not to return to the ancestral domain till after the funeral at soonest.—*N.*, I. ii. 512.

An instance is given in the *Animal World*, vi., p. 29, of this having happened in 1874 on the death of Sir John Walsham, at his seat, Knill Court, in Herefordshire, but unfortunately for the omen, they seem also to have absented themselves during the whole period of his Poor Law Commissionership.

They are also said to forsake an estate if on the death of the proprietor no heir can be found to succeed him.—(Cornwall) *N.*, v. 6.

**RED ROSE.**

In certain districts of Italy the red rose is considered the emblem of early death, and it is an evil omen to scatter its leaves on the ground.—*N.*, iv. It will not blossom over a grave.—(Scotland) *Na.*

#### DEATH WARNINGS. LEAN'S COLLECTANEA.

When the carriage was announced and she was adjusting her dress, Mrs. Lewis happened to make some remark on a beautiful rose which Miss Ray wore on her bosom. Just as the words were uttered, the flower fell to the ground. She immediately stooped to regain it, but as she picked it up the red leaves scattered themselves on the carpet and the stalk alone remained in her hands. The poor girl, who had been depressed in spirits before, was evidently affected by this incident, and said in a slightly faltering voice: "I trust I am not to consider this as an evil omen." But soon rallying she expressed to Mrs. Lewis in a cheerful tone a hope that they would meet again—after the theatre—a hope, alas! which it was decreed should not be realised.—*Life and Correspondence of M. G. Lewis*, i. 20. Miss Ray was murdered that evening on leaving Covent Garden Theatre (April 7, 1779) by the Rev. J. Hackman, an infatuated admirer, who was executed for the crime. She was mistress to the Earl of Sandwich. See *Gentleman's Magazine*, xlix. 10.

#### TOBACCO PIPE.

*Furtivo*. Newly deceased, I can assure your worship: the tobacco-pipe new dropt out of his mouth before I took horse; a shrewd sign: I knew then there was no way but one with him: the poor pipe was the last man he took leave of in this world, who fell in three pieces before him and seemed to mourn inwardly, for it look'd as black i' the mouth as my master.—Middleton, *Phoenix*, i. 6.

#### BAPTISMAL NAMES.

Nel imporre il nome al neonato nel Battesimo, non si devono rinnovare i nomi degli avi od avole se sono viventi, poich  credono di accelerare ad essi la morte.—Mich. Plac., p. 28.

It is a general practice to call children after the grandparents when dead, as it shortens the lives of the living to take their names.—*Ulster Journal Arch.*, ix. 325.

The Greek Anatolians have the same custom, believing that if there are two persons in the same house of the same name, as father and son, mother and daughter, relatives, servants, one of the two will die—that one Demitri, Yorgi, or Marigo will extinguish the other. In the case of a very old man, his name may be given.—Hyde Clarke, *N.*, iii. 10, 469. If the son is called by the same name as the father, one of the two will be killed or die suddenly.—(Devon) *N.*, v.

The Greenlanders give the name of deceased ancestors only to child, and a second name besides for working purposes.—Rink, *Danish Greenland*, p. 206.

#### FÆY.

Predestined; on the verge of death, implying both the proximity of that event and the impossibility of avoiding it.—J.

When a man does anything out of the ordinary line of his conduct, or directly the reverse of his character, as when a peevish man becomes remarkably good-humoured, or a covetous man becomes liberal, it is common to say: "He's surely fey," *i.e.* he is near his end. Anything of this kind is called a fey-taikin, or presage.

Scott alludes to this belief.—*Pirate*, c. v.; *Guy Mannering*, c. ix. It also prevailed in England.

There is fey blood in your head, *i.e.* you adventure upon a thing that will be your death. The Scots think a man's altering his conditions and humours a sign of his death.—K.

There is no fey-folk's meat in the pot. When the pot boils after it is taken off the fire, they say this senseless, groundless babble.—K.

Lesbia, that wonted was to lie till noon,  
This other morning stirring was at five;  
What did she mean, think you, to rise so soon?  
I doubt we shall not have her long alive.

Harington, *Epigrams*, iii. 53.

#### MOLEWARP.

A mole burrowing near the foundation of a dwelling-house was looked upon as an indication that the indwellers were within a short time to change their abode. If the burrowing was carried round the whole house, or a considerable part of it, the death of some one of the inmates was looked upon as not far distant.—Gregor, 1/5/77.

#### BUILDING.

F. E. A., in an article on "Turkish Superstitions" (*Belgravia*, Feb. 1878), says: "It is currently believed that Kismet \* respects the life of a man who is carrying on the good work of house-building, and that Abdul Aziz's passion for erecting new palaces arose from this superstition. His sister Adela Soultan had the courage to complete one on which he was engaged at his death, and this in spite of the further belief that should a man die before the building he has commenced is finished this is of itself a sign that such a work is unlucky, or displeasing to God, and harmful to anyone who should go on building it.

\* Fate.

Quand un menage bâtit il perd un de ses membres dans l'année.  
—Perron, [*Franche Comté*], p. 29.

#### BREAD.

At an inquest at Prior's Lee, Salop, on the body of Ann Woolly, married woman, the husband, George Woolly, said that on Friday night his wife went to fetch some rum from a public-house, a quarter of a mile from his house. She did not return, and he found her in a pool of water. He added that during the day his wife had been baking, and after she had gone out he went to take the bread out of the oven. There he found "one of the leaves cracked right across,"

DEATH WARNINGS. LEAN'S COLLECTANEA.

and he immediately knew that something had happened to his wife. That sign caused him to go out and look for her.—*Times*, Jan. 22, 1879; *Daily News*, 20/—.

A hollow loaf is a sign of death.—*Trans. Devonsh. Assoc.*, viii. 57.

BLACK-EDGED PAPER.

To keep it in the house without or after the occasion for its use.—*N.*, VI. i.

The same feeling extends to crape and mourning garments.—*Ib.*  
They should be parted with, if not destroyed.

FREEMASONS.

Dans toute loge de Franc-Maçons un membre doit mourir dans l'année de mort naturelle ou se suicider.—[Liegé], Aug. Hock, *Ceuvres*, iii. 54. 1872-6.

Quand on va chercher le corps d'un defunt, si l'enfant qui porte la croix entrait avec elle dans la maison, il y aurait trois morts pendant l'année sur les gens de cette maison.—*Mel.*, [Franche Comté], p. 369.

Quand les enfants en jouant s'amuse à tracer des croix sur le sable sur les portes il y aura bientôt un mort dans le voisinage.—*Mel.*, p. 454 [Vosges].

DOUBLE.

Some men\* have told me that they have seen at these [funeral] meetings a double-man, or the shape of some man in two places; that is, a superterranean and a subterranean inhabitant, perfectly resembling one another in all points, whom he notwithstanding could easily distinguish one from another by some secret tokens and operations, and so go speak to the man, his neighbour and familiar, passing by the apparition or resemblance of him. They avouch that every element and different state of being have animals resembling these of another element, as there be fishes sometimes at sea resembling Monks of late Order in all their hoods and dresses; so as the Roman invention of good and bad demons and guardian angels particularly assigned is called by them an ignorant mistake, sprung only from this original. They call this Reflex man a Co-Walker, every way like the man as a twin-brother and companion, haunting him as his shadow, as is oft seen and known among men (resembling the original) both before and after the original is dead, and was also often seen of old to enter a house by which the people knew that the person of that likeness was to visit them within a few days. This copy, echo, or living picture goes at last to his own herd.—Kirk, sec. 3.

\*[Of that exalted sight, *i.e.* second sight.—Ed.]

CARDS.

To have a long succession of black cards (spades or clubs) dealt to a person while at play is prophetic of death to himself or some member of the family.—Noake, *Worcester Notes and Queries*, p. 169.

## DYING IN BED.

'Tis dishonour for such as they to die in their bed,  
And credit to caper under the gallows all save the head.

*Jack Straw*; Haz., O. P., v. 383.

Against want of provision for those that die in the fields. Nay, thou hast yet another cruelty . . . Look over thy walls into the orchards and gardens, and thou shalt see thy servants and apprentices sent out cunningly by their masters at noonday upon deadly errands when they perceive that the armed man hath struck them; yea, even when they see they have tokens delivered them from heaven to hasten thither, then send they them forth to walk upon their graves, and to gather the flowers themselves that shall stick their own hearse. And this thy inhabitants do because they are loth and ashamed to have a writing over their doors to tell that God hath been there: they had rather all their enemies in the world should put them to trouble than that He should visit them.—Dekker, *Seven Deadly Sins of London*, p. 59, rep.

*Ther.* I will ruffle this club about my head,  
Or else, I pray God, I never die in my bed.

*Thersites*; H., O. P., i. 407.

It is a great misfortune, nay, even a judgment, not to DIE IN A BED.—(Lanc.) H. W.

This curse attached to the Lambton family for nine generations. See Surtees, *History of Durham*.

But hanging was held in high esteem in the Highlands. Burt, an entertaining English writer, tells of a woman who, being interrogated as to the character of three husbands she had had, said: "The two first were honest men and very careful of their family, for they both died for the Law"—that is, were hanged for theft. "Well, but as to the last?" "Hout!" says she, "a fulthy peast! He died at hame like an auld dug on a puckle o' strae."—*Letters from a Gentleman in the North of Scotland*, ii. 232.

*Rall.* Take heed, you are a great man, and 'tis ominous to die in your bed—a sign your children are like to inherit but weak brains.—Shirley, *The Bird in a Cage*, iii. 2.

A heather bush will die on which a sheep leaves its wool by dragging past it.—(Scotland) N.

If you bring yew into the house at CHRISTMAS amongst the evergreens used to dress it, you will have a death in the family before the end of the year.—(East Anglia) F.

To turn a mattress at Christmas-time causes the death of the occupant of the bed.—N., ii.

Quand la lumiere s'eteint à table la veille de la Noel, un des convives est voué à la mort.—C., A. B.

A death in Christmas-tide betokens many more.—(Somerset) N., i. 9.



DEATH WARNINGS. LEAN'S COLLECTANEA.

Les personnes qui paraissent pâles à la lumière de la Chandeleur nous quitteront bientôt à jamais.—C., *A. B.*

If a leaf or berry of Christmas decorations be left in your pew after Candlemas (Feb. 2) a death of a member of the pewholder's family.

All your Christmassing should be burnt by Twelfth-day morning.

Herrick says, on Candlemas day :

End now the white loaf and the pie,  
And let all sports with Christmas die.

The first SNOWDROP BROUGHT INTO A HOUSE is emblematic of death to the gatherer.—(Worcester) L.; *N.*, v. 3.

Feb. 25.—Jour de sort pour les hommes. Si on met sur l'eau d'un vase des deniers creux, celui dont le denier ira le premier à fond doit mourir le premier. Si cette nuit on jette un soulier en arrière par dessus de sa tête et que la pointe se dirige vers la porte de l'appartement, on le quittera bientôt, soit pour aller rejoindre ses ancêtres, soit au moins pour deloger.—C., *A. B.*

An odd number of flowers on each peony plant in the garden. Death in the house within year.—*N.*, iv.

If you SWEEP THE HOUSE with blossom'd BROOM IN MAY,

You sweep the head of the house away.

(Suffolk) *N.*, i. 2; (West Sussex) *F. L. R.*, i.

But see *post*.

If in a row of BEANS one should come up white instead of green. Death in the family within the year.—*N.*, iii.; Noake, *Wor.*, 170.

To plant a bed of LILIES OF THE VALLEY. Will die within the twelvemonth.—(Devon) R. J. K., *N.*, I. ii. 512.

A ROSE appearing in a garden WITH GREEN SEPALs mixt with the petals, as is sometimes the case, is called a "Death-rose," and foretells death to some one of the family.—(Worcestershire) L.

In the West of Scotland, if a white rose bloomed in autumn it was a token of early death; but a red rose doing so indicated an approaching marriage.—*Na.*

If a DRILL go from one end of a field to the other without depositing any seed (which may happen from the tubes and coulter clogging with earth) someone on the farm will die.—*N.*, i. 7.

Or the plough leave a balk, there'll be a djeth i' th' ouse o' them the field belongs to afore arrööst.—Jackson, *Shropshire Word Book*.

Or the potatoes come up "oddlings" (irregularly).—"Valley of Trent and Ouse," *Athenæum*, 1/79.

If at a FUNERAL the SUN SHINES brightly on the face of one among the attendants, it marks him for the next to be laid in the churchyard.—*Hn.*

For death-omens at weddings, see *ante*, p. 80, *et seq.*

#### DEATH-THROWS.

The contortions of death are looked on by the peasants with a superstitious horror. To die with a throw is reckoned an obvious indication of a bad conscience. When a person was secretly murdered it was formerly believed that if the corpse were watched with certain mysterious ceremonies, the death-throws would be reversed on its visage, and it would denounce the perpetrators and circumstances of the murder.—J.

If the CLOCK STRIKES WHILE THE BELL IS TOLLING, there will be another death within the week.—(Buckinghamshire Hn.

Or while the parson gives out his text.—*Trans. Devonsh. Assoc.*, ix. 90.

When the church clock strikes during the singing of the hymn before the morning sermon, or before the Collect against Perils at evening prayer, there will be a death in the parish before the next Sunday.—(Cornwall) *N.*, v. 1.

I remember before the Civil Wars ancient people, when they heard the clock strike, were wont to say: "Lord, grant that my last hour may be my best hour."—Ay.

If the NECK of a dead child REMAINS FLEXIBLE for several hours after its decease, it portends that some person in that house will die in a short time.—Bro.; *N.* And if it be a twin child the death of the other twin is looked for.—*N.*, V. vi. 364.

If the left EYE of a dead person do not close, his nearest relation is to die very soon.—Breton; *Three Years' Residence in France*, by Anne Plumtre, iii. 180.

If the eyes of a corpse are difficult to close, it is said that they are looking after a follower.—Hunt.

And what was more than that [the death-watch] she kept warm until she went into her grave, an' accordingly dedn't my sister Shibby die within a year afther.—Carleton, "The Horse Stealers," *Irish Peasantry*.

#### To be MUCH SPOKEN OF BY ONE DYING.

I do not like  
That he name me so often on his death-bed;  
It is a sign I shall not live long after.

Webster, *White Devil*.

In Smyrna, when the foundation stone of a house is laid, any person who passes so that his SHADOW FALLS upon it, is believed to be doomed to death within a year; and in consequence, on these occasions, they take care to lay the stone in the shadow cast by some animal (a fowl, &c.), which they destroy immediately.—*Enc. Metrop.*, Art. "Superstition."

See *N.*, V. ix. 64.

**SIGNS OF DEATH APPROACHING. LEAN'S COLLECTANEA.**

**ONE DEATH FOLLOWING ANOTHER.**

*Ursula.* I have mark'd it well—it must be true—  
 Death never takes one alone, but two!  
 Whenever he enters in at a door,  
 Under roof of gold or roof of thatch,  
 He always leaves it upon the latch,  
 And comes again ere the year is o'er :  
 Never one of a household only.

Longfellow, *The Golden Legend*, vi.

**DISGRACE.**

As commonly disgraces of great men  
 Are the forewarnings of a hasty death.  
 Sir Thos. More (Shak. Soc.), p. 82.

**SHIVERING.**

Mais vers trois heures Gervaise sauta brusquement du lit  
 grelottante, prise d'une angoisse. Elle avait cru sentir  
 un souffle froid lui passer sur le corps. Le bout de bougie  
 était brulé. (She finds her mother-in-law dead.)—E. Zola,  
*L'Assommoir*, ix. 1877.

**LAND. Unproductive.**

At Mathon, some people believe that if land is left unsown in a  
 field, there will be a death in the family within the year ;  
 and when the accident is discovered they do not sow it  
 again. (See Mr. Watson's sketch of that parish.)—Noake,  
*Worcester Notes and Queries*, p. 169.

**SIGNS OF DEATH APPROACHING.**

Drawing on.—Gascoigne, [*Posies*], *Works*, i. 135. 1575.

The swan . . . is used to sing a little before her death, whereof is  
 grown a Latin proverb, "Cygnea cantio," which, amongst  
 the common people, is termed a "lightening before death."  
 —Thomas Cogan, *Haven of Health*, p. 135. 1596.

*Sim.* Now, by this hand, he's almost black in the mouth,  
 indeed.

*First Courtier.* He should die shortly then.  
 Middleton, *Old Law*, iii. 2.

*Husband.* Did you mark how she eyed the physician ?

*Wife.* O God ! ay ; she is very loth to die.

*Mrs. Seldom.* Ay, that's never the better sign, I can tell you.  
 Field, *Amends for Ladies*, v. 2.

If the Forehead of the Sick wax red, and his Brows fall down, and  
 his Nose wax sharp and cold, and his left Eye become little,  
 and the corner of his Eye run ; if he turn to the wall, if his  
 Ears be cold, or if he may suffer no brightness, and if his  
 Womb fall ; if he pulls Straws or the Cloaths of his bed, or  
 if he pick often his Nostrils with his fingers, and if he wake  
 much : these are most certain tokens of death.—Lupton,  
*Notable Things*, Book III., 1660.

When a person is dying NO ONE IN THE HOUSE of whatever age is ALLOWED TO SLEEP. It is considered unlucky.—*Edinburgh Magazine*, March, 1819, p. 223.

Three loud and distinct KNOCKS AT THE BEDHEAD or door of patient.—G.

When a person is dying it is said that he SEES SOMETHING. If he sees anything black, he goes to hell; if anything white, to heaven; if anything brown, to purgatory.—(Yorkshire) *N.*, iv.

CHAIRS have been seen to MOVE ABOUT the rooms where people lay dying.—*Trans. Devonsh. Assoc.*, viii. 57.

Unusually HIGH SPIRITS.—*N.*, i. 2.; Shak., *Romeo and Juliet*, V. i.; Chapman, Homer's *Iliad*, xv.

The lightness before departure is nothing more than a pleasantly excited condition of the mental faculties, following perhaps a state of previous torpor, and continuing a few hours, or oftentimes moments, before dissolution. This rousing up of the mind is probably produced by the stimulus of dark venous blood circulating through the arterial vessels of the brain in consequence of the imperfect oxygenation of the blood in the lungs, whose delicate air cells become impeded by the deposition of mucus on the surface, which there is not sufficient energy in the absorbents to remove, and hence arises the rattling in the throat, which commonly precedes death.—Madden.

Against ill chances men are ever merry;  
But heaviness foreruns the good event.

2 *Henry IV.*, iv. 2, 81.

How oft when men are at the point of death  
Have they been merry, which their keepers call  
A lightening before death?—Daniel, *Civil Wars*, vii. 93.

The world wanton sick . . . now begins to grow bucksome, as a lightening before death.—Armin, *Nest of Ninnies*, 1608.

So the proverb, "Laugh before breakfast, you'll cry before supper."

Being fie.—Scott, *Gay Manners*, ch. ix.

And see scene between Westmoreland and Mowbray (2 *Henry IV.*, iv. 2); so, too, Romeo's joyful anticipations precede the announcement of Juliet's death, v. 1; Ray, *Prov.*; and Hastings (*Richard III.*, iii. 2) is represented as rising in high spirits the day he is beheaded; and cases collected (1 *N. and Q.*, ii. 84) by my lamented friend, Charles Forbes.—Gayton, *Festivious Notes upon Don Quixot*, iii. 8.

PICKING THE BEDCLOTHES. Impending dissolution.

*Bartolus.* Methinks he looks well:

His colour fresh and strong; his eyes are cheerful.

*Lopez.* A glimmering before death; 'tis nothing else, sir.  
Do you see how he fumbles with the sheet? Do you note that?—B. and F., *Spanish Curate*, iv. 5.

When the sycke man picketh in the clothes, or in the next wall, or devydeth the seme, he is at the last cast. Cum egrotus in veste floccos legit, aut in adjuncto pariete minuta eminentia carpit fimbriasve deducit ad ultima ventum est.—Horm., *Vulg.*, 36.

A sound for all the world like the chirping of chickens is sometimes heard in the chamber of death just before dissolution. (W. Sussex) *F. L. R.*, i.

PULLING AT THE TOES.—*N.*, iii.

The death RATTLE IN THE THROAT. *i.e.* the noise made by the phlegm in the throat which the dying man is unable to force up.—*B.*

TEARS.

When a child is dying, people in some parts of Holland are accustomed to shade it by curtains from the parents' gaze, the soul being supposed to linger in the body so long as an affectionate eye is fixed on it. Thus in Germany, he who sheds tears when leaning over an expiring friend, or, bending over the patient's bed, does but wipe them off, enhances, they say, the difficulty of death's last struggle.—*N.*, i.; *F. L. R.*, i. See also Mrs. Gaskell's tale, *Mary Barton*.

Morier (*Second Journey Through Persia*, 1818, p. 179) says that on the occasion of a Persian tragedy the priests collect and preserve in a bottle\* the tears of the spectators, in the belief that a single drop will restore a dying man.

\* *Psalm*, lvi.

*Aminta*.

Oh, but your wounds;  
How fearfully they gape! And every one  
To me is a sepulchre. If I loved truly  
(Wise men affirm that true love can do wonders),  
These, bathed in my warm tears, would soon be cured,  
And leave no orifice behind.—*B. and F.*, *Sea Voyage*, ii. 1.

No one can die lying on PIGEON OR GAME FEATHERS.—*Ingoldsby Legends*, 3rd Series, p. 133.

Said to be owing to their strong smell. See *British Apollo*, vol. ii., No. 93. 1710.

The Russians consider it sacrilegious, the dove being the emblem of the Holy Spirit.—*Hn.*

Nor on cocks' feathers.—(Yorkshire) *Hn.*

Nor easily on any bed.—(Yorkshire.)

Nor under the cross-beam of a house.

Nor if the bed stands athwart the planking of the floor.—*N.*

*Bos. (to the dead duchess)*. O, sacred innocence, that sweetly sleeps on turtle's feathers!—Webster, *Duchess of Malfi*, iv.

Thiers condemns those: "Qui pour empêcher qu'un malade ne soit long-temps à l'agonie, dressent un lit en sorte que les soliveaux du plancher de la chambre où il est malade ne soient pas de travers, mais en longuer si une fois ils sont de travers, le malade sera long-temps à l'agonie si on les croit."—*Traité*, i. 235.

Qui croyent qu'un malade ne sçauroit mourir, parce qu'il est couché sur un lit garni de plume d'ailes de perdrix.—Thiers, *Traité*, i. 239.

S'il y a une plume de coq dans le plumon.—D. C. ; Fresse.

Deux fétus de paille, des petits morceaux de bois que le hasard a placés en croix et que nous trouvons sur notre passage en sortant de la maison nous semblent toujours d'un funeste présage. Les mêmes objets remarqués dans cette position dans la chambre d'un malade annoncent suivant les habitants de Sapois qu'il tardera peu à mourir. C'est peut être pourquoi on a soin dans les environs de Commercy, de placer le lit du malade dans le sens des solives du plafond de l'appartement qu'il occupe car s'il se trouve en travers on voit un signe de mort ou de plus longue maladie.—D. C. ; Richard, *Trad. Lorrains*.

In caso de lunga agonia di un moribondo opinano scioccamente, che mentr' egli era sano, abbia levato un termine ossia segnale di confine nel fondo del padrone, e che però in pena di tale mancanza non possa morire.—Mich. Plac., *Uti, &c., della Romagna*, p. 68.

## PIGEONS.

Pigeons are given as food to patients *in extremis*, and they are sometimes cut in halves whilst alive, and applied to the soles of the patients' feet.—N., ii. ; Gregor, 1/5/'77.

Non solum populus sed etiam Medicorum quam plurimi columbas juniores catulosve per medium dissectos pedibus applicare consueverunt, quam morem poc loco non improbo, &c.—J. Primerosius, *De Vulgi Error. in Med.*, iv. 47, 166.

Bos. I would sooner eat a dead pigeon taken from the soles of the feet of one sick of the plague than kiss one of you fasting.—Webster, *Duchess of Malfi*, ii. 1.

It seems she\* was so ill as to be shaved and pigeons put to her feet, and to have the extreme unction given her by the priests, who were so long about it that the doctors were angry.—*Pepys' Diary*, 19th October, 1663.

\* Queen of Charles II.

So I to him, and find his breath rattled in his throat, and they did lay pigeons to his feet, and all despair of him.—*Ib.*, 21st January, 1667.

It is much used in extreme and desperate diseases to cut in two young pigeons yet living, and apply them to the soles of the feet, whereby followeth a wonderful ease.—Bacon ; N., ii.

Valentine. Ha, ha, ha ! that a man should have a stomach to a wedding-supper when the pigeons ought rather to be laid to his feet.—Congreve, *Love for Love*, iv. 15.

To lie by the image of Death a whole night, a dull immovable, that has no sense of life, but through its pains the pigeon's as happy that's laid to a sick man's feet when the world has given him over.—T. Otway, *Soldiers' Fortune*, i. 1681.

They are left on the patient's feet all night, and at sunrise taken to a spot "where the dead and living never pass,"\* and left there.—Gregor, 1/5/77.

\* The top of a precipice.

SPIT.

Miss, I believe I shall die; I can't spit from me.—S., *P.C.*, i.

Again: *Col.* Lord, I shall die; I cannot spit from me.

And I brandish anything but a bottle, I would I might never spit white again!—Shak., 2 *Henry IV.*, i. 2, 198.

TIDE.

Death is often delayed till the ebb of the tide.—(Cornwall) *N.*, i. 6, iv. 443; Mead, *De Imperio Solis*. From Northumberland to Kent along the East coast.—Hn.

*Hostess (of Falstaff)*. A' made a finer end, and went away an it had been any christom child; a' parted just between twelve and one, even at the turning o' the tide; for after I saw him fumble with the sheets and play with flowers and smile upon his fingers' ends, I knew there was but one way; for his nose was as sharp as a pen and a' babbled o' green fields. . . . So a' bade me lay more clothes upon his feet.—Shak., *Henry V.*, ii. 3, 10.

People can't die along the coast, except when the tide's pretty nigh out. They can't be born unless it's pretty nigh in—not properly born till flood. He's agoin' out with the tide; he's agoin' out with the tide. It's ebb at half arter three, slackwater half an hour. If he lives till it turns, he'll hold his own till past the flood, and go out with the next tide.—Charles Dickens, *David Copperfield* (of Barkis' death).

See Tusser, 1812, p. xl.; Brome, *The City Wit*, iii., edited by Maver.

Henderson says that this superstition does not prevail on the South or West coasts.

The Spaniards think that all who die of chronic diseases breathe their last during the ebb.—Southey, *Doctor*, c. 92.

Sarà anco in gran giovamento alli Medici per saper l'ore di detto flusso e riflusso [del mare], poiche si legge appresso autori gravi che quasi mai muore animale di sua morte naturale che non muora nella mancanza dell' acque del mare.—R. Benincasa, *Almanacco Perpetuo*, IV. v. 14. Venetia, 1681, 8vo.

Quand les flots commencent à monter, disent ils, personne ne meurt sur les bords de la mer. J'ai entendu des marins dire avec assurance en parlant d'un malade. Il s'en ira avec la marée.—Bessieres.

Tyde flowing is feared for many a thing;  
Great danger to such as be sick it doth bring;  
Sea eb by long ebbing some respite doth give,  
And sendeth good comfort to such as shall live.

Tusser, *Five Hundred Pointes of Good Husbandrie*, ch. xiv. 1557.

## OPENING DOORS, WINDOWS, LOCKS AND BOLTS.

In West Gloucestershire they throw open the windows at the moment of death.—*N.*, i. 4.

Doors and windows should be opened, and the locks in the house unfastened, at the moment of dissolution, to facilitate the spirit's departure.—*Hn.*; *Ht.*; (*W. Sussex*) *F.L.R.*, i., 2nd Ser., 165; *Bra.*, ii. 231.

This has been supposed to refer to purgatory. It remains to this day, a German peasant saying that it is wrong to slam a door lest one should pinch a soul in it.—*Tylor, Prim. Cult.*, i. 410.

*N.*, iv. 12, 468, says the window must on no account be opened, only the door.—(*Gloucester.*)

Dans presque toutes les campagnes du Bugey, Department de l'Ain, lorsqu'un malade vient de rendre l'ame, on ouvre les fenêtres de sa chambre avec un empressement qui souffre peu de retard. Ce n'est point dans l'intention d'y purifier l'air : des paysans qui ne tiennent guère à respirer un air pur, même en état de santé, ne prendraient pas une précaution, qu'ils regardent comme inutile ou superflue; ils pensent mais sans l'avouer franchement, que lorsque la croisée est ouverte, l'ame s'échappe avec plus de liberté et qu'elle sort immédiatement de sa demeure terrestre pour s'envoler vers le cieux.—*Monnier, Trad. Pop. Comparées.*

L'Abbe Fret mentions another custom in the Department Sarthe, "De vider tous les vases contenant de l'eau pour que l'ame ne coure pas risque de se noyer," and he refers to a phrase, "Faire voir l'ame d'un pendu dans un verre d'eau," as having relation to this belief.

En Normandie lorsqu'une personne se trouve à l'agonie, on place pres de son lit un seau d'eau propre afin que l'ame du malade puisse se laver et se purifier avant de paraître devant Dieu. Lorsqu'on visite un agonissant, il faut, apres avoir fait un priere au pied du lit jeter une poignée de sel au feu, afin que le diable ne s'empare point de son âme.—*D. C.*

Boxes in the house, being unlocked, makes them die easy.—(*Devon*) *Mrs. Bray.*

Open lock, end strife;

Come death, and pass life.

*Meg Merrilies* in *Scott, Guy Mannering*, ch. xxvii.

The chest unlock'd to ward the power

Of spells in Mungo's evil hour;

—And Gib, by whom his master well

Each change of weather could foretell,

Imprison'd is, lest anything

Should make him o'er his master spring.

*Jos. Train*, p. 28, *Strains of the Mountain Muse.*



As del paure malaut descubert la téulado  
Perfi que dins le Cel prengo leu la boulado?

Amilha, *Parf. Crest.*, p. 233.

O descuberto la teulado

A l'endret oun es le malaut.—*Ib.*, *Comand. de Diu.*

AGONIE.

Il est une assez triste erreur qui existe dans le monde, c'est de croire que tout agonisant n'a plus aucun sentiment de ce qui se passe autour de lui; aussi plus de ménagement pour les oreilles du pauvre moribond. Si la mort, chez la plupart des hommes est précédée de quelques heures de perte absolue de connaissance, il est quelques moribonds cependant, qui jusqu'au dernier soupir conservent toute la plénitude de leur raison.—E. Bessières, *Err. en Med.*

S'il est vray que le malade travaille plus en l'agonie de la mort, s'il y a dans son chevet ou oreiller quelque plume des perdrix.—Joubert, II.

The custom alluded to by Milton in his description of the Paradise of Fools\*—

“Who, to be sure of Paradise,  
Dying, put on the weeds of Dominick,  
Or in Franciscan think to pass disguised”—

has now ceased; but instances of its former occurrence in England may still be seen in the cathedrals of Worcester and Bristol. In the former, King John appears on his tomb, in the middle of the choir, in the cowl of a Benedictine monk; and Robert, second Lord Berkeley, lies on the north side of Bristol Cathedral dressed in the same lucky garment.

\**Paradise Lost*, iii.

LIONS IN THE TOWER.

This discourse held us till we came to the Tower; for our first visit was to the lions. My friend, who had a great deal of talk with their keeper, inquired very much after their health, and whether none of them had fallen sick upon the taking of Perth and the flight of the Pretender; and, hearing they were never better in their lives, he was extremely startled, for he had learned from his cradle that the lions in the Tower were the best judges of the titles of our British kings, and always sympathised with our sovereigns.—Addison, *Freeholder*, No. 47.

Lord Chesterfield relates, in one of his *Letters*, that the King had been ill, and that people generally expected the illness to be fatal, because the oldest lion in the Tower, about the King's age, had just died.—Tylor, *Prim. Cult.*, i. 108.

CARCASE OF NEWLY-KILLED ANIMAL.

All the remedies employed\* proved useless. They gave him, for instance, gold, pearls, and other strengthening things in his drink; they wrapped him in the carcase of a sheep and of a newly-killed horse.—Raumer, *History of the XVI. and XVII. Centuries*, i. 343.

\* When Gregory XIV. was dying in 1591.

This belief still survives. While the Prince of Wales lay *in extremis*, in 1871-2, it was gravely proposed by a correspondent of one of the daily papers that his body should be wrapped in a sheepskin freshly torn from the reeking carcase of the animal.

Pourquoy enveloppe on celuy qui est tombé d'en haut d'une peau de mouton escorché sur le champ?—Jo., II.

The fishmonger sorts his ware against Lent, and a lamb's skin is good for a lame arm.—Breton, *Fantastics*, Feb. 7th.

CIDER. Having a longing for.—(W. Sussex) *F. L. R.*, i.

## YERD-HUNGER.

That keen desire of food which is sometimes manifested by persons before death, viewed as a presage that the yerd or grave is calling for them as its prey.—J.

If the gession do look like the earth, it is a sign of death.—Boorde, *Brevity of Health*, 112.

## HUNGER.

*Petruchio.* I am as excellent well, I thank Heaven for 't,  
And have as good a stomach at this instant.

*2nd Watchman.* That 's an ill sign!

*1st Watchman.* He draws on; he 's a dead man.

*Pet.* And sleep as soundly.

B. and F., *Woman's Prize*, iii. 4.

*Myrtille.* Ah, Sylvio! Love is a disease  
That doth o' th' vital spirits seize,  
Whose dregs time only must expel:  
Hunger in sick folks doth foretell  
Death's sad approach; so love-sick men,  
When that 's a-dying, rave again.

Rob. Heath, *Clarastella*, p. 29. 1650.

## FLEA.

Fleas and bugs never infest a person who is near death. So frequently has this been remarked that it has become one of the popular signs of approaching dissolution.—Timbs.

Pourquoy est ce que les poulx laissent et fuyent les corps morts et mesmes ceux qui sont malades à la mort?—Dupleix, *Cur. Nat.*, 1625.

Le mesme font les vers qui sont dans les entrailles du corps.—*Ib.*

## NIGHT-TIME.

Pourquoy est ce que plus de gens meurent la nuict que le jour.  
—Jo., II.; *Prop. Vulg.*, 116.

## EYES.

Some physicians say that, if looking in a sick man's eyes they see their image, there is hope of life; but the want of this resultance is held an argument of instant death.—T. Adams, *Works*, 661. 1629.

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CRYING BACK.—N. Prayers for the recovery of the sick.

The dying are supposed to be held back from repose by the love that is unwilling to yield them up. The person so called back, however, will be deprived of one or more faculties as a punishment to the relatives, who would not acquiesce in the Divine will.—(Fifeshire) Geo. Macdonald, *England's Antiphon*.

*Countess*. Pray frown, my lord; let me see how many wives  
You'll have. Heigh-ho! you'll bury me, I see.

*Roberto*. In the swan's down, and tomb thee in mine arms.

*Countess*. Then folks shall pray in vain to send me rest.

Marston, *Insatiate Countess*, i. 1. 1613.

VERVAIN.

Macer saith that whan thou visitest the syke, if thou bere vervayne uppon thee, and ask of the pacyent how it is with him: if that he saye "Wele," he shall escape and have helth; and if he answer, and say "It is ivyl with me," there is no trust of amendment.—*Dialogues of Creatures Moralised*, xxx., 1520.

You beest of the nature of the bird Kalader, which, when a man hath been long sick, if he shall die, turns away her face from him; and if he shall escape death, fixeth her sight upon him, and beholdeth him cheerfully.—Melb., *Phil.*, p. 53.

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DEAD-DEAL.

To stretch the body on the "Hand of woman or of man, neither will never straught him"—dead-deal will never be laid till his back.—Scott, *Bride of Lammermoor*, ii. 231.

Let us do what is needfu'; for if the dead corpse binna straughted it will girn and thraw, and that will fear the best of us.—*Ib.*

Quand on enselevit un mort sur la table de la chambre où il est décédé, il meurt quelqu' autre personne de la maison dans l'année même. C'est pourquoi il faut s'ensévelir sur un banc ou à platte terre. On dit aussi que la même chose arrive, lorsque le defunt a une jambe plus longue que l'autre après sa mort.—Thiers, *Traité*, i. 185.

SORE.

A person who has one should have nothing to do with a corpse, or the sore may become incurable. Even sore eyes are made much worse by looking on the dead. Attending a funeral is to be avoided.—(W. Indies) Branch.

DEATH-SHIRT.

The bride presents the bridegroom with his marriage-shirt. This is generally preserved for what is called a dead-shirt, or that which is to be put on him after death. It is generally finer than the rest of their linen.—J.

## DISHALOOF.

When a body has been washed and laid out, one of the oldest women present must light a candle and wave it three times around the corpse. Then she must measure three handfuls of common salt into an earthenware plate, and lay it on the breast. Lastly, she arranges three "toom," or empty dishes, on the hearth, as near as possible to the fire; and all the attendants going out of the room return into it backwards, repeating this "rhyme of saining":

Thrice the torchie, thrice the saltie,  
 Thrice the dishes toom for "loffie\*";  
 These three times three ye must wave round  
 The corpse, until it do sleep sound.  
 Sleep sound, and wake nane,  
 Till to heaven the soul's gane.  
 If ye want that soul to dee,  
 Fetch the torch frae th' Elleree;  
 Gin ye want that soul to live,  
 Between the dishes place a sieve,  
 An' it sall have a fair, fair shrive.—Hn.

\* Praise.

This rite is called Dishaloof. Sometimes, as is named in the verses, a sieve is placed between the dishes, and she who is so fortunate as to place her hand in it is held to do most for the soul. If all miss the sieve, it augurs ill for the departed. . . . The dishes are placed near the fire from a notion that the soul resembles a flame, and hovers round the hearth for a certain period after death. . . . The Dishaloof so far over, the company join hands and dance round the dishes, singing this burden: "A dis, a dis, a dis, a green griss, a dis, a dis, a dis." Bread, cheese, and spirits are then placed on the table, and when the company have partaken of them they are at liberty to go home. The candle for "saining" should be procured from a suspected witch or wizard, a seer or Elleree, or from a person with "schloof" or flat feet, "ringlit-eyed," that is, with a great portion of white in the eye, or "langlipit," that is, with thick projective lips; for all these persons are unlucky, and in this affair unlucky really means fortunate in the extreme. . . . The saining candle must be kept burning through the night, and the table covered with a cloth so long as the dead body remains in the house.

Dans toutes les communes de Finistère on voit à chaque pas des usages antérieurs à la religion catholique. Quand un individu va cesser d'être on consulte la fumée. S'élève-t-elle avec facilité, le mourant doit habiter la demeure des bien-heureux. Est-elle épaisse, il doit descendre dans les antres de desespoir, dans les cavernes de l'enfer.—Cambry, *Voyage en Finistère*, 1799.

The belief in Yorkshire was, amongst the vulgar (and perhaps is in part still), that after the person's death the soule went over

Whinney Moor, and till about 1616, at the funeral, a woman came and sung this following song:—

This ean night, this ean night,  
Every night and awle,  
Fire and fleet\* and candlelight,  
And Christ receive thy sawle.

When thou from hence doth passe away  
Every night and awle,  
To Whinny† Moor thou com'st at last,  
And Christ receive thy sawle.

If ever thou gave either hosen or shoon,  
Every night and awle,  
Sitt thee down and putt them on,  
And Christ receive thy sawle.

But if hosen or shoon thou never gave nean,  
Every night and awle,  
The whinnes shall prick thee to the bare bane,  
And Christ receive thy sawle.

From Whinny Moor that thou mayst pass  
Every night and awle,  
To Brig o' Dread thou com'st at last,  
And Christ receive thy sawle.

From Brig o' Dread, na brader than a thread,  
Every night and awle,  
To Purgatory fire thou com'st at last,  
And Christ receive thy sawle.

If ever thou gave either milk or drink,  
Every night and awle,  
The fire shall never make thee shrink,  
And Christ receive thy sawle.

But if milk or drink thou never gave nean,  
Every night and awle  
The fire shall burn thee to th' bare bane,  
And Christ receive thy sawle.

Aubrey, *Remains*, 114 ro.

\* Water. † Furzy.

See another version, Scott, *Minstrelsy of the Scottish Border*, iii., "The Lykewake Song."

BEES to be informed of the death of the master or mistress\*, whispering to them three times, "Little brownie, little brownie, your master's dead,"† "and you must work for" [naming the future owner].—N., i. 4.

\* Or any member of the family.—Hn. Or they become sick, and many will die.—(Lincolnshire) *Athenaum*, 8/9/49.

† Rapping three times with the house door-key on the board that supports the hives.—Hn.

At weddings they expect to be informed, and to have their hive decorated with a wedding favour.—N.

Some wine and honey to be placed before the hives, and crape or black cloth hung upon them.—Thiers, i. 237. Or some of the funeral cake.—N.

The master's dead, but don't you go;  
Your mistress will be a good mistress to you,  
is the old nurse's address to them in Worcestershire.—Noake, p. 179.

A Lacaune on enterre dans le jardin où elles se trouvent un vieux habit du défunt.—D. C.

In some parts they are invited to attend the funeral.—N.

In North Germany they shake the FRUIT-TREES in the garden, saying, "The master is dead," twice, else they will decay.—Thorpe, *Nor. Myth*.

In Germany every beast in the stall must have notice, every sack of corn must be touched, and everything in the house shaken, that they may know the master is gone.—W.; Tylor, *Prim. Cult.*, i. 260.

INDOOR PLANTS are similarly put in mourning, "or they would die too."—(Devon) Bray.

It is unlucky to voyage or TRAVEL WITH A CORPSE, or with a dead hare. They bring bad weather.—[Sea.] See p. 187, *ante*.

It is necessary to TOUCH A CORPSE [on the forehead], or you will dream of the person.—G.

As to the touching of a corpse by those who come to look at it, this is still expected by the poor of Durham, in token that they wished no ill to the departed, and were in peace and amity with him.—Hn. Perhaps to prove by the ordeal of touch that they were innocent of his death.

The corpse of a betrothed must be touched by the other, or a visit of the ghost may be looked for in case of a future union.—Scott, *Pirate*, Prely. Advt.

It was considered one of the duties of kinship and friendship to visit the corpse when it was laid out.—Theophrastus, *Char.* and Jebb's notes, xiii. 4, and xxviii. 21.

Dans l'appréhension de semblables visites nocturnes quelques personnes ne manquent pas de baiser les pieds du défunt.—D. C.

SALT placed in a pewter dish\* on the chest of the corpse to prevent it swelling.—N., I. ii. 10. Or two or three candles painted black, with appropriate inscriptions on them.—Howells, *Cambrian Superstitions*, p. 170. 1831.

\* Or the Church paten, if attainable.

In parts of Ireland snuff is employed.—N. When the body is dressed and laid out, a Bible is often put below its head; while a plate with salt, and another with a piece of green turf, is placed on the breast. It is also a common practice in some parts of this country, should the corpse be conveyed to the churchyard in a cart, for some, immediately

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after the corpse has been put upon the cart, to say, "Now, what is that horse and cart worth?"—"Carse of Gowrie," *Edinburgh Magazine*.

A CANDLE, too, is sometimes placed on the corpse.

It disturbed the ghost of the dead, and was fatal to the living, if a TEAR was allowed to fall on a winding-sheet. What was the intention of this, but to prevent the effects of a wild and frantic sorrow?—[Monquhitter], *Stat. Acct. Scotland*, xxi. 147.

All FIRE should be EXTINGUISHED in the room.—Pennant, *Travels in Scotland*.

To pass a light across a dead person's face, or even hold it over it.—(Barbados) Branch.

The thumbs of deceased persons were, some years ago, folded within their hands to resist the power of evil spirits.—D.; Hutchinson, *View of Northumberland*, ii. Ap. 4. 1776.

No DOG or CAT must be allowed to leap over the corpse or enter the room. It is reckoned so ominous their doing so that the poor animal is killed without mercy.—Pennant, *Tour in Scotland*.

The first person over whom the cat leaps afterward is stricken with blindness.—[Angus] J.

R. J. King says a cat and the rooks abandon the house till after the funeral.—N., I. ii. 512.

A cat will not remain in a house with an unburied corpse; and rooks will leave the place till after the funeral, if the rookery be near the house.—N. See p. 565, *ante*.

All animals should be shut up till the funeral procession has left.—(Scotland) N., VI. i. 192.

The Jews at Gibraltar have a strange custom, when a death occurs in the house, of pouring away all the water contained in any vessel, lest the angel of Death may have washed his sword therein.—N.

In Bulgaria, at the moment of death [in a house], all POTS, kettles, and other utensils are TURNED UPSIDE-DOWN, in order to prevent the soul of the departed taking refuge in one of them, and therefrom commencing a system of annoyance against the family.—*St. Clair and Brophy*, p. 75.

On ne laissait aucun vase plein d'eau dans une maison où était un cadavre, pour que son âme n'allât pas se baigner.—P. Lacroix, *Le Moyen Age*, i., Art. "Superstitions," f. xxiii.

On n'osait coudre, filer, ni travailler dans la chambre d'un mort.—*Ib.*

The custom of placing the corpse with the feet towards the door has descended from early times. See "Speech of Achilles to Agamemnon," Homer, *Iliad*, xix, [212; and see *Persius*, iii. 105 and Pliny, *N. H.*, vii. 6.—ED.]

The LINEN ON THE BODY belongs to the women who lay out the corpse, and they divide it amongst them, esteeming it as bringing luck.

Dead people's clothes always wear out very soon.—(Danish) *N.*, ii.; Thorpe, *Nor. Myth.*, ii. 273.

Dead people's clothes always wear out as fast as the body of the owner decomposes.—Willis, *Current Notes*, p. 104. 1852.

Dans quelques villages on conserve encore avec soin les aiguilles qui ont servi à coudre un mort dans son blanc linceuil.—D. C.

Porter sur soi une epingle qui avait servi à attacher le linceul d'un mort preserve contre la peur.—*Ib.*

Something connected with the body\* must be taken home by those who have laid out the body to prevent a visitation from the dead person.—(Barbados) Branch, *C. R.*

\* A lock of hair or a fragment of clothing.

Kinglake speaks in *Eothen* of the partition of clothes at a Turk's death.

"They parted my garments among them."

A woman near Maidstone, who had had much experience as a sick nurse, told me some years ago that she had always noticed in corpses a change to a more placid expression on the third day after death, and she supposed this to be connected with our Lord's resurrection.—*N.*, i.

#### SHUTTING UP CHAMBER OF DEATH.

My friend, Sir Roger, has often told me, with a great deal of mirth, that at his first coming to his estate he found three-parts of his house altogether useless; that the best room in it had the reputation of being haunted, and by that means was locked up; that noises had been heard in his long gallery, so that he could not get a servant to enter it after eight o'clock at night; that the door of one of his chambers was nailed up, because there went a story in the family that a butler had formerly hanged himself in it; and that his mother, who lived to a great age, had shut up half the rooms in the honse, in which either her husband, a son, or daughter, had died. The Knight, seeing his habitation reduced to so small a compass, and himself in a manner shut out of his own house, upon the death of his mother ordered all the apartments to be flung open and exorcised by his chaplain, who lay in every room one after another, and by that means dissipated the fears which had so long reigned in the family.—Addison, in *Spectator*, No. 110.

On ne saurait non plus transformer en écurie la chambre où un malade a eu les Saintes-Huiles parceque les animaux n'y pourraient pas vivre.—*Mel.* [Franche Comté], p. 371.

#### WATCHING BY STRANGER.

Unless a dead man is watched by someone from another town, his soul will not rest in peace.—F. M. Crawford, *A Roman Singer*, ch. 13.



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DEAD-MEN'S SHOES.

*Sir David Dunce.* I'll give all I have to my wife: ha, Vermin?  
*V. (servant).* Truly, sir; she's a very good lady.  
*Sir D.* Ah, much too good for me, Vermin; thou  
canst not imagine what she has done  
for me, man. She would break her  
heart if I should give anything away  
from her: she loves me so dearly. Yet,  
if I do die, thou shalt have all my old  
shoes.  
*V.* I hope to see you live many a fair day yet,  
though.—T. Otway, *Soldier's Fortune*, v.  
1681.

'Tis a general shrift that most men use,  
But yet 'tis tedious waiting dead-men's shoes.  
R. Fletcher, *Poems and Fancies*, p. 256. 1656.  
Ex Otio Negotium.

COVERING FACE.

The face of the corpse, when laid out, is kept covered by a handkerchief or piece of muslin, which, when removed on the visits of relatives, &c., is at their departure replaced.

A curious illustration of this practice came out on the trial of Pavey, at the Old Bailey, November 24th, 1880. He was found guilty of murdering a child of tender years after violating her. The circumstance was brought home to him first and chiefly by a handkerchief acknowledged to be his, with which he had, before escaping, covered the face of his victim.

COVERING EYES WITH COINS.

Mean enough to steal coppers from a dead nigger's eyes.—  
Bartlett, *Dict. of Americanisms*.

Or ever thou have the holy candle in thy hand, or ever the priest have a penny for thee.—Palsgrave, *Ac.*, G. 2. 1540.

*Perilla.* Dead when I am first cast in salt, and bring  
Part of the cream for that religious spring . . .  
Then shall my ghost not walk about, but keep  
Still in the cold and silent shades of sleep.  
Herrick, *Hesp.*

A FRESH SOD laid on the breast of a corpse prevents decay.—  
(Lancashire) *All the Year Round*, xxvii. No. 157.

And DOUBLING THE THUMBS within the palms, the malice of witches.  
See *ante*, p. 456.

LAMP.

[Madame Lorilleux] quand elle eut jeté un coup d'œil rapide autour de la morte, haussa brusquement la voix pour dire que ça n'avait pas de bons sens, que jamais on ne laissait auprès d'un corps une lampe allumée; il fallait de la chandelle, et l'on envoya Nana acheter un paquet de chandelles, des grandes.—E. Zola, *L'Assommoir*, ix.

A ce moment, Mdle. Lerat, qui était allée dans le cabinet poussa un léger cri. Elle avait eu peur, parcequ'elle avait trouvé la chandelle éteinte, brulée jusqu'au bout. Tout le monde s'occupa à en rallumer une autre; et l'on hochait la tête, en repetant que ce n'était pas bon signe, quand la lumière s'éteignait auprès d'un mort.—*Ib.*

## PINS.

The pins employed on a corpse for any purpose are never used again, but are always deposited in the coffin and buried with the dead body.—*N.*, V. x. 49.

Les aiguilles qui ont servi à coudre un mort dans son linceul doivent être jetées au feu.—*Mel.* [Vosges], p. 451.

## FUNERAL CUSTOMS AND SUPERSTITIONS.

Dans le département des Landes pendant l'année qui suit le décès du père ou de la mère, les vases de cuisine sont toujours voilés, et l'on apporte la plus grande attention à placer la vaisselle dans un ordre inverse de celui que les défunts avaient établi de leur vivant.—*D. C.*

The Chinese have also, according to Duhalde, a custom of making a new opening in the wall of a house by which to carry out the dead; and in their prisons a special hole in the wall is provided for that office. This same custom exists among the Esquimaux—in Southern India, and it used to exist in parts of Holland and Central Italy. These doors may still be seen in the village of Broek, near Amsterdam, and in Perugia, Assisi, and Gubbio.—Yule's note, *Marco Polo's Travels*, i. 188. See *ante*, p. 93.

[En Bretagne] Lorsque c'est un enfant qui est décédé, on l'énlève par la fenetre et non par la porte pour le conduire au cimetière; car si l'on n'agissait pas ainsi, toutes les meres qui passeraient ensuite par cette porte ne mettraient au monde que des enfants mort-nés.—*D. C.*

All corpses are so taken out in Greenland.—Rink, *Tales and Traditions*, p. 55.

Nella sera del giorno in cui è stato sepolto il defunto, nessuno della famiglia vuole chiudere la porta della casa per tema di far conoscere di chiudere il defunto fuori di casa, il che sarebbe un esprimerlo con ingratitudine; però prima di andare a letto il reggitore dice: "Chi chiuderà la porta?" inde commette or all' uno, or all' altro di chiuderla, ma tutti rifiutano; in allora essendovi qualche persona estera non attinente risponde "La chiuderò io."—Mich. Placucci, p. 74.

Oltre il non voler chiudere la porta, evvi in alcune ville l'uso di non smorzare in quella sera il lume, lasciandolo consumare da se; credendo che quegli il quale lo smorza sarebbe il primo di morire.—*Ib.*

This idea may have relation to the "darkness over all the earth unto the ninth hour."—*Luke*, xxiii. 44.

Famous storms are associated with the deaths of Montrose, 21st May, 1650; Cromwell, 3rd September, 1658; Napoleon, 5th May, 1821\*; the Duke of Wellington, 14th September, 1852, after whose funeral, which had been preceded by "some weeks of heavy rain and one of the highest floods ever known in Worcestershire, the skies began to clear, and both rain and flood abated."—J. Noake, in *N. and Q.*, I. vi. 531. Cf. *post.*

\* See *N.*, VI. v. 15.

Les Bretons croient encore que lorsque de grands criminels cessent de vivre, l'air, la terre et les mers sont violemment agités; et que quand il y a une tempête, elle ne peut cesser qu'autant que les corps impurs ont été vomis sur le plage.—D. C.

In Willis' *Current Notes*, 1852, p. 104, the belief is recorded that while the Mannings were awaiting execution [1849—Ed.] heavy rain-floods were not expected to cease until the sentence had been carried out.

It is unlucky to be buried on the NORTH SIDE OF THE CHURCHYARD, called the devil's side.—Hunt. Because he resides there.—Wilkins, *On Earth*, p. 65.

The south was the angels' side. See extract from Middleton, *The Old Law*, iii. 2, at p. 183, *ante.*

The principal entrance being usually on the south side, it was natural that people should wish their friends to be buried on that side, that they might obtain the prayers of the persons passing to and from the church in view of their names.

The north side is supposed to be not quite so holy as the more sunny sides, and for that reason is usually reserved for such as come to an untimely end.—Brockett; Burns, *Parish Registers*, p. 107.

Siclyke supersticion is among thame that will nocht berisch or erde the bodis of thair friendis on the north part of the kirkyard, trowand that thair is mair halynes or vertew on the south syde than on the north.—Archbishop Hamilton's *Catechisme*, fol. 23a. 1551.

The Druids buried with the head to the north.—Stukeley, *Stonehenge*, pp. 44-45. 1740.

See Browne, *Vulg. Err.*, ii. 310.

The Malagasy look on north as place of honour, and south as ill-omened.—Ellis, *Madagascar*, 158, 231, 240.

The Japanese turn the heads of those that are dying towards the north.—Thunberg, *Travels*, iii. 69. 1795.

The Bechuanas have the same custom.—Moffat, *South Africa*, 307. 1842.

Graves facing north and south are found at Cowden (Kent) and Bergholt (Suffolk), and are supposed to be of suicides.—*N.*, VI. i. 216.

He would not be laid east and west (for he ever went against the haire), but north and south; I think because "Ab aquilone omne malum."—Martin, *Month's Mind*, 1589; Brand, *Popular Antiquities*, ii. 290.

The points of the compass, too, bear a mythical signification in names, the north being the luckless and the south the fortunate quarter. I have found a Suðham and a Westerham, but neither a Easterham nor a Norðham. There is, however, Easthœmagemœere (charter, 1218) and Eastham mor (57); a Norðhamtun also occurs; and the four cardinal points are indifferently conjoined with tun—Suðtun, Westtun, Easttun and Norðtun. Possibly some more secret or sacred meaning lay hidden in the word ham than in the word tun, so that a conjunction with the ominous north was shunned. In Hamstede I find no particularization of any point in the heavens, and with wurth or wyrth only the South, Sudes wyrth.—H. Leo, *Nomencl. of Ang. Sax.*, p. 10.

We have now, however, Eastham (Worcester) and Northam (Devon).—V. S. L.

You are now sailed into the North of my lady's opinion.—Shak., *Twelfth Night*, iii. 2, 24.

The Jews their beds and offices of ease,  
Placed North and South for these clean purposes;  
That man's uncomely froth might not molest  
God's ways and walks, which lie still East and West.

Herrick, *Noble Numbers*, 193; Grosvenor, 196.

A little fresh earth taken from the open grave of a child who has been baptised within a twelvemonth of death is regarded, if sprinkled on the flower-pot, as calculated to make the blossoms of the plant large and handsome.—(Aberdeenshire) *N.*, iii.

#### FEET FOREMOST.

On sort toujours le corps du défunt les pieds les premier.—*Mel.*, Franche Comté, p. 370.

#### FACE DOWNWARDS.

Burying with the face downwards is resorted to in Maine U.S.A., as a means of stopping consumption from running through a household.—Correspondent of *Times*, June, 1874.

On enterrait un cheval, un bœuf ou tout autre animal mort, les pieds en l'air, à l'entree d'une écurie, pour empêcher la mortalité de s'y introduire.—P. Lacroix, *Le Moyen Age*, i. "Superstitions," xxiii.

Contrary to the custom of savage nations, who bury with the head east and feet west, that the defunct may rise with the sun facing west. (See cases collected by Tylor, *Prim. Culk.*, ii. 382.)

It is held that Christian burial should be with the head in west, looking eastward.

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Debet autem quis sic sepeliri, ut capite ad occidentem posito, pedes dirigat ad orientem, in quo quasi ipsa positione orat : et innuit quod promptus est ut de occasu festinet ad ortum : de mundo ad seculum.—Beda, in *Die S. Paschæ*.

Make her grave straight\*.—Shak., *Hamlet*, V. i. 3.

[\* ? way.]

C. Wherefore is the son rede at even ?

M. For he gothe toward hell.

*Reliq. Antiq.*, i. 232. [*The Master of Oxford's Catechism.*]

*Guid.* Nay, Cadwal, we must lay his head to the east ;  
My father hath a reason for 't.

Shak., *Cymbeline*, (V. ii. 256.

Hic licet in occiduo cinere,

Aspiciat eum

Cujus nomen est Oriens.

Dr. Donne's epitaph in St. Paul's Cathedral.

LOOKING-GLASSES and all shining objects in the room where the funeral party assemble, to be COVERED with white cloths,\* and the clock is stopped and shrouded to show that with him time is over.—(Lorrain) D. C.

\* To intimate that all vanity, all care for earthly beauty are over with the deceased.—Richardson, *Local Historian's Table Book*.

I suspect that the true reason for shrouding a looking-glass before a funeral is that given me in Warwickshire: that if you look into a mirror in the death-chamber, you will see the corpse looking over your shoulder. I have heard the same superstition in Devonshire. In the West Riding of Yorkshire there is a strong feeling against burying a woman with her rings or jewellery.—S. Baring Gould, note in Hn.

'I ney lock up all the CATS in the house, and cover all the looking-glasses as soon as any person dies.—Gough, *Sepul. Monum.*

Turn the cat out of doors.—Hn. See quotation *post*.

If a cat was permitted to leap over a corpse, it portended misfortune.—J., *Stat. Acct. of Scotland*, xxi. 147.

THE BEEHIVES should be turned round at the moment the corpse is carried out of the house.—*Argus*, September 19th, 1790.

The CHAIRS on which the coffin is placed should, at the lifting of the body, be OVERTURNED and remain untouched till after the party return from the funeral.—N., II. viii. 243.

If it has been lying on straw, the STRAW SHOULD BE BURNT (Scotland), and next morning you will find in the ashes the footprint of the next of the family to die.—(Northumberland) Hn.

The custom of burning the bed on which a person has expired is still commonly observed, or pretended so to be.

D. C. speaks of it as general throughout Burgundy.

On va bruler la paille de son lit à un carrefour ou sur croiséé de chemins car si l'on employait pour litière cette paille sur laquelle un chretien a reçu l'extreme onction, le betail de la maison périrait.—*Mel.*, Franche Comté, p. 370.

The house door should not be closed on a corpse when taken out to burial, but LEFT AJAR till the friends return, else you will have another death soon.—*N.*, i. 2; (W. Sussex) *F. L. R.*, i.

In Grenada, when a corpse is passing through the door on the way to interment, the bearers will let down the head of the coffin gently three times, tapping the threshold with it every time [perhaps] to let the dead say farewell to his house in the name of the Father, Son, and Holy Ghost.—Branch, *West Indian Superstitions*.

CLOCKS are supposed to stop at the moment the owner dies. That of the House of Lords did on death of Geo. III.—*N.*, iii.

They are often stopped between the time of death and burial in Aberdeenshire and the dial-plate covered with a towel.—*Edinburgh Magazine*, p. 223, March, 1819.

STORMS, FLOODS, &c., at deaths of great men will not be appeased till their burial.—*N.*, i. 6.

The old belief that the ghosts of unburied persons walk. See Tylor, *Prim. Cult.*, ii. 24.

They bore him bare-faced on the bier,  
And in his grave rained many a tear.

Shak., *Hamlet*, IV. v. 161.

Sad is the burying in the sunshine,  
But bless'd is the corpse that goeth home in rain.

(Lincolnshire) *N.*, ii.

West wind to the bairn when gaun for his name,  
Gentle rain to the corpse carried to its lang hame,  
A bonny blue sky to welcome the bride,  
As she gangs to the kirk wi' the sun at her side.—Na.

Oh, happy is the corpse on which the rain doth raschin faw,  
And happy is the bride when the sun shines on them aw.—J.

(An old rhyme).

If it should happen to rain while the corpse is carried to church, it is reckoned to bode well to the deceased whose bier is wet with the dews of heaven.—Pennant *MS. in Dm.*, iii. 160.

It will rain for forty days.—Mich. Plac., p. 123.

Bless'd is the bride that the SUN shines on,  
Bless'd is the corpse that the RAIN rains on.—G.

*Widow.* O, such a dear knight, such a sweet husband have I lost. If blessed be the corse the rain rains upon, he had it pouring down.—*The Puritan; or, the Widow of Wailing Street*, i. (1607).

See George Eliot, *Adam Bede*, c. xviii.

If the rain falls on a coffin, it is supposed to indicate that the soul of the departed has arrived safe.—(Cornwall) Hunt.

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A fall sustained by a person while supporting the body [to the grave] is ominous of the person's speedy death. It may also be remarked that it is considered very imprudent to look at a passing funeral from the door of a house, or from a window having a stone lintel.—*Popular Superstitions of the Highlanders of Scotland*, by W. G. Stewart.

If at a funeral one of the hand-spaiks misses his foot and falls beneath the bier, he will soon be in a coffin himself.—*Gall. Ency.*, sub. Freets.

A STILLBORN CHILD put into a grave acts as a passport to heaven for those who are buried with it.—(Devon) *N.*, I. v. 17.

When a child is stillborn [the Hottentots] deem it a bad omen, and [the parents] immediately remove their hut.—Hamilton, *Marriage Rites, &c.*

The Mahometans believe that the death of a woman in child-bed shall be accounted a martyrdom.—*The Bible, the Koran, and the Talmud*, p. 18, by G. Weil, London. 1846.

According to the old Mexicans, the souls of women "who died in labour went to a place of delight in the Temple of the Sun."—Prichard, *Physical History of Mankind*, v. 366. 1847.

Should a corpse be CARRIED OVER A PATH, that path cannot be done away with.—*N.*, i. 9; iv. 11.

It is called a Bier way.—(East Anglia) Nares.

Never carry a corpse to church by a new road.—Hunt.

It is a shame to behold the insatiableness of some covetous persons in their doings; that where their ancestors left of their land a broad and sufficient bier-balk to carry the corpse to the Christian sepulture, how men pinch at such bier-balks, which by long use and custom ought to be inviolably kept for that purpose; and now they quite ear them up and turn the dead body to be borne further about in the high streets, or else if they leave any such meer it is too straight for two to walk on.—*Homiles*, ed. Corrie, p. 299.

It is unlucky for a FUNERAL PROCESSION to cross your path.—*N.*, ii.

A field through which a funeral has passed becomes barren.—(Bavarian), *N.*, V. x. 146.

To eat while a bell is tolling for a funeral causes toothache.—(American) *N.*, V. xii. 166.

If you meet a funeral procession, or one passes by you, always take off your hat; this keeps all evil spirits attending the body in good humour.—G.

He who meets a Border funeral is certain soon to die, unless he bares his head, turns, and accompanies the procession some distance. If the coffin is carried by bearers, he must take a lift. This done, if he bows to the company, he may turn and go on his way without fear.—Hn.

If when the funeral left the house the company should go in a scattered, straggling manner, this was an omen that before long another funeral would leave the same house. If the company walked away quickly it was also a bad omen.—(Scotland) Na.

#### BURIAL OF HERETIC. Angola (West Africa).

Leq le Contre-maitre qui me servoit et qui se nommoit Wm. Barentsz mourrut. On ne voulut pas permettre qu'il fût enterré, parce, disoit-on qu'il ne pleuvroit plus s'il y avoit un blanc enterré dans le pais. J'offris en vain de gros présens. Il fallut que j'emploiasse des esclaves des Portugais pour le porter à la mer (1610).—*Voyage de P. Van den Broeck (Recueil de Voyages de Constantin de Renville, vii. 414).*

The man that ought the field, doubtful his corn  
Would never prosper whilst a heretic's body  
Lay there, he made petition to the Church  
To ha't digg'd up and burnt; and so it was.

T. Heywood, *Fair Maid of the West*, I. iv., p. 58.

#### REVERSED ARMS.

The singular custom existed here till lately of the sexton's carrying his spade not shouldered, but (to use the military phrase) reversed, before the clergyman at every funeral.—(Tavistock) Mrs. Bray, *Tamar and Tavy*, Letter xxvi.

#### MUTES.

Devil take the hindmost.

At Dutch funerals in olden days, two respectably-dressed men (trop-schluters), got up in cocked hats and black silk stockings, were generally engaged to form the last couple of mourners in the funeral procession, and so take the ill-luck attending those walking last into and out of the churchyard, which no friend was willing to incur.—*N.*, v. 1.

E collocato nella fossa deve col paletto gettare sul cadavere tre fitte di terra, e non piu.—Mich. Placucci, p. 71.

It has been suggested that the mute acts the ancient part of sin-eater to the deceased.—*N.*, V. vi. 505. See I. vi. 390, 541; V. vii. 14.

This superstition is said to linger even now in the secluded vale of Cwm Amman, in Carmarthenshire. When a person died, the friends sent for the sin-eater of the district, who, on his arrival, placed a plate of salt on the breast of the deceased, and on the salt a piece of bread. He then muttered an incantation over the bread, which he finally ate, thereby eating the sins of the dead person. This done, he received the fee of 2s. 6d., and vanished as quickly as he could, "being kicked out as a social Pariah."—Murray, *Hand-book of South Wales*.

#### BURIED FIRST.

Two men of the farming class residing outside Nenagh, Tipperary, were accidentally drowned by the cart in which



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they were upsetting into a small river. At their funeral a free fight among their friends took place, each party wishing to inter their corpse first, believing that the last buried would have to act as servitor to the other in the other world.—*Yorkshire Post*, October 13th, 1876.

It was believed that the spirit of the last person buried in a graveyard had to keep watch lest any suicide or unbaptised child should be buried there.—Na.

CHURCHYARD.

The Cathedral [at Drontheim] is pleasantly surrounded by a graveyard planted with trees. About midsummer the graves are all strewn with flowers: those who cannot afford flowers cut paper ones instead, and the walks are covered with green shoots of larch or pine, to keep off the evil spirits, they say.—*Saturday Review*, 19/9/'72.

MOURNING DRESS.

The Bulgarian mourning, which is worn only by women, consists in wearing every article of clothing inside out; as with us it varies according to the consanguinity; that of a widow is fixed at one year.—St. Clair and Brophy, p. 79.

MINISTER'S FEE.

Alas! I had forgot the parson's due to pay,  
And so my soul in Purgatory might remain alway.  
Gascoigne, *Bishop of Bath, his Will*, i. 129. 1575.

GRAVE CLOTHES.

Yea, there have not wanted which sought salvation in a grey friar's cowl, trusting assuredly that if they were buried in that they could by no means be damned.—Thomas Becon, "A New Year's Gift," *Works*, i. 315 (Parker Society).

Dans le department de l'Ain on plaçait naguere encore dans le cercueil à coté du mort quelques ustensiles. Aujourd'hui on depose dans sa bouche, à l'insu du prêtre, une pièce de monnaie. Lorsque c'est un enfant on met dans sa main une petit boule qu'on appelle gobille.—D. C.

En Auvergne dans un grand nombre de communes, on revêt le defunt de la chemise qu'il avait le jour de ses noces, et qu'on a conservée avec soin pour cet usage.—*Ib.*

SUICIDE.

That the body of a suicide will not decay until the time arrive when, in the ordinary course of nature, he would have died.—(Scotland) Na. Otherwise he would have altered the day of death appointed unto all.

The reluctance to return a verdict of *felo-de-se* where a person of condition has committed suicide, influenced juries in Shakespeare's time as it does those of the present day.

*Second Clown.* If this had not been a gentlewoman she should have been buried out o' Christian burial.—Shak., *Hamlet*, I. v. 23.

## CROOKED FOOT.

"Ta cam roilig ann a chois." He has the churchyard crook in his foot, *i.e.* is reel-footed. The superstition is that if a woman at a funeral rubs the earth of a graveyard off her foot, her next child will be thus deformed.—*N.*, I. ix. 228; *Ulster Journal of Archæology*,

## WALKING AFTER DEATH.

*Agatha.* Nay, I'll follow thee and show myself a wife. I'll plague thee as long as I live with thee; and I'll bury some money before I die that my ghost may haunt thee afterward.—Middleton, *The Old Law*, iv. 1.

This, as everyone knows, was an infallible method of causing the person who did it to walk after death.—Gifford.

From inability to rest until he had imparted the secret to somebody.—*Connoisseur*, No. 59.

Stalk like a ghost that haunted 'bout a treasure.—B. Jonson, *New Inn*, I. vi.

*Treatwell.* 'Tis most strange;  
Sure some vex'd spirit that hath deceased of late  
From out the house. Who died last in that chamber?  
*Wo.* Heaven rest her soul! my mother.

*T.* Perhaps hers,  
Who, having hid some treasure in her lifetime,  
Must till that be discovered walk of force:  
The like I have read in legends.  
Davenport, *New Trick to Cheat the Devil*, iv. 2.

*Albert.* What are ye? speak!  
Are ye alive, or wandering shadows,  
That find no peace on earth till ye reveal  
Some hidden secret.—B. and F., *Sea Voyage*, i. 3.

Sprites and ghosts that glide by night  
About the place where treasure hath been hid.  
Marlowe, *Jew of Malta*.

The ghosts of misers that imprison'd gold  
Within the harmless bowels of the earth.

Marston, *Insatiate Countess*, iv. 4.

The ghosts of murdered persons were supposed to walk until the bodies had been recovered and buried with Christian rites, and this being impossible in the case of suicides, a stake was driven through them when deposited at the crossroads to keep their ghosts down. See Brand, iii. 67.

## HAIR STANDING ON END.

Elle etait là avec ses cheveux terribles, rebroussés, tout debout sur sa tête! Ses cheveux! cela surtout poursuivait mademoiselle. La vieille fille pensait à des choses tombées dans son oreille d'enfant à des superstitions de peuple perdues au fond de sa mémoire: elle se demandait si on ne lui avait pas dit que les morts qui ont les cheveux ainsi

emportent avec eux un crime en mourant. . . . Et par moments, c'étaient ces cheveux-là qu'elle voyait à cette tête, des cheveux de crime, tout droits d'épouvante, et tout roidis d'horreur devant la justice du ciel comme les cheveux d'un condamné à mort devant l'échafaud de la Grève.—E. de Goncourt, *Germinie Lacerteux*, §67.

S'il est possible que le poil eroisse aux personnes mortes et las ongles aussi?—Jo., *Er. Pop.* II. 39.

#### CUTTING HAIR.

That for seven lustres I did never come  
To do the rites to thy religious tomb;  
That neither hair was cut, or true tears shed  
By me, o'er thee, as justments of the dead.

Herrick, *Hesp.*, p. 125. 1869. [No. 82.—Ed.]

When a corpse is carried to church from any part of the town, the bearers take care to carry it so that the CORPSE may be ON THE RIGHT HAND through the way, be it nearer or be it less trouble to go on the other side; nor will they bring it through any other but the north gate.—B., Pennant, *Tour in Wales*.

It should NOT MEET THE SUN in its course, which is called burying the back-way.—(Worksop) *N.*, v. 8.

Southey, in his Notes to *Thalaba* (1837), Book X., says: "It is not many years since, in some parts of Worcestershire, the mourners were accustomed to kneel with their heads upon the coffin during the burial service."

#### BEARERS.

Many persons are very superstitiously careful how and by what persons they shall be brought to their graves and laid in the ground.—Udall, *Er. Ap.*, p. 137.

#### MODE OF BURIAL.

When the procession has reached the church, the bier is set down in the nave, and the officiating priest, in the course of the appointed service, sprinkles the body with holy water three times; a rite, in all probability ensuing from that practised by the Romans, of thrice sprinkling the bystanders with the same element.

Idem ter socios purâ circumtulit undâ,  
Spargens rore levi, et ramo felicis olivæ.

Vergil, *Æn.*, vi. 230.

It may be remarked that the number three on this occasion has ever retained a certain mysterious preference; and, as the earth was heretofore thrice cast upon the dead to satisfy the gods below, "injecto ter pulvere curras," so I would say the same harmless, I would say affecting, custom has been preserved perhaps inadvertently in the burial service of our own church. When the coffin is lowered the clerk sprinkles soil upon it three several times, while the minister repeats the corresponding expression, "Earth to earth, ashes to ashes, dust to dust." Every member of which sentence

actually signifies the same thing; and though the beautiful effect of such a repetition may by some be thought ground enough for the use of it, yet I cannot help suspecting that these three tautological members were introduced in order that the propitious number might not escape.—*Vestiges of Ancient Manners, &c., in Italy and Sicily*, by J. J. Blunt, p. 183.

In the West Indies each person present at the funeral casts in a handful of earth.—Branch.

[Diogenes] being asked by Xenocrates how his desire was to be buried, "Grovelyng," quoth he, "with my face toward the ground." . . . Perchance his meaning was this to be no matter to be passed on after what manner of lying or fashion the dedde body be put in the grave, about which matter great was the superstition of the most part of people, for they were carried to their burial with their feet toward the town gate, they were burned in manner of standing upright, and at this day the Jewes (as I hear say) are put in their graves as if it were standing on their feet, at lestwise the Christians, every one of them without exception, are laid in their graves with their faces upwards.—Udall, *Erasm. Apop. Diog.*, 30.

There is, I am informed, among old-fashioned families in Northumberland, a feeling that the death of an inmate is a token of divine wrath, and that this wrath rests on the house until after the VISIT OF THE PARISH CLERGYMAN, which is therefore anxiously looked for and much valued. A friend informs me that he well remembers, when a curate in Northumberland, some twenty-four years ago [about 1842], being told by a clergyman of that county that he had been frequently asked to bless the house after a death had taken place in it.—Hn.

#### DAY FOR FUNERAL.

Except on extraordinary occasions no funerals are allowed on Monday or Friday.—(Bavarian) *N.*, V. x. 146.

#### COVERING HEAD.

At Broughton-in-Furness, the principal mourners at a funeral keep their hats on in the church and at the graveside, and even all through the service on the following Sunday.—*N.*, VI. i. 192.

#### GOING TO CHURCH AFTER FUNERAL.

A family is also said to be kirkit the first time they go to church after there has been a funeral in it [the family]. Till then it is deemed inauspicious for any of them to work at their ordinary employment.—J.

In some parts of Yorkshire (I believe), and perhaps elsewhere, it is customary to send immediately after death a PAPER BAG OF BISCUITS AND A CARD, with the name, &c., of the deceased, to his friends, be they many or few.—N.

The colliers at Dudley, in the event of a fatal accident to one of their number, all in the same pit immediately cease from

working until the body is buried. A certain sum is also spent in drink, and is called "dead money."—Noake, *Worcestershire Notes and Queries*, p. 171.

**GRAVE.**

En Normandie on croit que lorsque la terre rassemblée sur une fosse reste toujours élevée c'est une preuve qu'elle couvre un malheureux qui n'est point mort en état de grace.—D. C.

A Beauquesne dans le département de la Somme quand on a déposé le cercueil dans la fosse, les assistants font trois fois le tour de cette fosse à reculons afin d'empêcher que la mort ne revienne les tourmenter dans la nuit.—*Ib.*

Besides the Pominki\*, the Bulgarians hold a feast in the cemetery on PALM SUNDAY, and after much eating and drinking leave the remains upon the graves of their friends, who, they are persuaded, will eat them during the night. On Easter Monday an Easter egg is placed on each grave.—St. Clair and Brophy, p. 77.

\* Periodical commemorations.

The earth dug out of a grave will not fill it after the coffin is in. (Reported on the testimony of gravediggers, p. 795.) Whence, then, it is pertinently asked, comes the convex cover of ordinary humble graves?—B. A.

On jetait des cordes nouées de plusieurs nœuds, sur la fosse d'un trepassé.—P. Lacroix, *Le Moyen Age*, i. "Superstitions," f. xxiii.

**EPITAPH.**

Whoever reads epitaphs loses his memory.—(American) *The Britannic*, i. 1879. One would rather say that he would lose his faith, remembering the Italian proverb, "E più bugardio che un epitaffio."—N., V. xii. 166.

**SWEEPING DUST.**

The Congo negroes abstain for a whole year after a death from sweeping the house, lest the dust should be offensive to the ghost of the departed.—Tylor, *Prim. Cult.*, i.

**SUPERSTITIOUS BELIEFS.**

**SOIL OF IRELAND.**

It is reported by many witnesses that the cellars of the castle of Goodrich, in Herefordshire, were floored with Irish earth, so that whenever they brought a toad into them and laid it on the earth it would die, and this they did to preserve their cellars from vermin; and it is thought that the very timber came also from Ireland, for there was not either spider or cobweb to be seen. It is also said that in Monmouthshire there is a small spot of land of that nature.

H. M. Webb cites this from *Harl. MSS.*, 1658, and suggests the Skyrrid Vawr, or Holy Mountain, near Abergavenny,

where a landslip, which still mars its form, is said to have been caused by the earthquake at the Crucifixion. The earth from it is still used as a charm in toothache.—*Land and Water*, 24/4/1875.

Also strewn over stables, pigsties and houses to avert evil.—*Harl. MSS.*

No frogs and serpents can less live in Ireland, foxes in Crete, stags in Africa, hares in Ithaca, and fishes in warm water, than the heart of man can abide impure smells, or live long in health with infected airs.—Muffett, *Health's Improvement*, ch. iii.

Yet in Ireland is stupendous thynges; for there is neyther Pyes nor venymus wormes. There is no Adder nor Snake nor Toode nor Lyzerd nor no Euyt, nor none such lyke. I have seen stones the whiche haue had the form and shap of a snake and other venymus wormes. And the people of the countre sayth that such stones were wormes, and they were turned into stones by the power of God and the prayers of Saynt Patryk. And Englysh marchauntes of England do fetch of the erthe of Irlonde to caste in their gardens to keep out and to kyll venomous wormes.—Andrew Boorde, *Introduction of Knowledge*, E.E.T.S., p. 133.

In Trevisa's version of the *Polycronicon* it is said that in Ireland "there been attercoppes, bloode-soukers and eeftes that doone none harme."—Caxton, f. 62 b.

And see Shirley, "St. Patrick for Ireland."

Iceland, in common with Ireland, has the privilege of being free from toads, serpents, and all venomous creatures, which would argue that at some time St. Patrick had paid it a visit.—Dillon, *Winter in Lapland and Iceland*, i. 293, 1843; Buckle, 1917.

See further as to Ireland, *Travels of Cosmo the Third through England*, p. 606, 1821 [speaking of cedar wood at Hampton Court].

Their wood yields honey and industrious bees,  
Kills spiders and their webs like Irish trees.

Webster, *Monumental Column*.

Our churches are not like Irish timber: if they be not continually swept there will be spiders and cobwebs.—T. Adams, p. 935.

*Mammon.* I'll show you a book, where Moses and his sister,  
And Solomon have written of the art;  
I, and a treatise penn'd by Adam!

*Surly.* How?

*Mam.* Of the philosopher's stone and in High Dutch.

*Sur.* Did Adam write, sir, in High Dutch?

*Mam.* He did;

Which proves it was the primitive tongue.

*Sur.* What paper?

*Mam.* On cedar board.

*Sur.* Oh! that, indeed, (they say)  
Will last 'gainst worms.

*Mam.* 'Tis like your Irish wood,  
'Gainst cobwebs.—B. Jonson, *Alchemist*, ii. 1.

On Irish timber your spider will not make his web.—B. and F.,  
*H. A. I. F.*, iii. 1.

See Cawdray, *Treas. of Sim.*, 250.

De gentleman can no more live there\* den de toad in Ireland.—  
Wycherly, *Gent. Dancing Master*, i. 2.

\* Holland.

Westminster Hall built with cobwebless beams conceived of  
Irish wood.—F. W., *Linc.*, 173.

The ceiling of the nave in St. David's Cathedral and the  
recumbent figure of Robert, Duke of Normandy, in a side  
chapel of Gloucester Cathedral, are said to be of Irish oak.  
And so the roof of Westminster Hall.—N., V. vii. 145.

*Hippolito.* This villany  
Some spider closely weaves, whose poison'd bulk  
I must let forth. . . . That Irish Judas,  
Bred in a country where no venom prospers,  
But in the nation's blood hath thus betrayed me.

Middleton, II. *Honest Whore*, iii. 1.

That there are no SNAKES IN IRELAND, and that soil, &c., brought  
thence charms away vermin.

Nullum ibi reptile videri solet, nullus vivere serpens valeat;  
nam sæpe illo de Britannia allati serpentes, mox ut  
proximante terris navigio odore aeris illius attacti fuerint,  
intereunt; quin potius omnia pene, quæ de eadem insula  
sunt contra venenum valent. Denique vidimus, quibusdam  
a serpente percussis, rasa folia codicum, qui de Hibernia  
fuerant, et ipsam rasuram aquæ immisam ac potui datam,  
talibus protinus totam vim veneni grassantis, totam inflati  
corporis absumsisse ac sedasse tumorem.—Bede, *Hist.*  
*Eccles.*, i. 1.

When both toads, with snakes and adders,  
[Shall] breed upon the Irish ground.

*Roxburgh Ballads* (B. S.), ii. 231.

The very earth and wood shall have this blessing  
(Above what other Christian nations boast);  
Although transported where these serpents live  
And multiply, one touch shall soon destroy them.

Shirley, "St. Patrick for Ireland," *Works*, iv. H. 41.

As many toads as bredeth in Irelande,  
As many grypes\* as bredeth in Englonde,  
As many cockowes as sing in January,  
And nightingales as sing in February,  
And as many whales as swymmeth in the fen,  
So many ben there in cytes of good men.

A. Barclay, *Eclogue*, v.

\* Griffins.

An English wolf, an Irish toad to see,  
Were as a chaste man nurs'd in Italy.

Hall, *Sat.*, IV. iii. 78.

That SNAKES cannot be killed; and, when scotched, live till sundown.—*N.*, i. 2. And if they can reach their hole before sunset, they will revive.—*S.*

Hence the custom of hanging them upon a tree.

Pliny (*Nat. Hist.*, B. xvi.) says: "A blow from an ash-stick kills an adder at once, so that it does not linger till night."

It is said that no kind of snake is ever found near the ashen tree, and that a branch of the ash-tree will prevent a snake from coming near a person.—*Hunt.*

As the touch of an ashen bough causeth a giddiness in the viper's head, and the bat lightly strook with the leaf of a tree loseth his remembrance.—*T. Nash, Pierce Penniless.*

When an adder or snake is seen, a circle is to be rapidly drawn round it, and the sign of the cross made within it, while the two first verses of *Psalm lxxviii.* are repeated.—*Hunt.*

That the adder flees from and will not bite a naked person.

On the clothede the neddre is cof\*,  
And the deucl cliuer on sinnes.

*Morris, O. E. Mis.*, E.E.T.S., p. 3, l. 220.

\* Bold.

That there is no harm in an adder after he has once bit a rag.—*Ellis, Mod. Husb.*, Aug. (2) 22. 1750.

That serpents bite women rather than men. See *Cox, Mythology of the Aryan Nations*, ii. 117; *Burton, Tales of Indian Devilry*, pref., p. xix.

Les serpens en une troupe d'hommes et femmes attaquent plustost les femmes que les homfnes.—*Dupleix, Cur. Nat.*, 1625.

ISLANDS FREE FROM VENOMOUS BEASTS. Although there be some countrie, as CANDY, that wanteth poison.—*Cawdray, Tr. of Sim.*, p. 248. 1600.

That HYDROPHOBIA from the bite of an animal only supervenes in the human subject after showing itself in the animal, and that if the animal can be killed before rabies is developed, the patient is safe.—*Smollett, Humphry Clinker*, Letter of May 24. See *Henderson*, p. 127.

*Cf.* Charm for the Bite of an Adder, *ante*, p. 485.

Perhaps the doctrine, "Similia similibus curantur," is the key to this belief.

In the *Repronacion de las Supersticiones y Heckizerias*, del R. M. Ciruelo, fo. lvi., Salamanca, 1556, 4to, we find, under "Remedios naturales contra la ravia y ponçoña": "El primero y mas natural es que maten al perro raviioso que mordio al hombre, y con la sangre del unten la mordedura



y non se quita la penitencia . . . Si no pudiesen aver la sangre del peccador ni de sus peccos ni y quemar los, y de aquellos peccos acaban la penitencia.

Bucconius Tractatus de Scorpione. l. i. ca. 1. says that a scorpion, which had bitten one of his serpents, was killed in the belief that the pain would cease thereby.

Milk infused in milk against a mad dog's bite,  
Tis good for man, but hang the dog outright.

Edmund Spenser, *Shepherd's Calendar*, CXXII, 1659.

#### GAME FOWL.

Among the many popular superstitions attendant upon the breeding and rearing of game fowl, it was believed that if an egg was extracted from a hawk's or raven's or a hooded crow's nest, and a game egg placed therein, that nothing could beat the bird so reared—that it always partook of the carnivorous propensity and indomitable courage of its nurse and the foster family with which it had been brought up.—(Ireland W. White.

#### HARE.

It is found by experience that when one keeps a hare alive, and feedeth him till he have occasion to eat him, if he tells before he kills him that he will do so, the hare will thereupon be found dead, having killed himself.—Bishop Kennet in Aubrey's *Remains of Gentilism and Judaism*.

That the hare never closes its eyes in sleep.

Relentless Rigour and Confusion faint,  
Frantic Distemper and hare-eyed Unrest.

Geo. Chapman, *On Death of Prince Henry*.

#### LARK.

The lark some call our Lady's hen.—Brand's *Orbary*, p. 61.

*Jal.* Some say the lark and loathed toad change eyes;  
O, now I would they had chang'd voices too!  
Since arm from arm that voice doth us affray,  
Hunting thee hence with hunts-up to the day!

Shak., *Remes and Jaiert*, III. v. 31.

On appelle "pain d'alouette" le pain qu'on emporte dans les champs ou en voyage et qu'on rapporte à la maison sans y avoir touché. Les enfants le trouvent alors délicieux; de plus on dit qu'il porte bonheur.—(Seine et Oise), Rolland, *Faune Pop.*, ii. 211.

#### WORM.

That the cause of hydrophobia is a worm under the dog's tongue.—N., v. 1, 2; B. and F., *Pilgrim*, iv. 1, v. 6.

Now for worms. What makes a dog run mad but a worm in his tongue? and what should that worm be but a spirit?—T. Nash, *Terrors of the Night*, V. iii. 1. 1594.

Un autre préjugé est cause qu'on mutile les jeunes chats et les jeunes chiens sous prétexte de les débarrasser d'un ver que la nature aurait logé au bout de leur queue.—Rion.

*Perigot.*

I am troubled

With the toothach, or with love, I know not whether :  
There is a worm in both.

Massinger, *Parliament of Love*, i. 5.

Toothache was ascribed to a like cause.—Glanvil, *Batman upon Bart.*, f. 95. 1502.

See Swan, *Speculum Mundi*, vi. 11, 1622 ; Middleton, *Widow*, iv. 1 ; Shak., *Much Ado.*, III. ii. 62.

In Scotland the toothache was called "the worm" down to 1775, and idleness was supposed to breed them in the fingers.—Ramsay, *Reminiscences*, v.

Cf. Ringworm, or the running worm, as Cotgrave has it.

And if [toothache] come by wormes, make a candell of wax with henbane seeds and light it, and let the perfume of the candell enter into the tooth and gape over a dish of cold water, and then you may take the worms out of the water and kill them on your nail : the worm is little greater than the worm in a man's hand.—Boorde, *Brev. of Health*, 97.

In *Franche Comté* it is believed that the worms will drop out of decayed teeth if the open mouth is held over the fumes of burning henbane.—*Mél.*

L. Leclerc, *Mission en Kabylie*, 1863, is also referred to.

Worm bred of idleness in the finger-end.

Her waggoner, a small grey-coated gnat,  
Not half so big as a round little worm,  
Prick'd from the lazy finger of a maid.

Shak., *Romeo and Juliet*, I. iv. 64.

Keep thy hands in thy muff and warm the idle worms in thy fingers' ends.—B. and F., *Woman Hater*, iii. 1.

Vereux—Un homme fou, agacé, irrité.—G. Coquillart, ii. 246 n.  
Cf. Maggots.

*Humfrey.* Avicen saieth : " Like as men be hote and drie, so be women cold and moist."

*John.* Yea, but Lucian saieth : " They be perilous hote of their tonges and ful of venim : though I am no physician, yet can I make a discription of that member, for I am oftentimes stinged with it. I would to God they had been wormed when they were young ; but when they are old they are past all cure, but the best medecine that I have is a gentle herb called rewe, which I am never without great store."—Bullein, *Government of Health*, p. 19.

## YELLOW-HAMMER.

Every May morning this bird is supposed to receive a drop of the devil's blood. In other parts of Scotland it is three drops of his blood every morning. He is therefore persecuted to death by children and the illiterate, who hang every one they can find, and spare not the unfledged brood. It also wears the devil's livery—black and yellow.—J.

FROG.

Le peuple en Angleterre est persuadé que les grenouilles pissent, et il raconte à ce sujet une foule d'histoires. Ce même peuple, par un préjugé dont la définition nous est inconnue, exerce airement ses lourdes et grossières railleries, ainsi que ses caricatures des Français, sans y faire figurer les grenouilles.—D. C.

NEWT.

The designation of Mankeeper is given to the newt, or Scottish esk, in Dumfriesshire and Roxburghshire, because of the belief that it waits upon the adder to warn man of his danger.—J.

The genus *lacerta* is reputed to entertain a great friendship for man and antipathy to serpents.—Hoffman, *Lex. Univ.*, s.v.

GUINEA-PIG is looked on as unlucky, and bringing trouble to a house.—[St. Croix, West Indies] Branch.

SWINE.

The town of St. Monance (Fifeshire), on the Frith of Forth, consists of two divisions—the one called Nethertown and the other Overtown, the former being inhabited entirely by fishermen, and the latter by agriculturists and petty tradesmen. The former entertained a most deadly hatred towards swine, as ominous of evil, insomuch that not one was kept amongst them; and if their eyes haplessly lighted upon one in any quarter, they abandoned their mission, and fled from it as they would from a lion, and their occupation was suspended till the ebbing and flowing of the tide had effectually removed the spell. The same devils were kept, however, in the Uppertown, frequently affording much annoyance to their neighbours below. At last, becoming quite exasperated, they went in a body to destroy, not the animals (for they durst not hurt them), but all who bred and fostered such demons. Armed with boat-hooks, they ascended the hill in formidable procession; but the Uppertown immediately let loose their swine, whose grunt and squeak chilled the heroic blood of the enemy, who turned and fled down the hill more exasperated than ever. . . . According to the most authentic tradition, not an animal of this kind existed in the whole territories of St. Monance for more than a century, and even at the present day, though they are fed and eaten, the fisher-folk are extremely averse to looking on them, or speaking of them, by that name; but when necessitated to mention the animal, it is called "the beast" or "the brute," and in case they accidentally mention the real name, the spell is undone by the exclamation of "Cauld iron" by the person affected, to counteract the evil influence.—*An Historical Account of St. Monance*.

A clergyman of one of the fishing villages [on the east coast of Fife], having mentioned this superstition to a clerical

friend [who was incredulous], arranged that he should read [to the congregation] the chapter relating to the herd of swine into which the evil spirits were cast. Accordingly, when the first verse was read, in which the unclean beast was mentioned, a slight commotion was observable among the audience, each one of them putting his or her hand on any near piece of iron—a nail on the seat or book-board, or to the nails on their shoes. At the repetition of the word, again and again, more commotion was visible, and the words, "Cauld airn,"\* the antidote to this baneful spell, were heard issuing from various corners of the church. And, finally, on his coming over the hated word again, when the whole herd ran violently down the bank into the sea, the alarmed parishioners, irritated beyond bounds, rose and left the church in bodies.—Dean Ramsay, *Reminiscences of Scottish Life and Character*, ch. ii.

\* Cold iron.

That the five dark marks on the skin of the inside of each of a pig's forelegs are hereditary in the animal since the time when the devils entered them at the sea of Galilee.—*N.*, iii. 7.

That pigs cut their throats in swimming against the tide, and that they see the wind.—Hone, *Year Book*, p. 251.

This probably means only that they anticipate wet weather, and indicate it by pricking up their ears. So do other animals.

As hedgehogs do foresee ensuing storms,  
So wise men are for fortune still prepared.

Bodenham's *Belvedere*, p. 153. 1600.

The hog dieth presently if he loseth an eye.—Nash, *Unfortunate Traveller*, Lr. 1594.

#### GOATS.

There is a popular superstition relative to goats: they are supposed never to be seen for twenty-four hours together, and that once in that space they pay a visit to the devil in order to have their beards combed. This is common both in England and Scotland.—Hazlitt's note in Brand, iii. 51.

Porque es consejo bueno do hay peste cabras tener?—*Secretos de Alonzo Lopez*, 1547.

Le lait de chèvre rend les enfants plus gais que le lait de vache.  
—Bessieres, *Erreurs en Medecine*, p. 14, Paris, 1860.

See Rostagny, *Traité de Primeroise*, iv. 7, p. 576. 1689.

It hath been proved that a diamond will be softened by no other means than goat's blood.—Withal's *Dict.*, 1586; Cawdray, *Tr. of Sim.*, 384. 1600.

*Thais.* You'll be constant?

*Cl.* Above the ad'mant: goat's blood shall not break me.—Marston, *Insatiate Countess*, i.

It was an ancient custom to hang a he-goat to a boat's mast to ensure a favourable wind.—Martin, *Western Islands of Scotland*.

KINGFISHER.

The genus *Alcedo* (to which this bird belongs) were supposed to lay their eggs in a water-bound nest, and the winds remained at rest during the period of incubation; hence the term "halcyon days."—Pliny, *Nat. Hist.* [x. 32.—ED.]; Ovid, *Metam.* [xi. 746.—ED.]; Theocritus [*Id.*, VII. 57.—ED.]; Shak., *1 Henry VI.*, I. ii. 131; Drayton, *Noah's Flood*.

It also served as a weathercock when dead. Being suspended by the middle from a string, the beak turned to the quarter from which the wind blew.

Renege, affirm, and turn their halcyon beaks  
With every gale and vary of their masters.

Shak., *King Lear*, II. ii. 73.

Or as halcyon, with her turning breast,  
Demonstrates wind from wind, and east from west.—Storer.

But how now stands the wind?  
Into what corner peers my halcyon's bill?

Marlowe, *Jew of Malta*, I. i.

When the king's fisher layeth her eggs the seas are calm till they be hatcht, and then with roaring fury carries them all away.—Melbancke, *Philot*, p. 35. 1583.

Its influence on the weather was not always beneficial.

Seamen say,  
When halcyons sing, look for a storm that day.

T. Heywood, *Fair Maid of the West*, II. i.

CAT. That cats see in the dark.

Those cat's eyes that can see in the night.—Webster, *N. H.*, i. 3.

Duke. These night-works require a cat's eyes to impierce dejected darkness.—Marston, *Insatiate Countess*, v.

H. I' faith, if I thought nobody would see me.

C. Tush, fear not that; swoons, they must have cat's eyes, then.

H. Then, kiss me, then.—Porter, *Two Angry Women*, [H., O.P., vii. 353.]

That cats have nine lives.

The stag, the raven, and the nine-liv'd cat  
Must know those houses : then be not aghast.

i.e. Must die at last.—Davies of Hereford, *Humour's Heaven on Earth*, 115. 1609.

RAT.

Besides this fond opinion of the natives hereabouts, some other more remote, as ignorant as themselves, transport the earth of Ross into most parts of Scotland, persuading themselves

that if they do but sprinkle it in the fields, fens, moors, mountains, moorish or boggy grounds (all is one as to that) for it alters not the property, nor does it diminish the quality nor impair the virtue, but that still it retains a certain antipathy against that enormous vermin the rat; nay, the very scent on't shall force him to become an exile.—*Franck's North. Mem.*, p. 208. 1694.

Sir Walter Scott, in a note, records the same superstition regarding the earth of Liddesdale, in Roxburghshire, which was sent to distant places to form the floor of barns.—*Ib.*, p. 371.

## Dog.

A dog (being otherwise but a filthy beast) hath a tongue very mediconable for many maladies.—Cawdray, *Tr. of Sim.*, p. 354.

That CUTTING OFF THE TAIL OF AN ANIMAL alters his disposition.

For as some curtail over-lusty mares,  
Then water them, wherein they, seeing it,  
Let fall their crest, sith their tail so ill fares,  
That fools and asses ride them without bit.

## CORK SOLES.

Pourquoy dict-on que le liege accoustumé de jeunesse empesche ou retard l'accroissement.—Bailly, 367.

This is like the modern shoemaker's doctrine, that gutta-percha soles are bad for the eyesight.

## WARMING-PAN.

Est il vray que bassiner le lict engendre la galle?—*Ib.*, 372.

## ROCKING-STONE.

The logan, commonly reckoned a Druidical monument, has always been held in superstitious veneration by the people. The popular opinion which supposes them to be inhabited by a spirit coincides with that of the ancient Icelanders who worshipped the dæmons which they believed to inhabit great stones. It is related in the *Kristnisaga*, chap. 2, that the first Icelandic bishop, by chanting an hymn over one of these sacred stones immediately after his arrival in the island, split it, expelled the spirit, and converted the worshippers to Christianity.—Scott, *Minstrelsy of Scottish Border*, note to a passage in the *Cont of Keeldur*, by J. Leyden.

And still when blood drops clotted thin  
Hang the gray moss upon,  
The spirit murmurs from within,  
And shakes the rocking-stone.

That BEING IN THE WATER affects the POWER OF SWALLOWING liquids.

There is a curious bit of folk-lore in Staffordshire that when a man is in the water, say, up to his chest, and drinks something while still in the water, the liquid he drinks will sink in his body no lower than the level of the water outside his

body. I was told this by a well-to-do farmer, who maintained his point with great earnestness. On my asking him what would happen supposing the man was up to his neck in water, he said the drink would not go down at all, and "if the man tried hard to swallow it," he added most impressively, "it would kill him."—*N.*, V. vii. 146.

SOMNAMBULIST.

Les personnes sujettes au somnambulisme ne sont pas, comme on le croit généralement douées d'une adresse toute particulière, qui leur permette, par exemple, de marcher impunément sur les toits les plus abrupts. Les somnambules ont, sans doute, l'assurance que donne l'ignorance du danger, et étant exempts de vertiges, ils ont de moins cette chance de chute; mais si leurs sens ne les égarent pas, ils ne les guident pas non plus: la chute n'en est pas moins possible, avec toutes ses conséquences plus ou moins funestes.—Rion.

That SMOKE follows, OR FLIES TOWARDS, THE FAIREST person present.—*S.*, P. C., i.; *Bro.*, v. 23.

Il fumo va sempre a le belle donne.—(Italian proverb) B. Bolla. 1604.

*Nymph.* Stand off and let me take the air:  
Why should the smoke pursue the fair?

J. Cleveland, *A Fair Nymph Scorning a  
Black Boy Courting Her.* 1644.

Smoke makes one fair.—Rob. Heath, *Epigr.*, p. 54, 1650;  
Athenæus, B. vi., c. 34.

Envy, like fire, draws ever to the highest.—Plato.

THE COMING MAN.

Up to a time comparatively recent there prevailed—and may even now prevail—among the Portuguese residing in Brazil, as well as in Portugal, a singular superstition or infatuation resembling that which prevailed in Scotland for many years regarding the return of King James IV., who fell on the disastrous field of Flodden. The Portuguese believed that Don Sebastian—the royal hero of many romances, who was slain in Africa about 1580 in a great battle with the Emperor Muley Moloc—would come back to claim the crown. "Some of the old visionaries who cherished this expectation," says a writer in 1825, "would go out, wrapped in their large cloaks on a windy night, to watch the movements of the heavens; and frequently if an exhalation were seen flitting in the air, resembling a falling star, they would cry out, 'There he comes!' Sales of horses and other things are sometimes effected payable at the coming of King Sebastian. It was this fact which induced Junot, when asked what he would be able to do with the Portuguese, to answer, 'What can I do with a people who are still waiting for the coming of the Messiah and King Sebastian?'"

Le Samedi pendant la nuit les âmes delivrées du purgatoire s'elancent vers le ciel, tandis que les âmes reprouvées doivent errer sur la terre.—C., *A. B.*

That ROYAL PERSONAGES COMMAND THE ELEMENTS, or are specially favoured with fine weather. Everyone is familiar with our superstition, "Queen's weather," which is supposed to accompany Her Majesty in all her public appearances; and in the *Times'* (*N.*, VI. i. 212) account of the funeral of Napoleon III. (Jan., 1873) the reporter says he overheard a Frenchman remark at it, "He always had fine weather for his reviews, and now he has it for his funeral!"

That a man's HAIR may TURN WHITE FROM FRIGHT.

*Falstaff.* Thy father's beard is turned white with the news.—*Shak.*, 1 *Henry IV.*, II. iv. 348.

All TEXTS HEARD IN CHURCH should be remembered, as they must be repeated at the day of judgment.—(*Somerset N.*, i. 9.

A BABY LAUGHING IN ITS DREAMS is conversing with the angels.—(*Dutch, U.S.A. N.*, i. 3; *Morning Post*, 13/1/80.

C'est suivant beaucoup de personnes d'un tres mauvais presage pour un enfant quand il rit aux anges c'est à dire quand il sourit pendant son sommeil. Ce qui annonce qu'il ne tardera pas de se rendre à leur invitation d'aller les rejoindre au ciel.—D. C.

That DEAF AND DUMB persons have the gift of fortune telling.—(*Scotland N.*, i. 12. They must write with a stick on the ground. See instances in Napier, pp. 72-75; Gregor, 2/6/77. Cf. the proverb, "Dummie canna lee."

That an IDIOT never sneezes, nor can sneeze.—*N.*, i. 12.

That BASTARDS have an unusual share of prosperity and happiness.—D. C.

Etre parrain et marraine d'un enfant naturel, ou enfant de l'amour, est un acte de charité Chretienne qui porte toujours bonheur, si c'est pour la première fois, et en faveur d'un garçon qu'on remplit ce devoir religieux.—*Ib.*

D'ou vient que la plus souvent les bastards sont de meilleur esprit que les legitimes: item plus forts, plus meschans et gauchiers\* pour la plus part.—*Jo.*, II., *Prop. Vulg.*, v. 271.

\* Left-handed, key-fisted.—*Cotgrave.*

Plus lingenieux et courageaux.—*Sc. Dupleix, Curiosité Natur.* 1625.

For though our Civil Law makes difference  
Between the base and the legitimate,  
Compassionate Nature makes them equal; nay,  
She many times prefers them.

*Webster, Devil's Law Case*, iv. 2.

That ROSEMARY only grows where the missus is master.—(*Hertfordshire N.*, i. 6.



A Persian Emperor\* whipp'd his grannam,  
The sea, his mother Venus came on,  
And hence some rev'rend men approve  
Of rosemary in making love.—Butler, *Hudibras*, II. i.

*i.e.* Ros marinus, as resembling the sea-spray, an attribute of Venus, who was said to have sprung from the sea-foam.

\* *i.e.* Xerxes.

[Les naturalistes] disent qu'une plante de Romarin ou de Giroflée qui est à la fenêtre d'une chambre se fanne et perit quand le maitre de la maison meurt, à moins que quelque domestique ne la change de place.—Hannemann, p. 85.

[*Phanix Botanicus*, Kiel, 1680] cited in P. Le Lorrain, *Curiositez de la Nature et de l'Art sur la Vegetation*, i. 244. Paris, 1734, 12mo.

Ros marinus, the rosemary, is for married men; the which by name, nature, and continued use man challengeth as properly belonging to himself. It overstoppeth all the flowers in the garden, boasting man's rule.—Bp. Hacket, *Sermons*, 1607.

That a man may know what A-CLOCK it is only BY A RING and a silver beaker.—Melton, *Astrologaster*, p. 45.

See its use by the Romans in a choice of a successor to the Emperor Valens, A.D. 371.—Ammianus Marcellinus, XXIX. i. 28-32.

#### RAINBOW.

*Robert (fille déguisée en homme)*. Et si je passois sous l'arc-en-ciel et que quelque estrange accident me changeast quelque jour?—Larivey, *Les Tromperies*,\* i. 5. 1611.

\* Not in *Gl'Inganni*, by N. Sechi, from which this play is translated.

J'ignore sur quoi repose ce préjugé, qu'en passant sous l'arc-en-ciel changeoist de sexe.—Note of Editor, *Ann. Theatr. Fr.*

SUN SHINING. See p. 254, *ante*, Wednesday.

No hay Sabado sin sol, ni moza sin amor.—(Spanish Proverb.)

That the sun shines (if only for a moment) on every Saturday. A belief of the Jews at Amsterdam. Not unknown in England, some say it is because the poor are drying clothes for Sunday.—N., ii.

That the sun dances at its rising on Easter Day.—Bro.

Devonshire maidens get up to see it rise, and expect to see the Lamb and Flag in the centre of the disc, which they look at through a darkened glass.—Hn.

But, Dick, she dances such a way,

No sun upon an Easter Day

Is half so fine a sight.

Sir J. Suckling, *Ballad on a Wedding*.

That when a man has deeply PERJURED himself—especially if by his perjury he has sacrificed the life of a friend—he not merely loses the enjoyment of the sunshine, but he actually loses all consciousness of its light and its warmth. However bright the sun may shine, the weather appears to him dark, gloomy and cold.—Hunt.

## SEA-WATER.

That DRINKING IT INDUCES MADNESS. Because shipwrecked persons often become delirious: but this arises probably from the exhaustion caused by the want of solid food, and not from their having been reduced to drink salt water. An instance of the "post hoc propter hoc" fallacy.

On the Paumoton islands (Atolls) of the Pacific the natives, owing to the absence of springs and a water-shed, drink only sea-water, and with no ill results.—*Brit. Med. Journ.*, December, 1877.

That soaking salted food in it removes the salt sooner than fresh water does.

D'où vient que si on trempe du salé, chair ou poisson dans l'eau de mer, il se dessale mieux et plustost que s'il trempe en eau douce? Ramas, &c. (4).—Jo., II.

## WELL-WATER.

Less wholesome than that of rivers.—Jo.

D'où vient que l'eau du puits devient meillure si on y jette des petits poissons.—*Ib.*, II. (*Cab.*, 101).

## NATIVE AIR.

That one's place of birth is the healthiest for each individual, and that one's native air has a restorative quality after illness. If this were true, the child born of English parents on the West Coast of Africa or the plains of Hindostan ought to find his sanatorium in returning there.

LION—ROYAL BLOOD. That the lion will not injure those of Royal blood.—*See Shak.*, 1 *Henry IV.*, II. iv. 263.

*James (of his son).* How ignorance pleads nonage: in his eye  
He knows me not: 'tis not the Lion's kind,  
Whose nature challenges right, property,  
Of being.

Armin, *Two Maids of Moreclacke*, 1609;  
Grosart's repr., p. 169.

A chyld that ys of kynges blood,  
A lyoun ne struys hyt for no good.

"Octavian Imperator," Weber,  
*Metrical Romances*, iii. 481.

*Memnon.* Fetch the Numidian lion I brought over.  
If the be sprung from royal blood—the lion  
He'll do you reverence.—B. and F., *Mad Lover*, iv. 1.

*Mad Marine.* There is a strong opinion thro' the world,  
And no doubt grounded on experience,  
That lions will not touch a lawful prince.  
If you be confident then of your right,  
Amongst the lions bear your naked body.  
B. and F., *Noble Gentleman*, v. 1.

MAN IN THE MOON.

To eat an apple, to bow to an image, to pick a few sticks on the sabbath, &c. These and many such to a carnal eye seem small things, and yet we know God hath sadly punished such as acted them.—Thos. Hall, *Funebria Flora*, p. 33. 1660.

For if it be true that there is a man in the moon with his dog, he is not without his bush with him, which is our bramble.  
—*A Strange Metamorphosis of Man*, §3. 1634.

Ritson, *Ancient Songs*, p. 34, derives this superstition from *Numbers*, xv. 32.

In *Franche Comté* there is a legend that Judas was placed there as a signal punishment of solitary confinement.—Perron, *Prov.*, p. 139.

COCK'S EGG.

Suivant les anciens le Basilic était un reptile né d'un œuf de coq (beaucoup de gens croient encore aux œufs de coq). Son regard feudoit à moins qu'on ne l'eût aperçu le premier.—Rion.

Les petits œufs qu'on trouve quelquefois parmi les œufs ordinaires ne produisent point de serpents et ne sont pas pondus par les coqs, croyance puerile, mais par de très jeunes poules. On donne également, avec aussi peu de raison, le nom d'œufs de coq à des œufs qu'on trouve dans les fumiers et les meules de foin, où ils ont été déposés par des couleuvres.—*Id.*

On croit en Bretagne qu'en soufflant les cheveux en l'air on les métamorphose en animaux; les petits garçons de Plougasnou qui font des échanges entre eux confirment la cession en soufflant au vent un cheveu, parceque ce cheveu était autrefois l'emblème de la propriété. Des cheveux dans les temps modernes ont même été trouvés sous les sceaux: ils tenaient lieu de signatures.—Cambry, *Voyage dans le Finistère*, i., p. 174, 195.

On appelle gôbes dans la campagne, des boules sphériques que l'on trouve quelquefois dans l'estomac de animaux ruminants et qui sont formées de poils avalés spontanément, mêlés de fourrages et agglutinés par les sucs gastriques. On persuaderait difficilement à la plu part des gens de la campagne que ces boules ne sont pas l'effet d'un sort.—C. P.; Salgues, *Erreurs et Préjugés*.

## BARNACLE-GOOSE.

In my country there are trees that do bear fruit that become birds flying, and they are good to eat, and that which falls in the water lives, and that which falls on the earth dies.—Sir John Mandevile, *Voyages and Travels* (1480), ch. 84, ed. 1722.

See Max Müller, *Lectures*, 2nd Series.

Hector Boetius (*Scotorum Historiæ*) tells of a goosebearing tree in the Orcades, the leaves of which falling into the water turned to Soland geese.

The Scottish barnacle if I might choose,  
That of a worm doth wax a winged goose.  
Bp. Hall, *Sat.*, IV. ii. 139. 1598.

Like your Scotch barnacle, now a block,  
Instantly a worm, and presently a great goose.  
Marston, *Malcontent*.

As barnacles turn'd Soland geese  
In th' islands of the Orcades.  
Butler, *Hudibras*, III. ii. 655.

In the 12th volume of *Philosophical Transactions of Royal Society*, Sir Robert Moray gives an account of barnacles hanging upon trees, and containing each of them a little bird so completely formed that nothing appeared wanting as to the external parts for making up a perfect sea-fowl, the little bill like that of a goose; the eyes marked; the head, neck, breast and wings, tail and feet formed; the feathers every way perfectly shaped and blackish coloured, and the feet like those of other water-fowl.

So slow Bootes underneath him sees,  
In th' icy islands, goslings hatch'd of trees  
Whose fruitful leaves falling into the water  
Are turn'd ('tis known) to living fowl soon after.  
G. Du Bartas.

So rotten planks of broken ships do change  
To barnacles. Oh! transformation strange!  
'Twas first a green tree, then a broken hull,  
Lately a mushroom, now a flying gull.—*Id.*

Within the North  
The Scottish Isles, call'd Orcades, bring forth  
Trees (or else writers faine it) from whose seeds  
A certain kind of water-fowl proceeds.

G. Wither, *Abuses Stript and Whipt*, Int., 1613.

The *Lepas anatifera* is furnished with a feathered beard which, in a credulous age, was supposed to be part of a young bird; it is a native of hot climates, and found adhering to the bottoms of ships.—Pennant, *British Zoology*, iv., No. 9.

Live; not till barnacles  
Bred in my sides.—B. and F., *Val.*, ii. 2.

That an INSANE PERSON cannot be made to sink in the water.—  
(N.W. Islands of Scotland) M.

It is popularly accounted for by the rupture of the gall-bladder,  
which is regarded as the condition of that organ in all such  
people.

That DRIVING A STAKE through the body prevents the ghost of a  
murdered person haunting his murderer.—(Nevis) Branch,  
*West Indian Superstitions*.

That SHIPS SAIL FASTER TO THE SHORE THAN FROM IT.

For know that it is no wonder to see a ship sail more speedily  
homewards than outwards, because when it approacheth to  
the shore it cometh with a continued motion which makes  
it the swifter; but when it goeth from the shore, it doth  
but begin its motion, and is therefore slower than before.—  
John Swan, *Speculum Mundi*, c. VI. s. 2. 1635,

That RATS abandon a ship before she sets out on a voyage which is  
to be fatal to her.

In few, they hurried us aboard a bark,  
Bore us some leagues to sea; where they prepar'd  
A rotten carcase of a butt, not rigg'd,  
Nor tackle, sail, nor mast: the very rats  
Instinctively have quit it.—Shak., *Tempest*, I. ii. 144.

Ratton-flitting, a flitting of rats. Sometimes these animals  
leave a haunt where they have fed well for a long time,  
and go to another. People do not like the rats to disappear  
thus of a sudden, as the thing is thought to portend nothing  
good; and sailors will leave their ships if they observe the  
rats quit them.—Mactaggart, *Gallovidian Ency*.

Murium ritu ædes ruinosas trimestri spatio antequam colla-  
bantur deserunt, quod earum compagem dissolvi naturæ  
instinctu præsentiant.—Casp. Schott, *Physica Curiosa*, viii.  
38. (1667.)

To fly (as rats do from a falling house).—Butler, *Hudibras*, I. ii.  
941.

Pourquoy est ce que les rats et les souris abandonnent les  
maisons ruineuses?—Dupleix, *Cur. Nat*.

That rats and mice engender by licking one another.—T. Nash,  
*Unfortunate Traveller*, L. 4 l. 1598.

#### WOMAN'S HAIR.

Whereas there is nothing in the more noisome carcasses of  
women that's good for anything except their hair, which  
is either but an excrescence, or excrement rather, useful  
only to make fantastic, foolish periwigs, and it hath been  
found that this hair, buried in some kind of dung, turns to  
snakes and pisell.—*Parley of Beasts*, p. 65.

Hit is of kinde much worse than horses' heare  
That lies in donge, where on vyle serpents brede.  
Churchyard, *Discourse of Rebellion*. 1570.

Much is breeding,  
Which, like the courser's hair, hath yet but life,  
And not a serpent's poison.

Shak., *Antony and Cleopatra*, I. ii. 186.

That a HORSEHAIR kept in water would in due time TURN INTO AN EEL. . . . I am told that this mistake may be traced to the sudden appearance, after rain, of long, hair-like worms in the deep holes left in clayey ground by horses' hoofs. There was no trace of such creatures before the holes were filled with rain-water; and, wondering how they could have arrived there, boys imagined them to be hairs dropped from the horses' manes and tails in course of transition into eels.—Hn.

Supposed to be a confusion with the hair-worm (*gordius aquaticus*).—Hardwicke, *Science Gossip*, i. 107.

The explanation seems to be that the animal matter clinging to the hair attracts to it a multitude of small slimy water-lice, who encrust themselves and give apparent animation to it. Coleridge, *Lit. Rem.*, ii. 144-5. This and other references will be found in a Tract printed by Mr. Halliwell (1866) to the number of twenty-five copies, fifteen of which he destroyed. See his note on copy in British Museum.

A horsehair laid in a pale of the like water will in a short time stirre and become a living creature.—Holinshed, *Description of England*, p. 224.

Pourquoy est-ce que les pescheurs choississent plustost les seies ou poils des queues des chevaux que des jumens, pour faire leurs lignes à pescher?—Dupleix, *Cur. Nat.*, p. 365.

That the bodies of DROWNED PERSONS float on the ninth day.—*Ib.*, p. 307. 1625.

Pourquoy est-ce que les corps des hommes noyez revenans sur l'eau nagent sur de dos et ceux des femmes sur le ventre?—*Ib.*, p. 308.

That BATHING IN THE DOG-DAYS is more dangerous than at other times.

Homère regardait le caniculaire comme une constellation fort dangereuse; et aujourd'hui le caniculaire noie les gens assez imprudents pour se baigner pendant cette saison. C'est au moins l'opinion du vulgoire.—Bessières, *Erreurs en Médecine*. 1860.

D'où vient que de se baigner aux rivières on devient affamé?—Jo., II., *Prop. Vulg.*, 192.

#### GALL-BLADDER.

That if a gun be fired over a dead body lying at the bottom of a sea or river, the concussion will break the gall-bladder, and cause the body to float.—Bro., *Vulg. Err.*, i. 404.

Such men be at a great 'vantage of other men, for they the which hath their galls broken shall never be drowned in good ale, except that they be drunken.—Boorde, *Brev. of Health*, 152.

*Mercury.* Is there no way to 'scape this inundation?  
I shall be drown'd with folly if I go,  
And after nine days men may take me up  
With my gall broken.—B. and F., *Cox.*, i. 1.

First go I to the bottom of the seas,  
And thrice I rise, but nothing for mine ease.  
For why? At length, when last of all I fall,  
My wind doth fall wherewith I burst my gall.  
My body then so full as it may be  
With water store, then may each man me see  
All borne aloft, amid the foaming froth,  
And driven to land if Neptune waxeth wroth.

J. Grange, *Golden Aphroditis*, P. ii. 1.

That a loaf weighted with quicksilver, if allowed to float on the water, will swim towards and rest over the spot where the body lies. Used by North American Indians. Sometimes a lighted candle is stuck in the loaf in place of the quicksilver. This is practised about Guingamp, in Brittany.—N., i. 6; Cambry, *Voyage en Finistère*, iii. 159; Souvestre, *Les Derniers Bretons*, I. iii. 3.

An apple is sometimes used for this purpose.—Chambers, *Book of Days*.

L'ovo di giorno dell Ascensione ha pure la facoltà di rinvenire gli annegati, e ciò si fa in due modi; 1. Si getta l'ovo in un gorgo d'acqua, ove si dubita siavi un annegato; e se vi è viene a gala; 2. Mettendo l'ovo in un setaccio si butta nel fiume, lasciandolo alla descrezione dell' acqua: allorché passa sopra al cadavere, si ferma; e qui vi si attuffa, dando così segno della esistenza in quel sito dell' annegata persona. Mich. Plac., p. 118.

That the BODY IS LONGER DURING SLEEP.

S'il est vray que l'on croit tant qu'on dort, et que le travail du jour diminue autant de la grandeur que on acquiert en dormant.—Jo., II. (36).

That the BODY IS LONGER AFTER ILLNESS.

Pourquoy se monstrent plus grands ceux qui relevent d'une grande maladie; mesme ayant fait grande abstinence?—Jo., II. (*Cab.*, 44).

SWALLOW.

On est persuade dans la *Franche Comté*, qu'une hirondelle en passant sous le ventre d'une vache, peut convertir son lait en sang et l'on dit alors de celle-ci, qu'elle est arondalée. Lorsque ce malheur arrive, on retient la vache à l'étable; et afin de ramener la pauvre bête à la santé on s'empresse d'aller répandre de son lait à la croix que forment deux chemins.

On croyait jadis et l'on croit encore dans nos campagnes que l'hirondelle rend la vue à ses petits atteints de cécité, en faisant emploi du suc de la chelidoine, plante commune sur nos vieux murs.

On pretendait aussi autre fois qu'on pouvoit se faire aimer de tout le monde, en portant sur soi le cœur d'une hirondelle ; et que pour se faire payer de retour par une femme dont on etait vivement epris il suffisait de lui offrir un anneau qu'on avait prealablement depose durant 9 jours dans un nid d'hirondelles.

They are notable physicians or chirurgions, which you will, for they will cure you the blind as readily with the herb chelidonia as cause it with their dung.—*Strange Metamorphosis of Man*, 1634, § 32, "The Swallow."

See E. Rolland, *Faune Pop.*, ii., 317-20, as to the magical stones found in the swallow's nest.

## OSTRICH.

An ostrege is greatest of all byrdis, and dygesteth yron.—*Horm.*, *Vulg.*, p. 100. 1519.

The ostrich, which devoureth iron and pap together, and refuseth no meat.—Muffett, *Health's Improvement*, c. xxviii. ; Rob. Du Triez, *Les Espritz Malins*, Cambrai, p. 26, 1563 ; T. Nash, *Unfortunate Traveller*, 3 l. 1594.

A wealthy merchant late of Barbary,  
Through sandy desarts passing, chanc'd to spy  
An ostrich eating iron, which he found  
By travellers scattered upon the ground.  
Quoth then this merchant, "Prythee, let me know  
What nourishment can from those metals grow?"  
The Ostrich answers: "Sir, I do not eate  
This iron, as you think I do, for meate;  
I only keep it, lay it up in store  
To helpe my needy friends and friendlesse poor.  
I often meete (as farre and neare I go)  
Many a founder'd horse that wants a shoe,  
Serving a master that is moneyless;  
Such I relieve, and help in their distress."

Thos. Scot, *Philomythie* [Strathio-camelus]. 1616.

But I leave it\* to Rustics, who have stomachs like Ostriches that can digest hard iron.—Cogan, *Haven of Health*, pp. 31 and 128. 1596.

\* Bread made of pease.

*Cads.* But I'll make thee eat iron like an ostrich, and swallow my sword like a great pin, ere thou and I part.—*2 Henry VI.*, IV. x. 27.

For though an Osteryche may eat a nail,  
Wrath will pluck him wing and tail.

*Parliament of Byrdes*, 1550, [H. M., v. 50.]

Let them both remember that the Estridge disgesteth hard yron to preserve his health.—Lyly, *Euphues*, N 4 b.

They have keen Estridge stomachs, and well disgest  
Both Iron and Lead, as a Dog will a breast  
Of Mutton.

Robert Heath, *Occasional Poems*,  
"The Creeple Soldiers," p. 24.



Que ce n'est pas grand merveille de voir que l'Ostruche digere  
le fer, veu que les poulles n'en font pas moins.—  
Jo., II. 189.

The istryge that will ete  
An horseshoe so greate  
In the stede of meate,  
Such fervent heat  
His stomake doth freat ;  
He cannot wel fly,  
Nor synge tunably ;  
Yet at a brayde  
He hath wel assayd  
To sol-fa above Ela  
Fa lorell, fa, fa ;  
Ne quando  
Male cantando,  
The best that we can  
To make him our belman,  
And let him ring the bells ;  
He can do nothing els.

Skelton, *Philip Sparrow*, 478.

LAPWING.

Mr. Chatto, in his agreeable *Rambles in Northumberland and the Scottish Border*, refers to the persecution to which the Covenanters were exposed in the reign of Charles II. and his bigoted successor ; and, quoting Dr. Leyden, alludes to the tradition that "they were frequently discovered to their pursuers by the flight and screaming of the Lapwing, in consequence of which the Lapwing is still regarded as an unlucky bird in the South of Scotland."

See N., III. x. 49 ; Yarrell, *British Birds*, ii. 420 ; Chambers, *Popular Rhymes of Scotland*, p. 160.

There were reputed witches at Malvern in the last generation ; and at Colwall the common people are said even now to dislike peewits which visit that place, believing that their cry is "bewitched, bewitched" ; and should any person capture one of these birds he is strongly recommended not to keep it, for fear of misfortune or accident. Peewits are believed to be departed spirits, who still haunt the earth in consequence of something that troubles them.—Noake, *Worcestershire Notes and Queries*, p. 186.

Moffatt\* says that KIDNEYS are eaten only by the aged among the Bechuanas, and young people will not taste them on any account, from the superstitious idea that they will have no children if they do so.

\* *Missionary Labours in South Africa*, p. 353. 1842.

Mutton kidneys were despised in England in the 16th century, and only eaten by the lowest class.—Cogan, *Haven of Health*, p. 127. 1584.

## PIGEON.

Held sacred in all countries of Musullman faith, in connection with the legend that Mahomet had a tame pigeon, which he taught secretly to eat out of his ear, to make his followers believe that by means of this bird there were imparted to him divine communications.

Butler, speaking of the Puritans, says:—

Th' apostles of this fierce religion,  
Like Mahomet's, were ass and widgeon\*.  
Shak., *1 Henry VI.*, I. ii. 140; *Hudibras*, I. i. 231.  
\* *i.e.* fools.

With a pack of new religions  
I did everyone fit, according to wit,  
From the tub to Mahomet's pigeons.

Alex. Brome, *The Holy Pedlar*.

But they are regarded with a superstitious reverence in Christian lands as well. "The common pigeon swarms in the city of St. Petersburg and the country: it is esteemed sacred, and called 'God's Bird' by the Russians, from the circumstance of the Holy Spirit assuming this form when it descended upon our Saviour. To kill and eat it is considered an act of profanation."—*Naturalist*, vol. iv.

In the Piazza San Marco, Venice, St. James's Palace and Guildhall, and at our British Museum also.

"The dove, in fact, . . . is almost as great a god as the serpent."—McLennan, *Fortnightly Review*, 1870.

It chanced in this supper, as a point of courtesy, he offered a gentlewoman salt upon her trencher, who at that proffered courtesy wept most bitterly, and would have risen from the board if her trencher had not been quickly changed. But another gentlewoman, on the contrary nature, wept because she was denied salt after this at his hands, who made a vow for her sake he would never give women salt again. Their contrariety of natures caused the gentleman to demand at the board which seemed of them to be most testy of nature—she to whom the salt was offered, or she to whom it was denied? Some held that she who loved it was most angry, and some held the contrary; showing how the Dove, which delightest most therein, is the gentlest, lowliest, lovingest, meekest, and friendliest bird that is. But the other side argued, to prove their reason, that all those kind of creatures which have the gall, if they delight in salt, of force cannot be testy, affirming also that the Dove hath no gall, which is the only cause of her simpleness. Thus in open parlance their nature was bewrayed.—Grange, *Golden Aphroditis*, L. iv. r.

So Shak., *Hamlet*, II. ii. 571, makes him say:

"For it cannot be  
But I am pigeon-liver'd, and lack gall  
To make oppression bitter."

PARROT. Hor., *Odes*, III. xxvii., "Ad Galateam."

Impios parræ\* recinentis omen  
Ducat, et prægnans canis, aut ab agro  
Rava decurrens lupa Lanuvino,  
Fetaque vulpes;  
Rumpat et serpens iter institutum,  
Si per obliquum similis sagittæ  
Terruit mannos. Ego cui timebo,  
Providus auspex,  
Antequam stantes repetat paludes  
Imbrium divina avis imminutum,  
Oscinem corvum prece suscitabo  
Solis ab ortu.  
Sis licet felix, ubicunque mavis,  
Et memor nostri, Galatea, vivas:  
Teque nec lævus vetet ire picus  
Nec vaga cornix.

[\* Facciolati says a jay, Wickham an owl.—ED.]

Inauspicatus.—Minsheu, *Guide to Tongues*, 1617.

La pie n'est pas le seul oiseau dont le babil soit excité par la  
presence de l'homme; les perroquets dans les pays où ils  
vivent en liberté poursuivent les passants de leurs cris  
discordants.—Rion.

Cousin, day-birds are silenc't, and those fowl  
Yet only sing which hate warm Phœbus light,  
Th' unlucky parrot and death-boding owl.

Phineas Fletcher, *Misc. Poems*.

MIGRATION OF BIRDS.

'Tis the opinion of some learned men (too great and grave to be  
affronted with seeing their names here) that Wild-fowl,  
Storks, Woodcocks, &c., fly away at the Winter's end to  
the Moon, or some islands in the air near it, and thence at  
Winter return again. Who knows what may be?—Samuel  
Wesley, *Maggots*, p. 76. 1685.

BIRDS AVOIDING ACCURSED SPOT.

Sebastian. No summer here to promise anything,  
Nor autumn to make full the reapers' hands;  
The earth, obdurate to the tears of heaven,  
Let's nothing shoot but poisoned weeds.  
No rivers, nor no pleasant groves, no beasts;  
All that were made for man's use fly this desert;  
No airy fowl dares make his flight over it,  
It is so ominous.—B. and F., *Sea Voyage*, i. 3.

FISH.

Loving Hero\*, how'er altered, had a smack of love still,  
and therefore to the coast of Loving-land† (to Yarmouth  
near adjoining, and within her liberties of Wetley road)  
she accustomed to come in pilgrimage every year; but  
contentions arising there, and she remembering the event

\* Whom he supposes changed into the LING after Leander's death.

† Which contained his birthplace, Lowestoffe.

of the contentions between Sestos and Abydos, that wrought both Leander's death and hers, shunneth it of late, and retireth more northwards; so she shunneth unquiet Humber because Elstred was drowned there; and the Scots seas as before; and every other sea where any blood hath been spilt, for her own sea's sake that spilt her sweet sweet-heart's blood and hers.—Nashe, *Lenten Stuff*, 1598.

## CARP.

Many are of the mind that it eateth gold, because in the guts are found no other excrements but a bright sand glittering like gold, and besides it liveth always at the bottom of the lake.—Hy. Buttes, *Dyet's Dry Dinner*, L. 8 r. 1599.

## EEL.

To cling like a couple of eels, not to be dissolved but by thunder.—S. S., *Honest Lawyer*, ii. 1616.

Our knotted sins, like beds of eels, cannot be dissolved but by thunder.—T. Adams, *Works*, p. 346.

Sir Everard Home believed that the eel is hermaphrodite, and impregnates itself.—Paris, *Life of Sir H. Davy*, ii. 311.

## HADDOCK.

[*Freshwater complaining that he had lost a ring washing his hands in the salt water.*

*Honorio.* You should have fish'd for't, [and had] as good luck as she that found her wedding-ring in the haddock's belly.—Shirley, *The Ball*, v. 1.

Gifford says this furnished the subject of a long ballad, and is recorded on a stone in Stepney churchyard of a salmon or trout.

That the haddock bears the mark of St. Peter's thumb when he took it out of the sea and found the tribute money in its mouth.—Pennant, *Zoology*, iii. 182.

The haddock, again, amongst marine animals, is supposed throughout all maritime Europe to be a privileged fish; even in austere Scotland every child can point out the impression of St. Peter's thumb, by which from age to age it is distinguished from fishes having otherwise an external resemblance.—De Quincey, *Modern Superstitions*.

It seems to be forgotten in these speculations that the Sea of Galilee, where the Apostles exercised the calling of fishermen, is a fresh-water inland lake—the Lake of Tiberias—where neither the haddock nor the John Dorey could have ever existed.

Cf. B. and F., *Sea Voyage*, I. i., where Aminta, during the storm, is impeding and worrying the crew by her useless lamentations. Tibalt says to her:—

“Go, take your guilt prayer-book, and to your business.  
Wink and die: there's an old haddock stays for you.”

HERRING.

None won the day in this but the herring, whom all their clamorous suffrages saluted with "Vive le Roy! God save the King! God save the King!" save only the playse and the butt, that made wry mouths at him, and for their mocking have wry mouths ever since.—T. Nash, *Lenten Stuff*, 1599.

In the year 1536 and 1537 this oppressor and this extortioner,\* under pretext of his due taxation, being admiral, imposed upon certain fishermen (observe, I beseech you, the circumstance of these persons being fishermen), who, poor Johns, were embarked upon the coast of Normandy, and fishing there for herrings (which some say is the King of fishes)—he imposed, I say, 20 sous, and upon every boat 6 livres.—Shirley, *Chabot*, iii. 2.

\* Chabot.

That the JOHN DOREY was the said fish,† and received its mark so.—Pennant, *Zoology*, iii. 221.

† See Haddock, *supra*.

Some derive its name from Janitore (a name given to St. Peter from his holding "the keys"); others from Jaune doré, the colour of its skin.

The John Dory is reckoned by epicures one of the choicest of fish; but in Devonshire, where it abounds, and also in Ireland, it used to be thrown away as unfit for food. There seems to be some superstition connected with this, as it is said that a Devonshire cookmaid flatly refused even to dress it.—Whately, *Misc. Rem.*, 241.

LAMPREY.

The ramper-eel, or nine-eyes, is held in abhorrence. Many of the vulgar in Scotland believe that lampreys will fix upon people's flesh in the water, suck their blood, and let it out at the holes in their neck.—R. Jamieson's *Notes to Burt's Letters*, i. 122.

Lampreys or Lamperns . . . are thought in some part venomous, because they engender as serpents do, or, as some say, with snakes; wherefore the heads and tails and the sting within should in no wise be eaten.—Thos. Cogan, *Haven of Health*, p. 143.

Les Romains donnaient des esclaves vivants aux lamproyes qu'ils nourrissaient.—P. Tarbé, Note in *Œuvres de Coquillart*, ii. 92. 1847.

POISSON JUIF. The [ougly and unlucky] MALLET FISH, called so because headed like a hammer.—Cotgrave.

That the PILCHARD is an unlucky fish, and will rot the net that takes it.—(Irish) *Times Correspondent*, 1870.

Called in the Scottish Highlands "the Gipsy herring."  
—J.

Holdsworth (*Deep Sea Fishing*, p. 368) mentions being told at Dunmore that the sea was sometimes dry with pilchards along that part of the coast, although at that time, 1864, no attempt was made to catch them.

Pilchards often when put in bulk—that is, rubbed with salt and placed in regular order, one on the other, head and tail alternately, forming regular walls of fish—make a squeaking noise. This is called crying for more, and is regarded as a most favourable omen. More fish may soon be expected to be brought to the same cellar. The noise arises from the bursting of the air bladders.—J.

## PIKE.

Autrefois on attribuait a ce poisson les propriétés suivant: les osselets de son oreille favorisaient disoit on les accouchements, et guérissaient l'épilepsie: le fiel était febrifuge, et ophthalmique, et les œufs offraient un excellent purgatif.—D. C.

TENCH.—Hy. Buttes, *Dyet's Dry Dinner*, M. 6 l., 1599; Cogan, *Haven of Health*, p. 141, 1596.

The tench is the physician of fishes, for the pike especially; and that the pike, being either sick or hurt, is cured by the touch of the tench. And it is observed, that the tyrant pike will not be a wolf to his physician, but forbears to devour him, though he be never so hungry. This fish, that carries a natural balsam in him to cure both himself and others, loves yet to feed in very foul water and amongst weeds.—Walton, *Complete Angler*, I. xi.

Rondeletius says, that at his being at Rome, he saw a great cure done by applying a tench to the feet of a very sick man. This, he says, was done after an unusual manner by certain Jews.—*Ib.*

The Tench by kind hath salve for every sore,  
And heals the maimed Pike in his distress.

L. Blundeston in B. Googe, *Eclog.*, &c., 1563.

Where no spring commands,  
And intermingling its refreshing waves,  
Is tench unto the moat, and tenches saves  
And keeps them medical.

E. Gayton, *Art of Longevity*, c. xxviii. 1659.

Tenches are naturally such friends to pikes that pity it is they should be separated.—Muffett, *Health's Improvement*, 188. 1655.

I have seen the bellies of pikes opened to show their fatness have their gaping wounds presently closed by the touch of the tench, and by their glutinous slime perfectly healed up.—Camden, *Britannia*.

Alla vigilia della Epifania governano senza risparmio le bestie bovine e tutti gli animali sulla supposizione falsissima, che in quella notte parlino: affinché non abbiano a dir male nè del padrone, nè del loro custodi.—Mich. Plac., p. 110.

TWINS.

As twins, which live and die together.—D. Rogers, *Naaman*, p. 565.

There is a very general belief that every event, physical or moral, in the lives of twins has a correspondence between them. Not many years back one of twin daughters was found drowned near her father's house. A marriage with a foreigner, her cousin, had been arranged for her, to which she had given a reluctant consent. Her twin sister was, of course, dreadfully affected at the death of her *alter ego*, and she settled the question in the true spirit by herself marrying the cousin.

In Cleveland the belief is that where a cow has twin calves the first born will be fruitful and the second barren, be they of whatever sex, unless such alleged barren animal meets with another born as itself.—N.

Twins are supposed\* to possess special powers of healing, though at the loss of so much of their own vital force. A strong sympathy is believed to exist between them, so that what gives pain or pleasure to the one is suffered or enjoyed by the other as well. Should one die, however, the other, though weakly before, will at once improve in health and strength, the life and vital energy of his fellow being added to his own.—Hn.

\* On the Borders.

They are also credited with the unusual prolific power to which they owe their birth.

Ne peuvent vivre ou bien rarement que l'un ou l'autre.—Dupleix, *Cur. Nat.*

Que les gemeaux communement ne sont point tant fort que les autre.—Jo., II., *Prop. Vulg.*, 258.

Des gemeaux l'un est inepte à engendrer, et semblablement des gemelles, l'une est inepte à concevoir. Les gemeaux ne peuvent faire d'autres.—*Ib.* (*Cab.*, 36.)

Twins are said to make but one man.—Fuller, *Worthies, Bath and Wells*, *Bishopric of*.

When twin calves are born they may be both perfect bull or perfect cow calves. When one is a bull calf and the other a cow calf, the latter in general will not breed from malformation of the genital organs.—Mayo, *Physiology*.

SCOTER-MACREUSE.

Cette espece de canard qui vient sur nos côtes de Nov. en Fev. a été l'objet d'une infinité des fables : ainsi tantôt on le fait naître du fruit d'un arbre, tantôt du bois de sapin pourri flottant sur la mer, tantôt de plantes marines, tantôt de mollusques nommés anatifes, parcequ'ils passaient pour donner naissance à des canards. On croit que la pretendue origine de ces oiseaux leur avait valu le privilege d'être mangés en careme comme aliment maigre. On sait aujourd'hui que la macreuse n'ait d'un œuf.—Rion.

That the habitual use of RICE as a diet causes blindness.

This is a prejudice of sailors, who call this article of food "Strike-me-blind." Perhaps they dislike it, or there may be some confusion in their minds about the ophthalmia of the East. It is supposed also to induce infecundity. See p. 95, *ante*.

That eating SALT makes one look old.

Salt is not good for lean persons: it will make them seem old, and moveth anger to the choleric.—Bullein, *Bulwark of Defence*, fo. 71. 1562.

That eating BROWN BREAD produced a white complexion.

Coritia, when all her table's set  
With manchets, sauces, and good wholesome meat,  
She still gives brown bread to her son and heir,  
And tells the little boy 'twill make him fair.  
If so, my love, if it be true you say,  
You never ate brown bread, Coritia.—*Musar. Del.*, ii.

*Springlove.*

And this morning now,  
What comfortable chippings and sweet butter-milk  
Had you to breakfast!

*Rachel.*

Oh, 'twas excellent!

I feel it good still here.

*Meriel.*

There was

A brown crust amongst it that has made  
My neck so white, methinks. Is it not so, Rachel?

*Rachel.*

Yes; you gave me none on 't.  
You ever covet to have all the beauty:  
'Tis the ambition of all younger sisters.

R. Brome, *Jovial Crew*, iii.

On devient pasle pour manger beaucoup de pain.—Bailly, *Quest. Nat. et Cur.*, p. 509. 1628.

Toute repletion est mauvaise, mais celle du pain est la pire de toutes.—Rostagny, *Traité de Primerosius*, iii. 32. 1689.

That one WEIGHS LESS AFTER A MEAL.

D'ou vient que nous somme plus pesans à jeun qu'après le repas?—Duplex, *Cur. Nat.*

Cette absurde dicton populaire que veut qu'on pèse moins apres qu'avant son repas. Il faut avouer que ce prejugué ne connait pas le point d'arrêt. Si la balance n'était là, le raisonnement ne suffirait pas pour comprendre qu'une nourriture prise sans excès rarieme les forces du corps, et l'on se croit alors plus léger, parce qu'on est plus actif.—Bessières.

NIGHTINGALE. HOP.

There is a tradition of hops having been planted many years ago near Doncaster, and of the nightingale making its first appearance about the same time. The popular idea was, that between the bird and the plant some mysterious connecting link existed; but both the hop and the nightingale disappeared long ago.—*N.*, III. i. 447; *Worcester Herald*, May 17, 1862.



PARTRIDGE.

They are so venerious that the cock opposed to the hen on the windy side, she conceiveth through the wind that blows from him.—Buttes, *Dyet's Dry Dinner*, L. 3 r. 1599.

If there be any poison prepared in a house a partridge, penned up in a cage or coop, will bite and scratch and cry out: such divination hath she by nature.—Melb., *Phil.*, S. 3.

STORK.

The male stork scenteth the adulteries of the female, except she wash herself. . . . The LION smelleth the filthiness of his adulteress.—T. Lodge, *Wit's Miserie*, p. 107. 1596.

A book called *Opus Tripartitum* speaks of the storks: that if they catch one stork leaving his own mate and coupling with another, they all fall upon him and spoil him of his feathers and life too.—T. Adams, *Works*, p. 402. 1629.

FERN-OWL (*Strix caprimulgus*) is called the puck-bird or puck, which was an old Gothic word for Satan. It is believed to be a mischievous sprite which inflicts on calves and heifers a disease called the "puck" complaint, and in some parts of England the puckeridge.—(W. Sussex) *F. L. R.*, i.

EAGLE.

As eagle's feathers consume the feathers of other fowls.—Dan. Rogers, *Matrimonial Honour*, 171, 1642; *Id.*, *Naaman*, p. 502.

CRANE.

For there is a grace geuen to many creatures unreasonable, both beastes and fowls, to make provision beforehand. What is then to be required of men reasonable, as followeth in these verses?—

"The bird in time her nest can make,  
The bee will buyld his house ful fine;  
The crane with stone in fote will wake,  
The cony will carve under the myne;  
The squirrel in trees her nuts can kepe,  
Against cold winter to feed and slepe;  
And should not man well foresee  
In youth to know his old degree?"

Wm. Bullein, *Government of Health*, f. 16. 1558.

Haliabas saith that both swans, cranes and peacocks, and any great fowls, must, after they be killed, be hanged up by the necks two or three days with a stone waiyng at their fete as the weather will serve, and then dress'd and eaten.—*Ib.*, f. 94. 1558.

The crane [sooner lose]  
That natural love which in her doth remain  
Unto her parents.—Brathwait, *Omphale*, p. 281. 1621.

Quæ parenti confecto ætate consulit, eique prestando natale officium propriis alis gerit.—Basil in *Homil.*

In some parts of England the Heron is called the Crane.—Wood, *Nat. Hist.*; (Somerset) Cecil Smith, 350.

## MAGPIE.

It was sometimes called "the devil's bird," and was believed to have a drop of the devil's blood in its tongue. It was a common notion that a magpie could receive the gift of speech by scratching its tongue and inserting into the wound a drop of blood from the human tongue.—Gregor, 1/5/77.

## SEA-GULL.

C'est au Croisic sur le Grand Autel, large rocher, que jadis les filles et les femmes du pays, parées avec recherche, les cheveux épars armée d'un beau bouquet de fleurs nouvelles couraient, s'élançaient sur la roche et là les yeux au ciel les bras élevés chantaient ces mots:—

"Goelands, goelands,  
Ramenez nous nos maris et nos amants."

Cambry, *Voyage dans le Finistère*.

Les sauniers de la Camargue n'oseraient pas tuer à la nuit tombant le gabian l'oiseau du bon Dieu, qui traverse, disent ils les nuages, après le coucher du soleil pour remonter au ciel.—Mme. L. Figuier, *Le Gardian de la Camargue*.

## STONE-CHAT.

The tade\* clock† the stane-chacker's eggs. This bird is therefore detested.—Mactaggart, *Gall. Ency*.

\* Toad.

† Hatches.

## FLIES.

There is a superstition in Italy that when there are no flies in summer the cholera is sure to come.

The swifts having died in 1874 in many parts from want of their accustomed food, it was argued that a visitation of the cholera might be expected.—*Times* Correspondent, 1874.

Happily the prophecy failed.

## GLOW-WORM.

S'il est vray qu'un des vers qui luisent de nuict en Esté empesche le lait de se cailler s'il est dans la maison?—Jo., II., *Prop. Vulg.*, 221.

## CRICKETS.

Among insects crickets, too, play an important part for good or evil, according as they are "sick" or "money" crickets. The latter makes a steady hissing sound loud enough to penetrate a large room in every part. It is held strongly by our negroes that the presence of this insect in a house is an indication of the approach of money. The melancholy fitful chirping of the sick cricket betokens with equal certainty the nearness of illness.—(West Indies) Branch.

Earth's not alone, for earthlings creep upon it;  
And Water's not alone, for fish live in it;  
Air's not alone, for sprites live in not on it;  
And crickets live with fire, as all have seen it.

J. Davies of Hereford, *Wit's Pilgrimage*,  
Sonnets II., 34.

This made them (like poor crickets) still to dwell  
In or about the fire till they were blind.

Id., *C. W. D. and F.*, 66.

First þe wilde worm under weet erthe;  
Fysch to live in the flode, and in the fyre the crykat;  
þe corlue by kynde of the eyre most clenest flesch of bryddes.

P. Plow., *Vis.*, xiv. 41.

See *Menagier de Paris*, ii. 183; Littré, *sub. Pluvier*.

CURLEW. PLOVER.

And as the plover doth of the eire,  
I live and am in good espire.

Gower, *C. A.*, vi.

SPIDER.

Or a favourable spider drop into the cream and drown himself,  
that he may poison them.—*Lon. Chanticleers* i. 2 [H., *O.P.*,  
xii.].

The like story is told by Albertus Magnus, where he declareth  
that a child, by long use and custom, would eat spiders out  
of the wall without any harm, notwithstanding that spiders  
(as all men know) are a present poison.—Cogan, *Haven of*  
*Health*, p. 174. But see p. 508, *ante*, under Poison.

So if this sovereign antidote you try  
On spiders, straight they swell and burst and die.

S. Wesley, *Maggots*, "A Tobacco-pipe," p. 40. 1685.

But if a man eats spiders now and then,  
The oil of parchment cures him of 't again.

Taylor (W. P.), *A Pastoral*.

On a dit que l'araignée aime la musique et qu'elle accourt pour  
l'entendre, rien n'est moins prouvé que cette assertion.  
Cependant on assure que Pellisson, pendant sa captivité à  
la Bastille avait apprivoisé une araignée: qu'il attirait au  
moyen du son d'un instrument; mais un jour son geôlier le  
priva de cet innocent plaisir.—Rion.

*Jacinta.* Oh that I could spit out the spider's bladder,  
Or the toad's entrails, into thee, to take part  
And mix with the diseases that thou bear'st,  
And altogether choke thee!

Rowley, *All's Lost by Lust*, iii., 1633.

ELEPHANT.

As the Elephant understands his country's speech, so every  
beast understood what men spoke.—Nash, *Unfortunate*  
*Traveller*, K. 2 l. 1594.

Also whan oliphantes do passe over any great water, the grettest and most puissant of them devide themselves, and, setting the weakest in the middell, parte go before, trieing the depenes and peryls; parte come after, succouring the weakest, or least, with their long noses, whan they se them in danger. The same beastes have been seen not only bring men out of desertes which have lost their ways, but also revenge the displeasures done to theym, the whiche gave them meate, as one that slewe him whiche had com-myttd advourtrie with his mayster's wife.—Sir T. Elyot, *Castle of Health*, f. 65. 1541.

Val. Slight, courtier down :

I hope you are no elephant ; you have joints.

Dar. Well, sir ; here's to the ladies on my knees.

Chapman, *All Fools*, v. 1.

#### LION. PANTHER.

The terrible Lyons and Panthers have been seen in their manner to render thanks to their benefactours ; yea, and to object their own bodies and lives for their defence.—Sir T. Elyot, *Castle of Health*, f. 65.

#### WOLF.

I have read that a string made of wolve's gut put amongst a knot of strings made of the guts of sheep corrupts and spoils them all.—T. Adams, *Works*, p. 386.

#### ASS.

That the ass bears the mark of the cross on its back because it was ridden by Christ on His entry into Jerusalem.—Bro. ; Browne, *Vulgar Errors*, p. 282.

Prevails at Bayeux.—N., iii.

You know who made His entry into Jerusalem upon one of us, for which we carry the cross upon our shoulders as the badge of a blessing unto this day.—Howell, *Parley of Beasts*, p. 25. 1660.

That the ass which, in its degradation, still retains an under-power of sublimity, or of sublime suggestion through its ancient connection with the wilderness, with the Orient, with Jerusalem, should have been honoured amongst all animals by the visible impression upon its back of Christian symbols, seems reasonable even to the infantine understanding, when made acquainted with its meekness, its patience, its suffering life, and its association with the Founder of Christianity in one great triumphal solemnity. The very man who brutally abuses it, and feels a hard-hearted contempt for its misery and its submission, has a semi-conscious feeling that the same qualities were possibly those which recommended it to a distinction when all things were valued upon a scale inverse to that of the world. Certain it is that in all Christian lands the legend about the ass is current among the rural population.—De Quincey, *Modern Superstition*.

That the figure of a lamb actually appears in the East on the morning of ASCENSION DAY is the popular persuasion. And so deeply is it rooted that it hath frequently resisted (even in intelligent minds) the force of the strongest argument.—(Devonshire) *Gentleman's Magazine*, lvii., p. 718 n, August, 1787.

See an account of the SUN DANCING ON EASTER DAY in *Trans. Devonsh. Assoc.*, viii. 57.

That CATTLE go down on their knees at midnight on Christmas Eve and moan.—Brockett, *North Country Glossary*.

All domesticated cattle, having the benefit of man's guardianship and care, are believed (or *were* once believed) throughout England and Germany to go down upon their knees at one particular moment of Christmas Eve, when the fields are covered with darkness, when no eye looks down but that of God, and when the exact anniversary hour revolves of that angelic song once rolling over the fields and flocks of Palestine.—De Quincey, *Modern Superstition*.

La veille de la Noel a minuit toutes les betes se levent dans les ecuries; elles restent un moment debout, puis elles se racouchent.—(Wodana) C., A. B.

Cattle get an additional feed on Christmas morning.—(Aberdeenshire) N., iii.

Some farmers, I have been assured, are so extremely superstitious as to go into their stables and cow-houses on yule e'en and read a chapter of the Bible behind their horses and cattle to preserve them from harm.—J.

Some of the vulgar believe that the BEES may be heard to sing in their hives on Christmas Eve.—J.

It is a saying that the DRONE has lost her sting, and then she will not labour as the others do.—Fitzherbert, *Book of Husbandry*, f. 52. 1534.

That the SALAMANDER is generated in fires kept constantly burning, attaining maturity in seven years' time. Hence blast-furnaces and other large fires were extinguished before the expiry of seven years.—Na.

Q. How many, and what creatures are those that live onely without meats?

A. Four: the Camelion by the Air, the Want or Mole by the Earth, the Sea-herring by the Water, the Salamander by the Fire, unto which may be added the Dormouse, which lives partly by Sleep.—*A Helpe to Discourse*, p. 51. 1636.

ALOE.

On croit généralement que cette plante ne fleurit que tous les cent ans, et que l'épanouissement de ses fleurs est toujours accompagné d'une forte explosion. C'est une erreur. L'agave fleurit rarement, il est vrai, sous les climats tempérés; mais, dans les régions chaudes, il donne sa fleur annuellement comme les autres végétaux.—D. C.

**BANANA.**

Les Grecs modernes disent que lorsqu'on cueille la banane avant sa maturité, la tige abaisse sa tête pour frapper le ravisseur. On raconte aussi que les Portugais n'osent manger de ce fruit parceque lorsqu'on le coupe en travers, on y voit, dit-on la figure d'une croix.—*Ib.*

**BEECH.**

On croit généralement en Amérique que le hêtre à larges feuilles, variété de celui d'Europe n'est jamais frappé de la foudre. Les plantations de cet arbre sont toujours un lieu de refuge dans les temps d'orage en Termessee.—*Ib.*

**BROOM.**

Autrefois dans les environs de Brest, les jeunes filles qui souhaitaient le retour de leurs fiancés naviguant sur des mers lointaines, allaient ; les cheveux épars et couronnées de rose balayer avec des faisceaux de genêts fleuris la poussière des chapelles réverées des matelots et chantaient alors en chœur des couplets.—*Ib.*

**CAMPANULE GANTELÉE. See Larkspur.**

*C. trachelium* (Canterbury bells).

Aux xii<sup>e</sup>. et xiii<sup>e</sup>. siècles un bouquet de tiges de cette plante porté au bout d'un long bâton formait une sorte d'égide et de garantie à l'abri desquelles on se livrait à toutes espèces d'insultes et de soies de fait ces tiges fussent tressées et mêlées à quelques rameaux feuillés ; on les élevait en l'air puis on injuriait les personnes que l'on voulait attaquer et tout était légitime. Elle était proscrite pendant près de trois siècles.—*Ib.*

**CAROTTES.**

Pour en récolter d'aussi grosses que la cuisse il faut disent les habitants de Gerbamont en Lorraine que les personnes qui les sement aient soin de toucher fréquemment cette partie de leur corps en faisant cette opération horticole. Il y a des gens qui en semant les carottes prononcent les paroles sacramentales suivantes, "Gros comme ma tête, long comme ma cuisse."—*Ib.*

**CORNFLOWER.**

Les bergeres Bretonnes se couronnaient jadis de fleurs de cette plante qu'elles appelaient blavet\* parce qu'elles la considéraient comme jouissante d'une heureuse influence pour la conservation de leurs troupeaux. On croyait aussi, au moyen âge, que l'eau de bleuet avait la propriété d'embellir le teint et de fortifier la vue, propriété que lui avait valu le surnom de casse-lunettes.—*Ib.*

\* Bluet.

**FIGTREE.**

On est convaincu dans plusieurs localités du Midi, que si l'on brûle du bois de figuier dans une maison où se trouve une nourrice, le lait de celle-ci se tarira immédiatement ou deviendra d'une qualité dangereuse. Quelques uns disent

aussi, que [par force de sympathie,] un taureau furieux est apaisé sur-le champ, si on l'attache à un figuier.—Rob. du Triez, *Les Ruses, Finesses, et Impostures des Espritz Malins*, p. 25, Cambrai, 1563.

HAWTHORN.

Cet arbre (l'aubepine) est regarde comme le privilege des fees qui se rassemblent, dit-on, sous ses rameaux embaumés. En Normandie on croit aussi que la foudre ne le frappe jamais parcequ'on suppose, mais sans aucun fondement qu'il servit a former la couronne du Christ.—D. C.

Buisson ardent (*Mespilus pyracantha*).

Dans plusieurs contrées, ce vegetal est l'objet d'une sorte de veneration parcequ'on croit que c'est dans un buisson de cette espèce que Dieu apparut à Moise et que c'est pour cette raison que ses feuilles demeurent toujours vertes, et que ses fruits ne se detachent point de l'arbre durant l'hiver.—*Ib.*

Ivy.

In Sutherland and its vicinity, those who are afraid of having the milk of their cows taken from them by the wyss women of their neighbourhood, twist a collar of ivy and put it round the neck of each cow.—J.

MILKWORT.

Tres estimé pour fourrage, parce qu'on le croyait qu'elle ameliorait la qualité du lait des vaches qui en mangeaient et leur en faisaient produire avec plus d'abondance. On a même pretendu que les ermites qui se vouaient à l'instruction religieuse des pâtres en semaient autour de leur habitation pour attirer les bergers.—D. C.

MINT.

Naguère encore chez les habitants des Pyreneés lorsqu'un enfant etait malade sa mère ou à defaut sa nourrice, ne manquait pas de se rendre dans un champ pour offrir à un pied de menthe, du pain couvert de sel en l'invoquant en langage rimé pour la guerison de l'enfant, et repetant neuf fois cette ceremonie. La plante devait dans se cas mourir et la malade recouvrer la santé. Les Bretons pratiquaient la même ceremonie.—*Ib.*

Pourquoy dit on qu'en temps de guerre il ne faut manger ne semer de la mante? (menthe).—Jo. II., *Prop. Vulg.*, 225.

NETTLE.

Lorsqu'on voulait s'assurer si un malade devait vivre ou mourir, des matrones prenaient une branche d'ortie, la plaçaient dans l'urine du patient qui venait de pisser, et la laissaient infuser ainsi pendant vingt-et-quatre heures. Si au bout de ce temps l'ortie se trouvait racoquillée ou pourrie c'était un signe de mort; si au contraire elle restait verte la guerison du malade etait assurée.—D. C.

Et auctionibus adhibere eam (fabam) lucrosum putant.—Pliny, *Nat. Hist.*, xviii. 30.

## PURSLAIN.

Used in love divinations.

[ἐγγων πρην, ὅκα μεν μεμναμένω ἐι φιλέεις με  
οὐδέ τὸ τηλέφιλον ποτιμαζόμενον πλατάγησεν,  
ἀλλ' αὐτῷ ἀμαλῷ ποτὶ πάχεος ἐξεμαράνθη.—ED.]

Neque telephium\* manu complosum fragorem reddidit; sed  
emarcuit ad tenerum cubitum me experiente an tibi carus  
essem.—Theocritus, *Idyll*, iii. 29.

[\* Telephion, Facciolati.—ED.]

## PEAR.

On attribuait autrefois à cette plante la propriété de rendre les  
femmes fécondes. Des poires placées dans le chambre  
d'une femme enceinte pouvaient lui être favorables dans les  
premiers mois de sa grossesse, et la faire avorter dans les  
derniers.—D. C.

## RAGWORT.

Let warlocks grim and withered hags  
Tell how wi' you on ragweed nags  
They skim the muirs and dizzy crags  
Wi' wicked speed.—Burns.

## REED.

Chez les Tchouvaches, l'une des tribus qui peuplent la Russie,  
le Vendredi est le jour de la semaine que l'on fête, et ce jour  
là, dès le matin, les femmes se mettent en prières devant un  
faisceau mystérieux, composé de quinze tiges de roseaux.  
Ce faisceau se rencontre dans toutes les maisons, où on le  
conserve dans une chambre tenue avec soin, et dans,  
l'endroit le plus apparent. Personne n'ose y toucher jusqu'  
en automne, mais à cette époque, chaque famille va en  
chercher un autre, après que toutes les feuilles sont tombées,  
et l'on jette dévotement l'ancien dans une eau courante.—  
D. C.

## RUE.

Eating it clears the sight. At Naples it is believed to disperse  
the malaria, and is worn as an amulet.—*Schola Salernitana*;  
Milton, *Paradise Lost*, xi. 418.

Also in Morocco.—Leared, 346.

Rue hath a special virtue against poison, insomuch that the very  
smell of rue keepeth a man from infection, as it is often  
proved in time of pestilence; for a nosegay of rue is a good  
preventative.—Cogan, *Haven of Health*, p. 41.

So late as 1840 they were placed on the inkstands at the Old  
Bailey.

## SALLOW.

On croyait jadis que les fleurs de saute prises en infusion  
amenaient un tel refroidissement dans l'acte de la généra-  
tion, que son usage assurait de ne point avoir d'enfants.—  
D. C.

El sauce es un árbol de mal agüero, desde que Judas se ahorcó  
de uno de ellos.—Fern. Caballero, *Gaviota*, i. 7.



STEPHANOTIS, The, and the POINCIANA pulcherrima, or Pride of Barbados (Flowering Fence), Doodledoo, are unlucky plants. —(West Indies) Branch.

WHITTY OR WAYFARING TREE.

In Herefordshire they are not uncommon; and they used, when I was a boy, to make pins for the yokes of their oxen of them, believing it had virtue to preserve them from being forespoken, as they call it; and they used to plant one by their dwelling-house, believing it to preserve from witches and evil eyes.—(Wiltshire) Aubrey, *Nat. Hist.*, p. 56.

WAKE ROBIN (*Arum maculatum*).

I mention this merely to remark that the bakers in some parts of Teviotdale are said to use this as a charm against witchcraft.—J.

*Arum maculatum*, called Gethsemane, in Cheshire, because it is said to have been growing at the foot of the cross, and to have received on its leaves some drops of blood.—Dyer, p. 35.

WOODBIND.

In the increase of the March moon the Highlanders cut withes of the woodbind that clings about the oak. These they twist into a wreath or circle, and carefully preserve it till the next March. And when children are troubled with hectic fevers, or when any one is consumptive, they make them pass through the circle thrice by putting it over their heads and conveying it down their bodies. The like they do to cattle in some distempers. This I have often seen.—Shaw's *Moray*, p. 232.

In Aberdeenshire, on Reid-eeen (eve of May 3rd), some of the rowan-tree is placed over doors of dwellings, to which woodbine is added.—J.

That the ASPEN-tree shivers mystically in sympathy with the horror of that mother-tree in Palestine, which was compelled to furnish materials for the cross.—Felicia Hemans, *Wood-walk*. And see *N.*, I. vi. 502.

Neither would it in this case be any objection if a passage were produced from Solinus or Theophrastus, implying that the aspen-tree had always shivered; for the tree might presumably be penetrated by remote presentiments, as well as by remote remembrances. In so vast a case, the obscure sympathy would stretch, Janus-like, each way.

*Ligna crucis palma, cedrus, cupressus, oliva.*

The gipsies think it was made of ash-wood.

SERVICE. It is reported by our common people that the cross of our Blessed Redeemer was of this sort of wood.—(Herefordshire) Ellis, *Timber Tree*, p. 178. 1750.

BIRCH.

Dyer, p. 34, mentions a legend that having been used as a scourge on Christ its growth has ever since been stunted.

## BRAMBLE.

If the leaves are snake-marked or signed (being eaten away by leaf-mining larvæ) there will be much sickness.—(Wales) Hardwicke, *Science Gossip*, iii. 212.

## MANNA.

All honey is made of dew . . . or crassified of its own accord, which also is honey, usually termed dry manna.—Buttes, *Dyet's Dry Dinner*, Q. 7 r.

## HONEY.

Of this excellent matter, most wonderfully wrought and gathered by the little bee, as well of the pure dew of heaven, as of the most subtile humour of swete and vertuous herbs and flowers, &c.—Sir T. Elyot, *Castle of Health*, f. 35. 1541.

## BUCK THORN.

These rhamnus branches are  
Which, stuck in entries or about the bar  
That holds the door, kills all enchantments, charms  
(Were they Medea's verses) that do harm  
To men or cattle.—B. and F., *Faithful Shepherd*, ii. 2.

## DEW.

Pourquoy est ce que les parties du corps baignées fraîchement de la rosée demangent et deviennent quelque fois galeuses? —Dupleix, *Cur. Nat.*

That a failure of the crop of ASH-KEVES portends a death in the Royal Family.—Forby, *Voc. of East Anglia*.

A change in the Government and great disturbances.—Mrs. Lubbock.

The editor of her sayings adds that there were very few in the year he is writing in (1848), and there were assuredly great political changes in Europe about that time.

## DATE-PALM.

For your palm-tre, *i.e.* the date-tre, hath this propertie: that, being thrown into the water, or otherwise stressed, the more weight is laid upon it, the more it riseth higher or resisteth.—Pals., *Ac.*, B. 2. 1540.

Tout ainsi que la palme se rehausse et releve contre le fardeau qui la presse et tasche à la deprimer.—Jo. II., *Ep. Did.*, 1579.

There is an old tradition that boughs of OAK put into the earth will put forth wild vines.—*N.*, ii.; Bacon, *Sylva*, 522.

The BEAN was held in high veneration by the ancients; to look at them was considered criminal by the Egyptian priests; Pythagoras forbade his disciples to eat them, from a supposition that they were formed from the same matter from which man was first created; the Romans presented them as an oblation in their solemn sacrifice called Fabaria, and believed that the souls of their departed countrymen resided in beans.

The Italian husbandmen also, when they sowed their corn, always took care to bring some beans home with them from the field, thinking that therefore the corn would return to them.—Phillips, *History of Cultivated Vegetables*; Pliny, *Nat. Hist.*, xviii. 30.

In some mines of Germany there grew in the bottom vegetables which the work-folks used to say have magical virtue, and will not suffer men to gather them.—*N.*, ii.; Bacon, *Sylva*, 521.

PARSLEY AND CHILDREN.

Some sprigs of that bed  
Where children are bred.

Swift, *Receipt for Stewed Veal*.

April. As good growing weather this month, but no place bears so well as old midwifery parsley beds.—*Poor Robin*, April, 1715.

Strange beliefs cling to Celandine, Hawkweed, and Fumitory.

Et auctionibus adhibere eam (fabam) lucrosum putant.—Pliny, *Nat. Hist.*, xviii. 30.

That mushrooms (FUNGI) are poisonous if gathered while the sun is shining on them.

That the Tremella Nostoc or Cœlifolium, a gelatinous FUNGUS of a greenish hue, found in wet weather covering garden walks and rocks near waterfalls, is the remains of a FALLING STAR.—*N.*, i. 11; J., *Fallen Stars*.

The Swedish name is Sky-fall.—Linn., *Flor. Suec.*, 1136.

Though it springs up in places where before there were no apparent traces of it, yet in reality it grows like other fungi, though spreading out with great rapidity and greedily imbibing moisture. On the spot where it grows, though completely invisible in dry weather, it invariably displays itself after rain, and if gathered will soon dry up into a dark, inconspicuous mould, that again distends itself when exposed to the action of moisture. In the same manner another species of tremella, called "Witches' butter," only displays itself in rainy weather, which is peculiarly adapted to the growth and development of the musci and fungi, and thus while torrents are falling that compel the insect world to seek shelter from the elements, new materials are forming for their sustenance; and while the ignorant and superstitious are vainly attempting to account for the appearances that present themselves, the man of observation, rejoicing in the scene before him, finds everything is proceeding on fixed principles and subservient to some useful purpose.—*The Affinities of Plants with Man and Animals*, p. 108, by Edwin Lees.

So have I seen bright falling stars in show  
Quench in dark jellies here below,  
When they, false meteors, did descended spy  
A truer light in Stella's eye.

Rob. Heath, *Clarastella*, p. 21. 1650.

## CRESS.

"But, lady," quoth he, "seeing the music and company breaketh off our talk, remember the proverb, 'Eat well of the cresses.'" Whereby he meant, remember our talk, for cresses is an herb which helpeth much the memory.—Grange, *Golden Aphroditis*, F. iii. r.; *Ib.*, O. iv. l.

## DANE-WEED.

Everything hereabouts is attributed to the Danes because of the neighbouring Daventry, which they suppose to have been built by them. The road hereabouts, too, being overgrown with Dane-weed, they fancy it sprung from the blood of the Danes slain in battle, and that if upon a certain day of the year they cut it, it bleeds.—De Foe, *Tour in Great Britain*, ii. 416.

## IRIS.

On the morning of the first day of the fifth Chinese month every heathen family nails up on each side of the front doors and windows of its house a few leaves of the sweet flag and of the artemisia. The leaves of the acorus gramineus are long and slender, tapering to a point like a sword, and so frighten away evil spirits.—Doolittle, ii. 315.

## LADY SMOCK.

*Cardamine pratensis*. Called also the Cuckoo-spit, almost every flower having deposited on it frothy matter like human saliva, in which is enveloped a pale green insect. Few North-country children will gather these flowers: they have a superstition that it is unlucky to do so, and will tell you with the gravest countenance that the cuckoo has spit upon them while flying over.—*Journal of Horticulture*, p. 355. 1876.

## MUGWORT.

It is a fancy of the physicians that he which carrieth mugwort in his bosom will not be weary in his travel.—Cawdray, *Treasure of Similies*, 554.

OLIVE is not sweet, yet a plant of it set, and a year or two after an impe of a rose-tree grafted in it, it will bring forth a sweet green rose at Christmas.—Melbancke, *Philot.*, H. 4.

## PLANTAIN.

The toad being smitten of the spider in fight and made to swell with her poison, recovereth himself with plantain.—Withals, 1586.

*Benw.* Take thou some new infection to thy eye,  
And the rank poison of the old will die.

*Rom.* Your plantain-leaf is excellent for that.

Shak., *Romeo and Juliet*, I. ii. 149.

As true as steel, as plantage to the moon.—Shak., *Tr. and Cr.*, III. ii. 172.

POLIMANIE held in the hand, keepeth a man from being stung or hurt with any scorpion.—Cawdray, *Tr. of Sim.*, p. 814.

ROSEMARY.

Rosmarinus, vel libanotis, out of the whiche renneth frankensence.—Withals, 1568.

WALNUT.

As the shadow of the walnut is noxious to other parts.—Daniel Rogers, *Matrimonial Honour*, 147. 1642.

WILLOW.

The weeping willow is said to have, ever since the time of the Jews' captivity in Babylon, drooped its branches in sympathy with this circumstance.—(Scotland) Na.

Their harps were said to have been hung thereon.

So "to wear the willow."—Shak., *Much Ado*, II. i. 167.

The common willow was supposed to be under the devil's care, and compacts with him were made under its branches.—Na.

Comment est ce que le petit oiseau nommé le Roitelet estans mis dans une brochette de corneolier se tournant de luy mesme se rostit au feu?—Dupleix, *Cwr. Nat.*

The old name, the withy, was synonymous with the halter.

Si supiesse la muger la virtud de la ruda la buscaria la noche à la luna.—[Sp.] Howell.

See under Throwing out of water, p. 423, *ante*.

Cast away willow, Lady, then, and choose  
Dog-tree or hemlock, or the mournful yews  
Torn from some churchyard's side, the cursed thorn,  
Or else the weed which still before it's born  
Nine times the devil sees; if you command,  
I'll wear them all composed by your fair hand;  
So that you'll grant me that I may go free  
From the sad branches of the willow-tree.

To Mrs.—, Richard Barnsley, *Wit Restored*, 1658.

Overloved soon lost: betroth not your hand  
Least you gain to your cost a willow garland.

Grange, *Golden Aphroditis*, M. iv. l. 1577.

I canvast hardly for to find  
That which might please my troubled mind,  
And had a canvas, you may know  
By willow garland which I show.

R. Tofte, *Fruits of Jealousy*, p. 70. 1615.

BASIL.

I have read that if Basil be put covertly underneath the dish where a woman should eat, her queasy stomach straightway lothes it.—Melb., *Philot.*

COMFREY.

Comfrey sod and put with minced meat bringeth it altogether again into one mass or lump.—Cawdray, *Tr. of Sim.*, p. 685. 1600.

## FERN.

The common Brake flowers but once a year, which is on Michaelmas Eve at midnight, when it puts forth a small blue flower which disappears with the first dawn of day.—(Shropshire) *N.*, II. xii. 501.

## FURZE. Ulex.

An herbe like to rosemarie, which draweth to it gold.—Withals, 1568.

## QUAKING-GRASS.

There is a lingering superstition in the Midlands that the Briza brings ill-luck to its possessor.—Tom Burgess, *Old English Wild Flowers*, 1868.

## HONEYSUCKLE.

But as for those which rather reap harm than good by the reading hereof, I compare them to the spider who sucketh poison forth of the honeysuckle, whereas the bee did reap the chief of his honey.—Grange, *Golden Aphroditis*, *N.* iii. r.

KNOT-GRASS (*Polygonum aviculare*). Supposed to stop the growth of children.

The hindering knot-grass.—Shak., *Midsummer Night's Dream*, III. ii. 329.

We want a boy

Kept under for a year with milk and knot-grass.

B. and F., *Cox*, ii.

The child's a fatherless child; and say they should put him into a strait pair of gaskins, 'twere worse than knot-grass: he would never grow after it.—B. and F., *Knight of the Burning Pestle*, ii. 2.

They that swallow churches like dogs that eat knot-grass, never thrive after it.—T. Adams, p. 639.

## LARKSPUR.

As the wild Campion, Larkspur, Canterbury bells thrown before scorpions taketh away their power to do harm.—Cawdray, *Tr. of Sim.*, 797.

## LILY OF THE VALLEY.

The water of *Lilium Convallium*, if it be drunk, restoreth speech to him that hath lost it.—*Ib.*

## MAPLE.

Though "seldom inward sound itself" is supposed to be capable of bestowing long life on children who have passed through its branches. One of these length-of-days-bestowing maples had been long resorted to in West Grinstead Park, and when a rumour spread through the parish a few years ago that it was about to be cut down, petitions were presented that it might be spared.—(W. Sussex) *F. L. R.*, i. 1878.

**SUCCORY (*Cichorium*).**

It hath been, and yet is, a thing which superstition hath believed, that the body anointed with the juice of cichory is very available to obtain the favour of great persons.—Henry Buttes, *Dyet's Dry Dinner*, G. 3 l. 1599.

**YEW.**

That Cyprus aboundeth in cypress and fir-trees, Sardinia in alum and copper mines, Anticyra is replenished with true helebore, and Thasus is full of deadly ughes, which either kill a man or make him mad when the savour infects him fully as it doth in such hot and dry countries.—Muffett, *Health's Improvement*, ch. iii.

Some think him cut out from the poisonous yew,  
Beneath whose ill shade no plant ever grew.

Swift, *Poem on W. Wood*.

*Lucina*. And when he weeps, as you think for his vices,  
'Tis but as killing drops from baleful yew-trees  
That rot their honest neighbour.

B. and F., *Valint.*, iii. 1.

**ONION.**

Sliced and placed in a sick room where infection is feared. It acts as an absorbent.—Hardwicke, *Science Gossip*, iv. 190, 215, 239.

They should never be used after having lain for any length of time with their skins off [because they may have absorbed something hurtful].—Na.

**RADISH.**

Pourquoy est ce que le refort empesche qu'on ne s'enivre pas si tost?—Dupleix, *Cur. Nat.*

Its blow is fatal to snakes.—Lupton, *Notable Things*.

**SAVORY.**

La sarriette empesche de cuir le sang.—Joubert, *Er. Pop.*, iii. 12.

**AMULET. AMBER.**

Thy tokens which to me thou sent  
In time may make thee to repent :  
Thy gifts do groan (bestow'd on me)  
For grief that they thee guilty see.  
The amber bracelet thou me gave  
(For fear that thou should'st shortly wave\*)  
From yellow turned is to pale,  
A sign thou shortly will be stale.

Richard Tofte, *Fruits of Jealousy*, p. 81. 1615.

\* *i.e.* wander.

**AMULET. Hamul'ecth: anything suspended.—Ar.**

The West Indian negroes affirm that the colour of coral is always affected by the state of health of the wearer, it becoming paler in disease.—Paris, *Philosophy in Sport*.

A true wife should be like a turquoise stone, clear in heart in her husband's health, and cloudy in his sickness.—*A Discourse of Marriage and Wiving*, by Alex. Niccholes, 1615 [*Harleian Miscellany*, ii. 180]. Cf. Emerson.

If the wearer of it be not well it changeth colour and looketh pale and dim, but increaseth to his perfectness as the wearer recovereth to his health.—Swan, *Speculum Mundi*, p. 259. 1665.

And so of coral, p. 260.

And true in turquoise in the dear lord's ring,  
Look well or ill with him.—Ben Jonson, *Sejanus*, i. 4.

As a compassionate turcoyse which doth tell  
By looking pale the wearer is not well.

Donne, *Anatomie of the World*, i. 342.

See also Platt, *Jewel-House of Art and Nature*, 1596.

#### EMERALD. TURQUOISE.

They say the Turquois will keep a man from falling, but it is a lie. The rich Hemerald, some say, will declare when the knot of marriage is undone, and then it will separate and break asunder, and that were a perilous case to lose a good for an evil wife.—Bullein, *Bulwark of Defence*, f. 73.

S'il est vray que la Turquoise donnée d'un amy sans avoir esté demandée preserve de blessure quand on tombe, si elle se rompt.—Jo., II., *Propos Vulgaires*.

#### DIAMOND.

Here, Fides, take this diamond which I have heard old women say to have been of great force against idle thoughts, vain dreams and frantick imaginations.—Lyly, *Euphues and his England*, K. 3.

Powdered, it was believed to be a most deadly poison.—Buckle, *C. P. B.* 1630.

Le vulgaire croit generalmente que le verre pile est un poison violent.—Rion. An Obeah superstition.—*N.*, I. iii. 150.

*Phæ.* Why, by this diamond.

*Jew. Wife.* Oh, take heed! you cannot have that; 'tis always in the eye of my husband.

*Phæ.* I protest I will not keep it, but only use it for this virtue as a token to fetch you and approve my power, where you shall not only be received, but made known to the best and chiefest.—Middleton, *Phœnix*, iii. 2.

An attempt was made to poison Colonel Phayre, the Resident of Baroda, on Monday last. It is his practice to take a glass of sugared water with limejuice on returning from his morning walk, and on the day in question he swallowed a small quantity of the beverage when he thought he detected something peculiar in the taste. On analysis, the draught was found to contain sufficient arsenic to destroy life, and also a quantity of diamond dust.—(1874) Wilks, *Hist. of S. India*, ii. 197; Burns, *Bokhara*, ii. 310.



Horace Walpole uses the phrase "mortal as diamond dust" in his 188th Letter to the Countess of Ossory. See *Harl. Miscellany*, i. 265.

The constant diamond, the wise chrysolite,  
The devout sapphire, emerald apt to write  
Records of memory, cheerful agate, grave  
And serious onyx that doth save  
The brain's calm temper, witty amethyst.

T. Carew, *Epitaph on the Lady S.*

Can charms be writ  
On such pure rubies?

Massinger, *Grand Duke of Florence*, ii. 3.

Certain gems, from their inherent sanctity, could not be profaned or used for magical purposes.—H. Cole.

#### CRYSTAL.

Such a diaphanous pellucid body as you see a crystal glass is which hath this property above gold or silver, or any other mineral to admit no poison.—Howell, *Familiar Letters*, B. I. i. 29.

The same property was ascribed to the fine GLASS OF VENICE, but doubted by Browne, vii. 17.

This pure metal  
So innocent is, and faithful to the mistress  
Or master that possesses it, that rather  
Than hold one drop that's venomous, of itself  
It flies in pieces and deludes the traitor.

Massinger, *Renegado*, i. 3.

It gave a piteous groan and so it broke;  
In vain it something would have spoke,  
The love within too strong for 't was,  
Like poyson put into a Venice glass.

*Wit's Reminiscences*, 1654.

The good name of a man is like a Venice glass, which one drop of poison will break; or like a sheet of paper, which one drop of ink will defile.—Ward's *Diary*.

S'il est vray qu'un voirre rompu soit venimeux? Title of an unwritten chapter in *Er. Pop.*, III. xiv. 10. Cf. Diamond dust (above).

D'où vient qu'un verre se casse facilement au maniement par un qui aura coupé des oignons ou du persil?—Bailly, p. 710.

*Lucre*. And if they demand wherefore your wares and merchandise agree,

You must say, jet will take up a straw; amber will make one fat;

Coral will look pale when you be sick, and crystal staunch blood.—Wilson, *The Three Ladies of London*, 1584; Hazlitt, *O. P.*, vi. 276.

So struggling, so resisting, her jewels did sweat, signifying there was poison coming towards her.—Nash, *Unfortunate Traveller*, K. 4 r. 1594.

## JACINTH. EMERALD.

La Hiacinthe fait resuer plaisamment et L'Esmeraude donnee du mary à la femme se rompt aussy tost qu'elle rompt son mariage.—Jo., II.

## ONYX.

It is said of the Onyx (a stone gathered in India and Arabia) that it tieth spirits, presenteth doleful visions, multiplieth strife, and causeth brawls.—Lodge, *Wit's Miserie*, p. 76.

OPAL is considered unlucky as a personal ornament.—*Fortnightly Review*, July, 1884, p. 85.

## SAPPHIRE.

It is the fairest of all precious stones of sky colour, and a great enemy to black choler, frees the mind, mends manners.—Burton, *Anatomy of Melancholy*, II. § 4, i. 4.

That the TOAD wears a jewel in its head. See Topsell, *History of Serpents*, p. 188. 1608.

It fareth with finer wits as it doth with the pearl, which is affirmed to be in the head of the toad: the one, being of exceeding virtue, is enclosed with poison; the other, of no less value, compassed about with poverty.—Nash, *Anat. of Absurdity*, p. 40, 1589 [Collier's reprint].

Sweet are the uses of adversity,  
Which, like the toad, ugly and venomous,  
Wears yet a precious jewel in his head.

Shak., *As You Like It*, II. i. 13.

See Douce, *Illustrations*, i. 294; Lyly, *Euphues*, D. 4.

A toad-stone (*crapaudina*) touching any part envenomed, hurt, or stung with rat, spider, wasp, or any other venomous beast, ceaseth the pain or swelling thereof.—Lupton, *One Thousand Notable Things*.

## JEWS.

In the Land of Siria there is a river that no Jew can catch any fish in it at all, and yet in the same riuer there is great store of fish like unto samon trouts. But let a Christian or a Turke come thither and fish for them, and either of them shall catch them in great abundance, if they do but put their hands into the water with a little bread, and an hundred will be about his hand.—Edw. Webbe, *Travels* [1590], Arber's reprint.

In Willis' *Current Notes*, p. 104, 1852, it is recorded as a Cockney superstition that you will never see a dog following a Jew.

## GESTURES.

Fourthly, they that shall play at bowls, when they have thrown out their bowl, if by chance it run awry and that they with it shall also wry their body, thinking that which way they lean, the bowl should run inclining to that side, and govern

itself as they direct it by their mimic gestures, as wringing of the neck, lifting up the shoulders, clapping the hands, lying down on the side, making long dutiful swapes, and legs (sometimes bareheaded), intreating him to "Flee! flee! flee!" (with "a pox on't" when 'tis too short), these, after one admonition or two at the most, if they leave not off these ridiculous gestures, must likewise go to the College [of Gotham] and take the degree of fools.—*Poor Robin, Prog.* 1695.

This may still be often seen at the billiard-table.

MINE.

The negroes of Bambouk account for the disappointment so often experienced by those who mine for gold by a curious superstition. They think the gold is an evil spirit which delights in tormenting those that love it, and therefore frequently shifts its place.—Durand, *Voyage to Senegal*, ch. 17.

BURIED TREASURE.

At Bayeux, in Normandy, a strong belief exists among the people of some hidden treasure in the ground beneath the ruined churches and castles so abundant in the neighbourhood, but they are supposed to be guarded by supernatural means. Even so late as 1827 persons were found credulous enough to follow the directions of a Dousterswivel and employ much time and labour uselessly in searching after imaginary riches beneath the stones in front of the cathedral. This belief that hidden or lost treasure is guarded by a spiritual attendant is very generally diffused. Southey in the *Doctor* observes: "The popular belief that places are haunted where money has been concealed (as if where the treasure was and the heart had been, there would the miserable soul be also), or where some great and undiscovered crime had been committed, shows how consistent this is with our natural sense of likelihood and fitness.—*Omens and Superstitions*, p. 42.

Terrifica monstra ait videri in ædibus.—Plaut., *Mostellaria*, Prol.

*Hamlet (to Ghost)*. Or if thou hast uphoarded in thy life  
Extorted treasure in the womb of earth,  
For which, they say, you spirits oft walk in  
death.—Shak., *Hamlet*, I. i. 136.

ADAMANT.

I trust, lady, I have not deserved that thy love should wax colder and colder towards me, neither that thy charity should decrease: if so I have, then use the adamant stone which (as Dioscorides saith) will enforce thee to draw it down again. . . . Likewise, the force of it, lady, is such that who carrieth it close in his mouth knoweth what everyone thinketh of him.—Grange, *Golden Aphroditis*, F. ii. r.

*Thais*. You'll be constant?

*Cla*. Above the ad'mant.—Marston, *Insatiate Countess* i.,

That the FULL MOON increases the symptoms of MADNESS.—  
N., ii. 12.

This simply arises from the fact that the insane are naturally more restless on light than on dark nights, and that loss of sleep aggravates all their symptoms.—N., ii.

Here Wharton wheels about till mumping Lidy,  
Like the full moon, hath made his lordship giddy.

Cleaveland, *Poems*. 1651.

I fear she has a moonflaw in her brain,  
She chides and fights that none can look upon her.

Brome, *Queen and Conc*. 1659.

#### MOONCALF.

An old name for a false conception—*mola carnea*, or fœtus imperfectly formed, being supposed to be occasioned by the influence of the moon.—Nares, *s.v. Moonling*; B. Jonson, *The Devil is an Ass*, i. 3. Partus lunaris (Coles).

That the protuberance in the throat occasioned by the projection of the thyroid cartilage of the larynx, and known as "ADAM'S APPLE," originated from a piece of the forbidden fruit having stuck in Adam's throat and caused the swelling.—C. P.

*Per contra*. The manghas-tree produces a fruit considerably smaller than the mango, and remarkable for a hollow on one side, which has given rise to the tradition that this was the fatal apple tasted by Eve, and that the mark of the bite has continued on it as a testimony to all future ages. The odium thrown upon it by this tradition has occasioned a general belief that it is of a poisonous quality; but it is so no more than any other fruit, and is only fatal when eaten to excess.—Percival, *Ceylon*, p. 335. 1805.

That the FOURTH, OR RING FINGER, communicates directly with the heart. See p. 403. Said to be the only finger supplied by both nerves of the arm.—Davis, *Glossary*.

This view is taken by the Canon Law. "Unde et quarto annulus digito inseritur quia in eo vena quædam ut fertur sanguinis ad cor usque perveniat."—D.; Gratian, *Decretalia*, part ii., causa xxx., quæst. 5. The same opinion, however, is very ancient; it is ascribed to the Egyptians and to the earlier Greeks.—Aul. Gell., lib. x., c. 10; Macrobius, *Saturnalia*, lib. vii., c. 13.

The vein in the left hand, which is derived from the heart, he pierced.—Nash, *Unfortunate Traveller*, O. 4 l. 1594.

It was essential that the marriage-ring should be round. Marriage with a diamond-ring foreboded evil, because the interruption of the circle augured that the reciprocal regard of the spouses might not be perpetual.—D.; Fuller, *Holy State*, b. iii. c. 22, "Of Marriage."

That A MURDERER ACQUIRES THE SHAPE AND QUALITIES OF HIS VICTIM.

*Dion.* But thou speak'st  
As like Euphrasia as thou dost look.  
. . . . . Draw near  
That I may gaze upon thee. Art thou she,  
Or else her murderer?—B. and F., *Philaster*, v. 5.

It is an usual observation that if the body of one MURDERED be brought before the murderer, the WOUNDS WILL BLEED AFRESH. Some do affirm that the dead hath opened his eyes.—N., ii.; Bacon, *Sylva*, 958.

The captain will essay "an old conclusion,  
Often approved, that at the murderer's sight  
The blood revives again and boils afresh,  
And every wound has a condemning voice  
To cry out 'Guilty' 'gainst the murderer."  
G. Chapman, *The Widow's Tears*, 1612.

See Otway, *Soldier's Fortune*, iv. 1681.

Oh, gentlemen, see, see! dead Henry's wounds  
Open their congeal'd mouths and bleed afresh.  
Blush, blush, thou lump of foul deformity;  
For 'tis thy presence that exhales this blood  
From cold and empty veins, where no blood dwells.  
Shak., *Richard III.*, I. ii. 55.

If the vile actors of the heinous deed  
Near the dead body happily be brought,  
Oft 't hath been prov'd the breathless corpse will bleed.  
She coming near that my poor heart hath slain,  
Long since departed, to the world no more,  
The ancient wounds no longer can contain,  
But fall to bleeding as they did before.—Drayton, *Idea*, xlv.  
But at the approach of whom must this coarse bleed?—  
Whitlock, *Zootomia*, p. 123, and at p. 135.  
So at the Murderer's approach we see  
The corpse weep at its wounds again.  
Robert Heath, *Bleeding at the Nose at  
Clarastella's Approach*. 1650.  
See how his wounds break out afresh in bleeding.—*Warning for  
Fair Women*, ii. 1599. \*

That murder cannot be concealed for long.

O cursed folke of Herodes al newe,  
What may your yvel entente you availle?  
Mordre wol out, certein, it wol not faille,  
And namely ther thonour of God shal sprede,  
The blood outcrieth on your cursed dede.  
Chaucer, *Prioresses Tale*, 122.

When murderers shut deeds close, this curse does seal 'em;  
If none disclose 'em, they themselves reveal 'em.  
Tourneur, *Revenger's Tragedy*, v. 1607.  
Murder, I see, cannot be hid.—Webster, *Westward Ho*, iv. 4.

*Olivia.* A murderous guilt shows not itself more soon  
Than love that would seem hid: Love's night is noon.  
Shak., *Twelfth Night*, III. i. 144.  
Foul deeds will rise,  
Though all the earth o'erwhelm them, to men's eyes.  
Ib., *Hamlet*, I. ii. 256.

## TOPAZ.

For this I dare avouch, that oftentimes who seemeth most of all to blaze their chastity with the target of Medusa, they play more legerdemains under this clean kind of conveyance, or at the least as many, as do those who never wore the necklace of jasper, neither knew so much as the chain of diamonds and topazes, which are counted the instruments of chastity.—John Grange, *Golden Aphroditis*, 1577, Ep. Ded.

"Why art thou armed with diamonds, as the poets fain by Mars (quoth he), that thou seemeth so obstinately to withstand [his siege]?" "Yea, in this respect (quoth she), and such like, each one shall find me."—Ib., L. 111 r.

Francesco da Barbarino (1264—1348), *Del Reggimento e dei Costumi delle Donne*, counsels young unmarried ladies to wear a topaz, which is proved by experience to be an antidote to carnal desire. See E. E. T. Soc., extra vol. viii., part ii. 49.

That a CURSE LIGHTS UPON THE GROUND on which HUMAN BLOOD has been shed; the same effect being produced as would follow the sowing of it with salt, that it will remain barren for ever.—(W. Sussex) *Folk Lore Record*, i.

This is probably derived from the story of Cain and Abel.

## POISON CUP.

The Poison Cup of Clare College, Cambridge, is kept in the Master's Lodge, and is curious and beautiful. It is a small covered tankard, of glass, enclosed within open-work of silver filigree. On the cover is a mysterious stone, which, it was believed, would split if poison were in the cup. It was given by Dr. Butter, a Fellow, in the 17th century.—Murray, *Hand-book*.

## BULL-FROG.

A creature of enormous size, so-called, is believed to live under the foundation-stones of old houses, hedges, &c. I remember having heard it spoken of with great awe.—(Devon) R. J. K., N., I. ii. 512.

One of my schoolfellows in Somerset went by this nickname, which was meant to ascribe uncanniness as well as ugliness.

## SHREW-ASH MOUSE.

At the south corner of the Plestor, or area near the church, there stood, about twenty years ago, a very old grotesque, hollow, pollard-ash, which for ages had been looked on with no small veneration as a shrew-ash. Now, a shrew-ash is

an ash whose twigs or branches, when gently applied to the limbs of cattle, will immediately relieve the pains which a beast suffers from the running of a shrew-mouse over the part affected; for it is supposed that a shrew-mouse is of so baneful and deleterious a nature that wherever it creeps over a beast, be it horse, cow, or sheep, the suffering animal is afflicted with cruel anguish, and threatened with the loss of the use of the limb. Against this accident, to which they are continually liable, our provident forefathers always kept a shrew-mouse at hand, which, when once medicated, would maintain its virtue for ever. A shrew-mouse was made thus. Into the body of the tree a deep hole was bored with an auger, and a poor devoted shrew-mouse was thrust in alive, and plugged in, no doubt, with several quaint incantations long since forgotten.—Gilbert White, *Natural History of Selborne*, Letter 28. 1776.

SHREW-MOUSE\* (*mus araneus*).

A mouse of which the bite is generally supposed venomous, and to which vulgar tradition ascribes such malignity that she is said to lame the foot over which she runs.† I am informed that all these reports are calumnious, and that her feet and teeth are equally harmless with those of any other little mouse. Our ancestors, however, looked on her with such terror that they are supposed to have given her name to a scolding woman, whom, for her venom, they call a shrew.—S. Johnson, *Dict. of English Language*, 1755. And see Brockett, *North Country Glossary*.

\* Called a rannay, or blind mouse.—Huloet.

† Or the beast over whose back she goes.—Withals, *Dict.*, 1608; Baret, *Alvearie*. And if he bite it swelleth to the heart, and the beast dieth.—Baret.

That the HARVEST-MOUSE is unable to cross a path which has been trod by man. Whenever they attempt it, they are immediately struck dead. This accounts for the numbers which, on a summer's evening, may be found lying dead on the verge of the field footpaths without any external wound or apparent cause of death.—N., i. 2.

If they fall into a cartroad they die, and cannot get forth again, as Marcellus, Nicander, and Pliny affirm. And the reason is given by Philes, for, being in the same, it is so amazed and trembleth as if it were in bands.—Topsell, *Four-footed Beasts*, p. 536 (speaking of the *mus araneus*).

This mouse is a remedy of itself for such hurt as it doth, being plucked in pieces and laid to.—Pliny, c. 29.

In *Franche Comté* they ascribe to the weasel\*, passing over a pig, paralysis of the hind legs.—*Melusine*, p. 351.

\* Belette.

HEDGEHOG, or Urchon.—Chaucer.

Ignorant persons who attend to the keeping of cattle still believe in that very ancient prejudice of the hedgehog's drawing

milk from the udders of resting cows during the night. The smallness of its mouth renders such an accusation utterly absurd. It is, however, very fond of eggs, and does considerable mischief by destroying game during the breeding season.—Brockett.

He is but a milksop yet, and a very suckling, who will hang on the speens of every cow, which therefore makes him cry so much like a child.—“The Hedgehog,” *A Strange Metamorphosis of Man*, § 6. 1634.

## BAT.

What work will they make with a sore eye! Proceed it from hot or cold cause, they have an eyewater, and that in the singular number that shall make them (like the deceitful promises for Bat's blood) see as well by night as by day, till the patient can see nothing but that his Physician was a fool.—Richard Whitlock, *Zootomia [The Quacking Hermaphrodite; or, Petticoat Practitioner, Stript and Whipt]*, p. 52.

## SEAL.

As the rind of the seal-fish and the gall of the HYENA are effectual remedies against sundry sicknesses.—Cawdray, *Tr. of Sim.*, p. 48.

## FALLACIES OF FARMERS.

That ANIMALS MAKE MANURE, involving the idea that they originate fresh chemical matter: hence the practice of turning sheep out on the bare fallows at night, and letting them feed on the grass crop, instead of ploughing it in.

That WEEDS ARE NATURAL to the soil, or that they are spontaneously generated.

Farmers are often surprised that, in spite of their indefatigable labour, there is always an abundant crop of weeds among their corn; but they forget that these weeds are actually brought to the fields with the manure, or by the animals they employ to draw it.—Lees, *Affinities of Plants*, &c., p. 51.

That THICK SEEDING is necessary, on the principle that “if you don't put it in, you can't expect to get it out.”

That Italian RYE-GRASS changes to couch, involving the idea of the transmutation of species.

It was an old custom in Scotland to steep wheat in URINE, and then lay it out to dry before sowing it, under the idea that it would take root and shoot more speedily.—J., Art. “Pickle.”

Moistening tobacco.—B. Jonson, *Alchemist*, i. 1.

This tobacco grew under the King of Spain's window, and the Queen pissed upon it.—Howell, *Par.*, p. 6.

*Bung* (a *potboy*). Here's a pipe of the best tobacco that Christendom affords: it grew under the King of Spain's own window. . . .

*Ditty*. And I warrant he used to fling piss-pots out on 't.—*The London Chanticleers*, 14; H., O. P., xii.



Urine was also used as a lyet for washing clothes in, and as a viscous medium.

† Chamber lye.

Also to leint\* ale or make it strong.—Grose, *Classical Dictionary of the Vulgar Tongue*.

• Balm, barm, urine.—*Whitby Glossary*, E.D.S.

See illustrations in Nares' *Glossary* under "Lant and Lantify."

And thay can maik withouttyn dowl  
A kind of aill they call harnis† out.  
Wait ye how thay mak that?  
A coubroun quene, a laichly lurdane  
Off strang weische shall tak a jurdane,  
And settis in the pylefat.†

Lyndsay, *S. P. R.*, ii. 192.

† Brains.

† Vat.

And thay can mak withoutin doubt  
Ane kind of aill they call Harns out.  
Wait ye how thay mak that?  
Ane curtill queine, ane laidlie lurdane  
Of strang wesche scho will tak ane jurdane,  
Ane settes in the gylefat.  
Qupa drinks of that aill, man or page,  
It will gar all his harnis rage.

*York Plays*, ed. Smith, 4142.

Your nose by its complexion does betray  
Your frequent drinking country ale with lant in 't.

Glaphorne, *Wit in a Constable*, ii. (1639).

Comment l'urine des chauve souris et la fiante des arondelles  
peuvent faire perdre la veue?—Jo., II., *Propos Vulgaires*,  
298.

#### ROD IN PICKLE.

*Lipsalve*. He tells you true, mistress Glister: the doctor [her husband] hath made you ordinary in our ordinaries. Satires whet their toothes and steep rods in piss; epigrams lie in poetry's pickle, and we shall have rhyme out of all reason against you.—Middleton, *Family of Love*, v. 1.

The double-volumed Satyre praised is,  
And liked of divers for his rods in piss.

Edw. Guilpin, *Skialetheia*, Sat. vi., 1598.

See *Respublica*, iii. 5, 1553; Swift, *Sid Hamet*.

In *The Wife Lapped in Morel's Skin* (H., *E. P. P.*, iv., 1109), the skin of the horse in which she was wrapped after being flogged with rods was salted.

#### THUNDERSTORM.

Plutarch (*Quest. Conviv.*, iv. 2) mentions a belief of agriculturists that the rain which falls during thunder is specially fertilising.

## LIGHTNING.

Even as every beast that is stricken with lightning turneth his face towards the lightning, so likewise, if Christians will have regard to God when He pleaseth them, He will compel them also to have an eye unto Him when He strikes them.—Rt. Cawdray, *Tr. of Sim.*, p. 117. 1600.

## MANDRAKE.

That it naturally groweth under gallowses and places of execution, arising from fat or urine that drops from the body of the dead.—Browne, *Vulg. Err.*, II. vi.

This gallant soldier then from Belgia brought  
A wondrous mandrake (with much peril bought),  
Sprung (though some think it fabulous) from seed  
The gallows drop (for so this root doth breed),  
Which, whilst his mother did with pleasure eye  
Our mounsier's shape, she did conceive thereby.  
Thos. Scot, *Philomythie*, A. vii. r. 1622.

As to its magical properties of fecundation, and its natural and artificial production, see Matthiolus, *Comment on Dioscorides*. Cf. *Genesis*, xxx. 14.

The doctrine of signatures lies at the root of its credit and names. Pythagoras calls it anthropomorphon; Columella, semihomo. In Chinese it is jin-seng, resemblance of a man. Iroquois, abesoutchenza, a child.—A. S. Palmer.

A fraudulent imitation was made for sale of the white bryony root cut to pattern.

## NIGHTINGALE. LINNET. ROSEMARY.

Allá arriba, en el monte Calvario,  
Matita de oliva, matita de olor.  
Arrullaban la muerte de Cristo,  
Cuatro jilgueritas y un ruiñeñor.

Difficil seria á la persona que recoge al vuelo, como un muchacho las mariposas, estas emanaciones poéticas del pueblo, responder al que quisiese analizarlas, el porqué los ruiñeñores y los jilgueros plañeron la muerte del Redentor; porque la golondrina\* arranco las espigas de su corona; porqué se mira con cierta veneracion el romero†, en la creencia de que la Virgen secaba los pañales del Niño Jesus en una mata de aquella planta; porqué, o mas bien, como se sabe que et sauce‡ es un arbol de mal agüero, desde que Judas se ahorco de uno de ellos; porque no sucede nada malo en una casa si se sahuma con *romero* la noche de Navidad; porqué se ven todos los instrumentos de la *Pasion* en la flor que ha merecido aquel nombre. Y en verdad, no hay respuestas á semejantes preguntas.—F. Caballero, *La Gaviota*, i. 7.

\* Swallow.

† Rosemary.

‡ Sallow.

As hit is rede of the vertues of erbys Rosmarye, among all other vertewes, hath this vertew in especyall: That, and if he be planted in a felde or in a vyneyerde, and kept clene and worshipfully, the vynes shall be frutefull and shall rejoyce greatly, and the cornis shall multiply and largely encrece.—*Dialoges of Creatures Moralised*, xxv. circa 1520.

BREWING.

Besides urine, a worse addition was that of the finger of a man who had been executed.

Adduntur et alia cerevisiis (2). Scopo malo addito sale ut sitim cieant et copiosius bibantur, vel admixto hormino et semini cuculi unde vis inebrians inter dolores capitis et obfuscationes sensuum; vel, quod pessimum, rabidam ebrietatem letho vel rore marino sylvestri conciliant; nec superstitiosa adjicere culpa vacat (*e.g.* einen Finger eines armens Sünder ins Fass hängen, damit es gut abgehen Möge).—G. G. Richter, *Præcepta Dietetica*, p. 182.

*At a lying-in.* Enter NURSE with *comfits and wine*].

*Allwit* (who has been cuckolded). Well said, nurse:

About, about with them among the gossips.

[*Nurse hands about the comfits.*

Now out come all the tassell'd handkerchers;

They're spread abroad between the knees already;

Now in go the long fingers that are wash'd

Some thrice a day in urine: my wife uses it.

Now we shall have such pocketing.

Middleton, *Chaste Maid in Cheapside*, iii. 2.

*Chamber-pot.* Oft Maid and Mistress fetch me out  
To wash their lily hand and snout.

*Frying-pan.* You're civil, sure, and use, I hope,  
With Water to allow 'em Soap.

*C.P.* Yes, such as ne'er at worst endures  
To scour so foul a Mouth as yours.

*F.P.* Oh! what a fragrant Hogo rose\*,  
But now to twinge a swoounding Nose!

*Maggots* [by Sam Wesley], *Dialogue III.*, p. 143. 1685.

\* Haut gout.

Chamber-pots emptied into the hogswash.—(Herefordshire)  
*Gentleman's Magazine*, p. 17. 1819.

WASHING CLOTHES. *Upon Sudds, a Laundress.*

Sudds launders Bands in pisse, and starches them

Both with her husband's and her own tough fleame.—Herrick.

From the Pœnitential of Bartholomew Iscanus, Bishop of Exeter, 1161—1186, *MS. Cotton Faustina*, A. viii. fo. 32:—

"Qui alieni lactis vel mellis vel cæterarum rerum habundantiam aliqua incantione vel maleficio auferre et sibi adquirere nisus fuerit.

"Qui dæmonis illusionem decepti creduntur et profitentur se in famulatu ipsius quam vulgus insipiens Herodiadem vel Dianam vocant, et cum innumera multitudo ire vel equitare et ejus jussis obedire.

- "Qui mensam preparavit cum tribus cultellis in famulatum personarum, ut ibi nascentibus bona prædestinent.
- "Qui votum fecerit ad arborem vel aquam, vel ad quamlibet rem nisi ad ecclesiam.
- "Qui Kalendas Januarii ritu paganorum futura maleficiis inquirendo obstruant, vel ipsa die opera incipit ut quasi melius nullo anno prosperentur.
- "Qui ligaturas vel incantiones et varias fascinationes cum maleficio carminibus faciunt, et in herba vel in arbore, vel in bivio abscondunt, ut sua animalia a clade liberentur.
- "Qui filium suum super tectum aut in fornace posuerit pro sanitate recuperandi, vel propter hoc carminibus vel characteribus vel figmento sortilego vel aliqua arte, et non divinis orationibus seu liberali arte medicinæ usus fuerit.
- "Qui in colligendis herbis medicinalibus aliquod carmen dixerit excepto divino S. Pater Noster et Credo in Deum, et hujusmodi.
- "Qui observat in lanificiis vel tincturis vel cæteris operibus carmina vel sortilegas impositiones, ut per hæc proficiat, vel interducit ignem aut aliquid tale de domo sua ferre ne fœtus sui pereant.
- "Qui de funere alicujus mortui vel de ejus corpore vel de vestimentis divinationes exercet, ne mortui vindicentur aut in ipsa domo alter non moriatur, aut per hæc aliquem perfectum aut salutem adquirat.
- "Qui in festo Sancto Johannis Baptistæ aliquam sortilegam operationem ad inquirenda futuræ fecerit.
- "Qui corniculæ vel corvi cantu vel obviatione presbyteri\* vel alicujus animalis aliquod prosperum seli adversum evenire crediderit.
- "Qui in horreum vel cellarium arcum vel aliquod tale projecerit, unde diaboli ludere debeant quos faunos vocant, ut plus afferant.
- "Qui in visitatione infirmi eundo vel redeundo alicujus petræ motione vel quolibet alio signo aliquam conjecturam boni seu mali concipit.
- "Qui masculam vel fœminam in lupinam effigiem alicujus animalis transformari posse credident.
- "Qui vestigia christianorum observaverit et cespitem inde tollendo vocem [nocere] alicui posse crediderit."
- \* See Wright, *Latin Stories* (Percy Society), Nos. lxxxix and cxviii. The usual remedy seems to have been to throw him into the ditch.

*Ex Concil. Agathensi.*

Perquirendum est si aliqua fœmina sit quæ per quædam maleficia et incantationes mentes hominum se immutare posse dicat, id est ut de odio in amorem, aut de amore in odium convertat, aut ut bona hominum aut dampnat aut surripiat. Et si aliqua est quæ dicat se cum dæmonum turba in similitudine mulierum transformatam certis noctibus equitare super quasdam bestias et in eorum consortio annumeratum esse. Hæc talis omni modo scopis correctæ ex parrochia ejiciatur.—*Reliquæ Antiquæ*, by Wright and Halliwell, vol. i. 285. (1841).

The following specimen of "one nail driving out another" is too amusing to be given otherwise than entire. It forms c. ii. of Gregory of Tour's *De Gloria Confessorum* (written in the sixth century):—

"Hilarius beatissimus [Cent. IV.] quarto exilii anno ad urbem propriam est regressus, impletoque operis boni cursu migravit at Dominum. Ad cujus beatum sepulchrum multæ quidem virtutes ostensæ narrantur, quas liber vitæ ejus continet. Sed tamen duo leprosi in eodem loco mundati sunt. Mons enim erat in Gabalitano territorio, cognomento Helanus, lacum habens magnum: ad quem certo tempore multitudo rusticorum quasi libamina lacui illi exhibens, linteamina projiciebat, ac pannos qui ad usum vestimenti virilis præbentur: nonnulli lanæ vellera, plurimi etiam formas casei ac ceræ vel panis, diversasque species, unusquisque juxta vires suas, quæ dinumerare perlongum puto: veniebant autem cum plaustris potum cibumque deferentes, mactantes animalia, et per triduum epulantes. Quarta autem die cum discedere deberent, anticipabat eos tempestas cum tonitruo et coruscatione valida: et in tantum imber ingens cum lapidum violentia descendeat, ut vix se quisquam eorum putaret evadere: si fiebat per singulos annos, et involvebatur insipiens populus in errore. Post multa verò tempora quidam sacerdos ex urbe ipsa Episcopatu [Poitiers] adsumpto accessit ad locum, predicavitque turbis ut abstinerent ab his, ne celesti ira consumerentur: sed nequaquam ejus prædicatio à cruda rusticitate recipiebatur: tunc inspirante divinitate sacerdos Dei basilicam in honorem beati Hilarij Pictavensis eminus ab ora stagni ædificavit, in qua reliquias ejus locavit dicens populo. Nolite filioli, nolite peccare ante Dominum: nulla est enim religio in stagno. Nolite maculare animas vestras in his ritibus vanis, sed potius cognoscite Deum: et amicis ejus venerationem impendite: adorate autem Hilarium Dei Antistitem, cujus hic reliquiæ sunt conditæ: ipse enim potest pro vobis apud Dei misericordiam intercessor existere. Tunc homines compuncti corde, conversi sunt: et relinquentes lacum, omnia quæ ibidem projicere erant soliti, ad sanctam basilicam conferebant: et sibi ab errore quo vincti fuerant, relaxati sunt: sed et tempestas deinceps à loco illo prohibita est: nec ultra in hac solemnitate quæ Dei erat, nocuit, postquaquam beati confessoris ibidem sunt reliquiæ collocatæ."

Indiculus Superstitionum et Paganiarum a quibus populum Episcoporum sollicitudine revocandum statuit Concilium Liptitense can. IV. et Germanicum canone V confirmatum ab eodem Liptitensi, cui subjungitur indiculus ille in Codice Palatino.—Bibliothecæ Vaticanæ, [*Chiliderici Regis*, 4, A.D. 743.]

De sacrilegio ad sepulchra mortuorum.

De sacrilegio super defunctos id est Dadsisas.

De spurcalibus in Februario.

De casulis, *i.e.* fanis.

De sacrilegiis per Ecclesias.  
 De sacris silvarum, quæ Nimidas vocant.  
 De his quæ faciunt super petras.  
 De sacris Mercurii vel Jovis.  
 De sacrificio quod faciunt alicui Sanctorum.  
 De phylacteriis et ligaturis.  
 De fontibus sacrificiorum.  
 De incantationibus.  
 De auguriis vel avium, vel equorum, vel boum stercore acibus.  
 De sternutationibus.  
 De divinis vel sortilegis.  
 De igne fricato de ligno, *i.e.* Nodfyr.  
 De cerebro animalium.  
 De observatione Paganorum in inchoatione rei alicujus.  
 De incertis locis quæ colunt pro sanctis.  
 De petendo quod boni vocant, sanctæ Mariæ.  
 De feriis quas faciunt Jovi vel Mercurio.  
 De Lunæ defectione, quod dicunt Vinceluna.  
 De tempestatibus, et cornibus, et cochleis.  
 De sulcis circa villas.  
 De pagano cursu, quem Yrias nominant scissis pannis vel calceis.  
 De eo, quod sibi sanctos fingunt quoslibet mortuos.  
 De simulacro de conspersa farina.  
 De simulacris de pannis factis.  
 De simulacro quod per campos portant.  
 De ligneis pedibus vel manibus pagano ritu.  
 De eo, quod credunt, quod fœminæ Lunam comedant, quod  
 possint corda hominum tollere juxta paganos.  
*Conciliorum Antiq. Gallia*, Sirmondi,  
 Suppl. ed. Delalande, fol. p. 75. Paris, 1666.

From the *Life of St. Eloy (Eligius)*, Bishop of Noyon, 588-659, by  
 St. Ouen, lib. ii. c. 15. "Quibus monitis exhortans evangeli-  
 zabat populo":—

"Ante omnia autem illud denuntio atque contestor, ut nullas  
 Paganorum sacrilegas consuetudines observetis, non carafos,  
 non divinos, non sortilegos, non præcantores, nec pro ulla  
 causa aut infirmitate eos consulere, vel interrogare  
 præsumatis; quia qui facit hoc malum, statim perdit  
 baptismi sacramentum. Similiter et auguria, vel sternuta-  
 tiones nolite observare, nec in itinere positi aliquas aviculas  
 cantantes attendatis, sed sive iter, seu quodcunque operis  
 arripitis, signate vos in nomine Christi, et symbolum, et  
 orationem Dominicam cum fide et devotione dicite, et nihil  
 vobis nocere poterit inimicus. Nullus Christianus observet  
 quâ die domum exeat, vel quâ die revertatur, quia omnes  
 dies Deus fecit: nullus ad inchoandum opus diem vel  
 lunam attendat: nullus in Kalendis Januarii nefanda et  
 ridiculosa, vetulas, aut cervulos, aut jotticos faciat, neque  
 mensas super noctem componat, neque strenas aut bibitiones  
 superfluas exercent. Nullus Christianus in puras credat,  
 neque in cantu sedeat, quia opera diabolica sunt: nullus in

festivitate sancti Joannis, vel quibuslibet sanctorum solemnitatibus solstitia, aut vallationes, vel saltationes aut choraulas, aut cantica diabolica exerceat: nullus nomina dæmonum, aut Neptunum, aut Orcum\*, aut Dianam, aut Minervam, aut Geniscum, aut cæteras hujusmodi ineptias credere, aut invocare præsumat. Nullus diem Jovis absque fetivitatibus sanctis, nec in Maio, nec ullo tempore in otio observet, neque dies tiniarum vel murorum, aut vel unum omninò diem, nisi tantum Dominicum. Nullus Christianus ad fana, vel ad petras, vel ad fontes, vel ad arbores, aut ad cellos, vel per trivium luminaria faciat, aut vota reddere præsumat: nullus ad colla vel hominis, vel cujuslibet animalis ligamina dependere præsumat, etiamsi à Clericis fiat et si dicatur quod res sancta sit, et lectiones divinas contineat, quia non est in eis remedium Christi, sed venenum diaboli. Nullus præsumat lustrationes facere, nec herbas, incantare, neque pecora per cavam arborem, vel per terram foratam transire quia per hæc videtur diabolo ea consecrare. Nulla mulier præsumat succinos† ad collum dependere, nec in telâ vel in tincturâ, sive quolibet opere Minervam, vel infaustas cæteras personas nominare, sed in omni opere Christi gratiam adesse optare, et in virtute nominis ejus toto corde confidere. Nullus si quando luna obscuratur, vociferare præsumat, quia Deo jubente certis temporibus obscuratur; nec lunâ novâ quisquam timeat aliquid operis arripere, quia Deus ad hoc lunam fecit, ut tempora designet, et noctium tenebras temperet, non ut alicujus opus impediat, aut dementem faciat hominem, sicut stulti putant, qui à dæmonibus invasos à lunâ pati arbitrantur. Nullus dominos solem aut lunam vocet, neque per eos juret; quia creatura Dei sunt, et necessitatibus hominum jussu Dei inserviunt: nullus sibi proponat fatum vel fortunam, aut genesim, quod vulgò nascentia dicitur, ut dicat, qualem nascentia attulit, taliter erit; 'quia Deus omnes homines vult salvos fieri, et ad agnitionem veritatis venire,' atque omnia in sapientia dispensat, sicut disposuit ante constitutionem mundi. Præterea quoties aliqua infirmitas supervenerit, non quærantur præcantatores, non divini, non sortelegi, non caragi, nec per fontes aut arbores vel bivios diabolica phylacteria exerceantur; sed qui ægrotat, in solâ Dei misericordiâ confidat et Eucharistiam Corporis et Sanguinis Christi cum fide et devotione accipiat, oleumque benedictum fideliter ab Ecclesiâ petat, unde corpus suum in nomine Christi ungat, &c." And a little further: "Nulli creaturæ præter Deo et Sanctis ejus venerationem exhibeatis: fontes vel arbores, quos sacros vocant, succidite: pedum similitudines, quos per bivia ponunt, fieri vetate, et ubi inveneritis, igni cremate: per nullam aliam artem salvari vos credatis, nisi per invocationem et crucem Christi."—*Spicilegium sive Collectio veterum aliquot Scriptorum qui in Galliæ Bibliothecis delituerant.* Lucæ D'Achery, fol. ii. 97. Paris, 1723.

\* Pluto,

† Amber,

## PROVERBS:

*by reference to Authors using them.*



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## PROVERBS:

BY REFERENCE TO AUTHORS USING THEM.

A cherry year,  
A merry year;  
A plum year,  
A dumb year.—R., 1678.

Cf. In dumpys\* and dumpish.

\* Skelton.

When plums are good all else is bad.

In Valentine  
March lays her line.

Baker, *Northants Glossary*.

February makes a bridge, and March breaks it.—Herbert, *Outlandish Proverbs*.

When Candlemas Day is come and gone the snow lies\* on a hot stone.—R., 1678. *i.e.* sunshine and shower follow each other in quick succession in spring.

\* Won't lie.—Mrs. Lubbock.

March hack ham,†

Comes in like a lion, goes out like a lamb.

R., 1670; Howell, *Dendrologia*, 1640;  
North, *Life of Guildford*, ii. 74.

† F. has "balkham" and Inwards "black ram." *i.e.* Aries.

A bushel of March dust is worth a King's ransom.—Cl.

March dust to be sold,  
Worth ransom of gold.

Tusser, *Five Hundred Points of Good Husbandry*  
(*March Abst.*), 1573.

*On the Visit of James I. to Cambridge, March 7th, 1614–15.*

To trim the town great care before  
Was taken by th' Lord Vice-Chancellor:  
Both morn and ev'n he cleansed the way,  
The streets he gravell'd thrice a day,  
One strike of March dust for to see;  
No proverb could give more than he.

By Bishop Richard Corbet (1582–1625).

A cold\* May and a windy  
Makes a full barn† and a findy‡.—Ho.

\* Wet.—K.

† Yerd.—*Id.*

‡ Solid, full, substantial.—*Id.*

# LEAN'S COLLECTANEA.

May never goes out without a wheat ear.—Ellis, *Modern Husbandry*, May, p. 8. *i.e.* the wheat opening its sheath and letting out the green ear.—Forby, *East Anglia*.

Secundum proverbium Etruscum dicuntur Vendere solem de mense Augusti.—J. de Nevizzano, i. 19. *i.e.* valuable harvest weather. The French still say that a man has made his August, as we do his harvest.

Vender il sole di Luglio, *i.e.* voler parer cara una cosa comune e dozzinale.—Torriano, *Tr.*, 1666.

April sling

Good for nothing.—(Somerset) *P. in R.*, 1678.

Slink or sling = a calf prematurely born.

"A slink of a thing," in which phrase the word is only found, is alike applied to objects animate or inanimate, and means either a poor, weak, starved creature, or anything which is small and not of good quality.—Wise, *New Forest*, p. 180.

U.P.K. spells Goslings in May.—Brady, *Var. of Lit.*, p. 16.

*Cf.* All's up.

Uppick, used by boys at play as an insult to the losing side.—*Gentleman's Magazine*, p. 120, 1791.

Baker (*Northants Glossary*) says: Used when anyone has completed or attained an object.—Jennings, *West of England Dialect*, Brand [ed. Haz.]; *Gentleman's Magazine*, p. 327. 1791.

*Cf.* May-day is come and gone;

Thou are a gosling, and I am none.—Dm.

At the game of whist, when one of the parties reckons six, or any other number, and the others none, why is it usual to say "Six love," and, at the conclusion of the game, "Up," or "U.P.K. spells goslings"?—*Gentleman's Magazine*, "Dialect," vol. iii. p. 204.

No tempest, good July,

Lest corn come off bluely.\*—R.

\* Look ruely.—Tusser, *Five Hundred Points of Husbandry* (*July Abst.*), 1573.

And in plain English tell me truly,

Why under the eyes you look so bluely.

Denham, *A Dialogue*.

Come bluely of [Riuscita].—Torriano, 1666.

It is good to eat the briars in the shear† month August, Sirius. *i.e.* blackberries in August.—Aubrey, *Rem. of Gent. and Jud.*, c. 1670.

† Sear.

Perhaps because it indicates an early season—harvest weather.

The Michaelmas moon\*

rises ay alike soon.

\* *i.e.* the harvest moon.

My people believe it to be a special providence that people may see to get their corn in.—K.

## PROVERBS.

The moon at full being then in the opposite sign bends for some days towards the tropic of cancer, and so rising more northerly rises more early.—K.

A Michaelmas rot  
comes neer in the pot.

Michaelmasse rot  
comes never i' the pot.—(Tempestiva) Cl.

This, I suppose, alludes to the rot in sheep.

Easterly winds and rain  
bring cockles here from Spain.

The cry of the cockle-man is considered on the N.E. coasts as the harbinger of bad weather, and the sailor, when he hears the cry of "Cockles alive" in a dark wintry night, concludes that a storm is at hand and breathes a prayer backwards for the soul of "Bad-weather Geordie."—M. A. Denham, *Folk Lore North of England*, ii. 5. 1851.

Barley straw's good fodder  
when the cow gives water.—R., 1678.

*i.e.* when there is no grass.

Better a laying hen nor a lym crown.—Lyly, *Euphuus*.

When Sunday comes it will be holy day.—Breton, *Crossing of Prov.*, ii.

Neque coelum neque terram attingit (Aliena a re).—Cl.

*Cf.* If my aunt.

Well fare  
Nothing once a year.

For then he is not subject to plundering.—Ho. *i.e.* at Christmas-tide. See "Fair Fall."

If Cynthia crave her ring of me  
I'll blot her name out of the tree:  
If doubt do darken things held dear  
Then "Well fare nothing once a year,"  
For many run, but one must win;  
Fools only hedge the cuckoo in.

Dowland, *1st Book of Songs*, 1597.

Coy maids\* lead apes to hell. *i.e.* do without husbands.

\* Maid—one grown up, an adult.—Morris, *Historical Outlines of English Accidence*, p. 84.

Je suis aussi simple, aussi quoy,  
Comme une pucelle.—*An. Theat. Fran.*, ii. 335.

Coy, quoy, quiet, still.—Cotgrave.

Il n'y a pire call que la quoye—(*Ib.*), and "Tenez vous coi; J'appellerai ma mere" (Chapman, *May-day*, v.), are examples of the last part of the phrase.

For 'tis an old proverb, and you know it well,  
That women dying maids lead apes in hell.

*London Prodigal*, i. 2.

# LEAN'S COLLECTANEA.

*The Lady Pergo.* And surely, unless your judgment helps me,  
I am afraid my marriage will be marred,  
and I may go lead apes in hell.—Gascoigne,  
*Adv. of F. Jeron*, i. 463.

In Taylor\* (W.P.), the *Coy*, the *Nice*, and the *Babler* are the  
names of the three "Frigots."

\* *A Navy of Landslips.*

*Mall.* Go to, there's no wrong  
Like this, to let maids lie alone so long;  
Lying alone, they muse but in their beds  
How they might lose their long-kept maidenheads.  
This is the cause there is so many scapes,  
For women that are wise will not lead apes  
In hell.

Porter, *Two Angry Women* [H., O.P., vii. 294].

Dear Maidens, then take my advice,  
And let not coyness prove your ruin;  
For if ye be o'er foolish nice,  
Your suitors will give over wooing.  
Then Maidens old you named will be,  
And in that fretful rank be numbered  
As long as life; and when ye die,  
With leading apes be ever cumbered.

*Merry Musician*, ii. 24, 1728, "Young Philander  
Woody me Long."

*Verses on that fashionable part of female dress called the Monkey.*

Belinda weds a flimsy beau  
Lest she perchance should die a maid,  
And hence be doom'd to shades below  
In durance sad, vile apes to lead.  
To compromise with cruel fate  
Our wiser dames have found the knack,  
For each while in this mortal state  
Now wears her monkey on her back.

*Lady's Pocket Magazine*, February, 1795;  
N., VII. vii. 388.

If you drink in your pottage\* you'll cough in your grave.—  
Ray, 1670.

\* Porridge.—*Oxford Jests*, 1681; S., P. C.

A ceux enfans qui sont plus innocens on leur dit que s'ils  
boivent en mangeant leur soupe quand seront morts ils ne  
verront goutte: pour les destourner et dissuader de rompre  
la chaleur du potage que leur fait bien a l'estomach. Aussi  
d'autant que la froid soudain apres ou parmy le chaud,  
gaste les dents et les gencives qui sont fort molles et ten-  
dres aux enfans.—Joubert, *Er. Pop.*, I. iii. 6. 1579.

Boire apres sa soupe faire voir trouble.—*Ib.* (Cab. 6).

Que le boire en mangeant la soupe gaste les dents et en  
Allemagne que cela fait venir de gouettron (goitre, wem).—  
*Ib.*, III. xiv.

## PROVERBS.

Great cry and little wool.

Gran romore e poca lana, diceua chi tosau'il porco.—Florio,  
*Giar. di Ricr.*, 1971, p. 107.

Assai romore e poca lana, disse colui che tasava la porca.—  
Pescetti, *Prov. Ital.*, Ven. 1603.

The cat winked when both her eyes were out.—Ho.

It is not for nought that the cat winketh when both her eyes  
are out; malum dissimulatum.—Dr.

Well might the cat wink when both her eyes were out.—R.

Old Gib's not blind, I see, although I wink.—Day, *Isle of Gulls*, i.

Wink, *v.* To shut the eye.

And winking Mary-buds begin

To ope their golden eyes.—Shak., *Cymbeline*, II. iii. 23.

Fall back fall edge, or whatsoever happen.—Ho. *i.e.* at all adven-  
tures let the consequence be what it will.—*Respub.*, v. 3.

Chiefly used by hardy, daring villains or inconsiderate persons  
who are resolutely bent on mischief.—By.

He stuck up for me back and edge.—Brogden, *Lincolnsh. Prov. Wds.*

They have engaged themselves ours, back and edge.—Greene,  
*L. Alimony*, III.; H., *O.P.*

And some do whet their wit so much thereon

Till all the sharpness and the steel is gone,

With nothing left but back; the edge, gone quite

Like an old cat, can neither scratch or bite.

Taylor, *The Motto*.

He speaks his mind, fall back fall edge. I will not go.—  
T. Adams, *Works*, 423.

He that is born to be hanged shall never be drowned.—Cl., 614; Dr.

He that is born to be drowned shall never be hanged.—Cl.

The water will never waur the widdie.—K. *i.e.* cheat.

Qui doibt pendre ne peult noyer.—Meurier, *Colloq. L.* 1558.

*Phil.* What, Will! how 'scapst thou?

*Will.* What, sir?

*Phil.* Nay; not hanging, but drowning. Wert thou in a pond  
or a ditch?—Porter, *Two Angry Women* [H., *O.P.*,  
vii. 361].

*Gon.* He'll be hang'd yet,

Though every drop of water swear against it,

And gape at widest to glut him.—Shak., *The Tempest*, I. i. 54.

*Cf.* The reflection on St. Paul after his shipwreck by the  
"barbarous people."—*Acts*, xxviii. 4.

*Pardoner.* Heir is ane coird baith great and lang,

Quhilk hangit Johne the Armistrang,

Of gude hemp soft and sound.

Gude, hali peopill, I stand for'd,

Quha ever bess hangit with this cord

Needs never to be dround.

Lyndesay, *Three Estates*, 2092.

# LEAN'S COLLECTANEA.

*Proteus.* Go, go, be gone, to save your ship from wreck,  
Which cannot perish having thee aboard,  
Being destined to a drier death.

Shak., *Two Gentlemen of Verona*, I. i. 138.

Lord Essex told them that they deserved to be sewn in a sack and thrown into the Thames. "Threaten such things to rich and dainty folk who have their hope in this world," answered Elstowe gallantly, "we fear them not; with thanks to God, we know the way to heaven to be as ready by water as by land."—Stow, *Annals*, p. 562; and see Froude's note, *History of England*, i. 380.

Fair chieve all where love trucks.—R., 1670. *i.e.* bargains.

Chateau qui parle est demi-rendu.

Chieve chase. To succeed: go forth! Well might thou chieve.  
—*Town Myst*, p. 108.

Evil chieving come to him that evil lied.—Udal, *Er. Ap.*, 842.

Fair fall nothing once by the year.—R., 1678; Smyth, *Berkeley MS.*

A congratulation to poverty on its exemption from attack at Christmas or Boxing time, for instance.

*See Welfare.*

Fair fall is a common expression of good-wishing in Kent.

Now, fair befall thee, good Petruchio!

The wager thou hast won.

Shak., *Taming of the Shrew*, V. ii. 111.

Fair weather after you!—Shak., *Love's Labour's Lost*, I. ii. 137.

*Byron.* Now fair befall your mask!

*Rosaline.* Fair fall the face it covers.—*Ib.*, II. i. 123.

He that drinks with cutters\* must not be without his ale-dagger.†  
—Nash, *Pap with a Hatchet*, 8. 1589.

\* *i.e.* Cut-throats or cut purses.

† One used in ale-house brawls. *i.e.* for defence as well as defiance, like the rowdy's revolver.

At the dagger hand (periculum).—Cl.

Or if he be a drunkard that can swagger,

Goe daily armèd with an ale-house dagger,

Quaffe soul-sick healths untill his eyes do stare.

Sing bawdy songs and rounds, and curse and swear.

Wither, *Abuses Stript and Whipt*, i. 8. 1613.

Cl., p. 46, has to hold up your dagger hand—to finish a flass.

Hll. mentions dagger-ale as famous (perhaps it was that served at Daggers, a celebrated ordinary in Holborn).

Fulwell, *Ars Adulandi*, ed. 4, speaks of it as very strong and synonymous with Huff-cap.

*Cf.* "We set our wares at a very easy price; he (the devil) may buy us ever dagger-cheap, as we say."—Andrews, *Ser.*, v. 546.

Burrough men merry, more bread than drink.—Cl.

## PROVERBS.

He hath learning enough that has learned to drink to his firstman.—  
T. Nash, *Unfortunate Traveller*, F. 2.

It is an ill guest that never drinks to his host\*.—R., 1678.

\* Hostess.—Fuller, *Gnom.*

The maltman comes on Monday.—Ho. ? The baker whose bill was  
of great importance in an old-world household.

See *Merry Tales*, 1528.

A whet is no let. "Whetting the Whistle" is probably meant.—  
R., 1670.

Whetting (viz. of knives and scythes) is no letting.—Dr.; Cl.  
(Recreatio.) *i.e.* refreshment or recreation.

This whet every day will be no let unto thee.—W. Rogers,  
*Naaman*, p. 317.

Whet brings no let (when a mower whets his scythe).—Ho.

Ut vulgus fatur Male cos sitiens operatur.—W., 1586.

Hazlitt in both editions confuses by a misprint, and it is quoted  
incorrectly as an illustration of Whet, a trial.—Jackson,  
*Shropshire Words*.

Hiccup, sniccup look up, right up,

Three drops in a cup are good for the hiccup.—(Suffolk) Haz.

Hiccough, as it is now spelt, and where phonetic spelling  
prevails, Hiccock.

A Tiburn Hamper-caudell well will cure you—is in Ho., *Parley  
of Beasts*. It in Sparta ycleped was Snickup, which is in  
English Gallow grass.—Taylor, *Praise of Hempseed*.

Snickup, be hanged. Here, hold your head or neck up.

See Nares; *London Prodigal*, v. 1605; B. and F., *Kn. B.P.*, ii. 2;  
Chapman, *Mayday*, ii.; Shak., *Twelfth Night*, II. iii. 89.

You have cause now to thank this same hang up.—*Jack Jugeler*  
[H., O. P., ii. 151].

If they will so: if not, let them snick up.\*—Sharpham,  
*Fleire*, iii.

\* *i.e.* Hang.—Heywood, *Fair Maid of the West*, p. 12.

Snickle up.—S. Wesley, *Maggots*, p. 100. 1685.

*Itha*. I carried the broth that poisoned the nuns, and he (the  
Jew) and I snickle hand too fast, strangled a friar.  
—Marlowe, *Jew of Malta*, iv. 5. ? coupled hand  
to fist.

"Bate me an ace," quoth Bolton.

John Bolton was one of Henry VIII.'s diverting rascals.

From my master, by her fut hand provokement, I parted without  
leave, the state of an Earl he had thrust upon me before,  
and now I would not bate him an inch of it. Through all  
the cities passed I by no other name but the young Earl of  
Surrey.—Nash, *Unfortunate Traveller*, H. 2.

There was a current slang query (about 1860) when an extrava-  
gant phrase was made use of—"How much."



# LEAN'S COLLECTANEA.

There is no fortune so good, but it bates an ace.—Bacon's translation of *Nulla bona est fortuna de qua hi possis queri*. Works, i. 421.

*Geta.* When I come to execute my office, then you shall see.  
*Maxi.* What?

*G.* An officer in fury. An officer as he ought to be. Then will I. (For wise men must be had to prop the Republic).—B. and F., *Prophetess*, I. iii.

Not bate you (the Emperor) a single ace of a sound senator.  
Nay, there you must bate me an ace.—Wilson, *Cheats*, iii. 3.

An inch breaketh no squares. *i.e.* people don't fall out for a trifle.

Square, a quarrel.—Shak., *Midsummer Night's Dream*, II. i. 30.

Now to a horse

I shall be nighted, but an hour or two

Never break squares in love.

Middleton, *The Widow*, ii.

With us this brade speech sildome breedeth square.

Non est regula quin fallat.—Cl.

The king himself museth hereat, yet is he far out of a square.—Whetstone, *Promos and Cassandra*, ii. 4 [H., *O. P.*, iv. 66].

That he trusteth none to come near him, not even his own daughter.—Edwards, *Damon and Pithias*.

One day can seldom break any squares if they (rich gentlemen farmers) will be so good as to lend their hands to their necessitous neighbours to get their (corn crops) down also, while their own shocks of wheat stand to dry.—Ellis, *Modern Husbandry*, August, p. 95.

Let us sing the tying of the mare

That went out of square.

Tie the mare, tie,

Lest she stray from thee away.

*Tom Tyler and His Wife*, p. 13. 1598.

An inch in a miss is as bad as an ell.—Ho.

An inch in a miss is as good as an elne.—Cl. (1614) *Extra calcem*.

An inch of a miss is as good as a spaw.—K.

A miss is as good as a mile.—Bo.

This seems quite modern. I have found no earlier use.

[Said to refer to the *Friendship of Amis and Amile*. Translated by W. Morris, Kelmescott Press, 1894.—ED.]

Well 's a fret,\*

He that dies for love, will not be hang'd for debt.

N., I. viii. 197, 258 and 330.

\* *i.e.* The point at which a string of a guitar is stopt. A cankerous hole in wood.—Ascham, *Toxophilus* [Arber, 120].

The first line seems to be a quiz on the habit (very prevalent in East Anglia) of answering any observation, or even question, by provokingly commencing, "Well!" It is considered as a dullard's habit, to gain time for consideration.

## PROVERBS.

*Cf.* "Well, well" is a word of malice.—[Cheshire] R., 1670.  
In other places if you say "Well, well!" they will ask whom  
you threaten.—R., 1670.

A till man,  
A will man.—Cl.

Tame, gentle.—(Kent) Hll.  
Pertinacia.—Cl.

*i.e.* a quiet, gentle man is an obstinate man.

Give a child till he crave,  
And a dog till his tail wave,  
And you shall have a fair dog and a foul knave.—Cl.

*Cf.* I 'le fight for you till I can stand.—Cl., p. 33.

Till, while, as long as.—P. Plow., VII. 181, 185.

The ground is a good scaffold or stage to act upon.—Cl.

This petulant fool shall be my scaffold to erect my plots.—  
S. S., *Honest Lawyer*, i. 1616.

On stage who stands to play his part ech frown may not him  
daunt,

Some play to please, some laugh, some wepe, some flatter, some  
do taunt,

But hee whose part tends to this end fond fansies to toyes to  
school,

Best welcome is when he resines the scaffold to the fool.

Ulpian Fulwell, *Ars. Adulandi*, G. 4. 1579.

He ravishes the gazing scaffolders.—Hall, *Sat.*, I. iii.

The ground was the pit of the Elizabethan play-house (Ben  
Jonson, *The Case is Altered*, I. i.), and the occupants were  
called "the groundlings."—*Lady Alimony*, I. iv.

*Cf.* Shak., *Hamlet*, III. ii. 12.

The devil would have been a weaver but for the temples.—R. *i.e.*  
he found more cheating to be done in the law.

*Cf.* The Devil's Own (The Inns of Court Volunteer Corps).—  
Shak., *Twelfth Night*, II. iii. 57. (Tricks of the cloth-trade.)  
*See* under Tailor.

The devil's gone over John Webster.—Ry.

Shak., *1 Henry IV*, II. iv. 125. (For weavers as psalm-singers.)

But you weaver, the proverb puts you down for a crafty knave.  
—Greene, *Quip for an Upstart Courtier*; *Harl. Misc.*, v. 417.

Put a miller, a tailor and a weaver in one bag and shake them,  
the first that comes out will be a thief.—Ho.

A tailor's shreds are worth the cutting.—R., 1670.

The weaver and the tailor, cozens they be sure,  
They cannot work but they must steal, to keep their hands  
in ure;

For it is a common proverb throw'out the town,

The tailor he must cut three sleeves to every woman's gown.

"The Common Cries of London," 1662, *Roxburgh Ballads*.

# LEAN'S COLLECTANEA.

Give a thing and take a thing,  
That's the devil's\* gold ring.

Killigrew, *The Parson's Wedding*, iii. 5; Ho.

\* Ill man's.—K. See Cotgrave, sub. *Retirer*.

Give a thing and take again,  
And you shall ride in hell's wain.—R., 1678.

Canker-worm which creepeth most commonly on coleworts:  
some do call them the devil's gold ring.—Huloet, 1552.

If a present were given, especially to a sweetheart, and then  
asked back again, the giver would have a sty on the eye.  
—Manningham, *Diary*, 1602-3 (Camd. Soc.).

It is a maximum in nature; things dedicated to God are not to  
be transferred to the uses of men; a principle in philosophy,  
a proverb among our children. Quæ recte data sunt, eripi  
non licet.

To give a thing and take a thing  
Is fit for the devil's darling.

T. Adams, *Works*, p. 972.

*Fabian*. Now as thou lovest me, let me see his letter.

*Clown*. Good master Fabian, grant me another request.

*Fabian*. Anything.

*Clown*. Do not desire to see this letter.

*Fabian*. That is to give a dog, and in recompense, desire my  
dog again.—Shak., *Twelfth Night*, V. i. 1.

Every one may pare his nails with a wooden dagger. *i.e.* the devil's.  
—Shak., *Henry V*, IV. iv. 70.

Alludes to the punishment administered to him by the vice  
(Fr. Vis, a mask), in the "Old Moralities."

Who with a dagger of lath,  
In his rage and his wrath,  
Cries "Ah, ha!" to the devil:  
Like a mad lad  
Pare thy nails, dad;  
Adieu, goodman devil.

Shak., *Twelfth Night*, IV. ii. 121.

Punch now belabours him with equal unction. The paring his  
nails is, of course, cutting his claws, taking him down.

*Cf.* The threat of M. D'Olive in Chapman's play, iii.

I'll follow my own mind, and my own trade.

Who shall let me? The Devil's nails are unpared.

And. Borde, *Boke of the Introduction of Knowledge*, c. 1.

Tener nozze le ale=To keep the wings clipt, to pare his nails.—  
Torriano.

Set up a candle before the devil. (Illecebræ mali).—Cl.

Cook ruffian, able to scald the devil in his feathers.—R., 1670.

Cook ruffian, able to scald the devil out of his feathers.—Fuller.

In the *Chester Myst.*, p. 17, the devil is spoken of as Ruffyne.

The devil owed him a turn.—See Haz., p. 364.

## PROVERBS.

*Mrs. Gotam.* I was finely helpt up when I married you and refused more likely men every way, and such as would have maintained me like a woman. But the devil ow'd me a good turn!—Wilson, *Projectors*, v., 1665.

The devil always has a show when you 're carrying a minister. *i.e.* bad weather or some misfortune or accident will attend the voyage.—T. Hughes, *Vacation Rambles*, p. 336. Cf. Jonah and St. Paul's cases.

Go to the devil and bishop\* you.—Ferg.  
*i.e.* be confirmed. See Hll.

And Metropolitaneus,  
And baptisede and busshophede.—P. Plow., *C. Pass.*, xviii. 267.

Cf. The deil 's a busy bishop in his ain diocese.

A correspondent of *N.*, VI. x. 226, says that in Midlothian "the bishop's foot refers to the devil's cloven foot which, coming down the chimney and hot from its home, burns the milk or broth it touches."

Hence comes it that these rhymes which never had  
Mother, want matter, and they only have  
A little form, the which their father gave;  
They are profane, imperfect—O! too bad  
To be counted children of poetry  
Except confirm'd and bishoped by thee.

Donne, *Letter to Mr. B. B.*

The very name is grown so contemptible, that a black dog, if he hath any white marks upon him is called "Bishop."  
Ho., *Fam. Lett.*, I. vi. 38. 1639.

The Bishop hath blessed it,  
Set his foot in it.—S., *P. C.*, i.

Blesse Cisley, good mistress, that bushop doth ban  
For burning the milk of her cheese to the pan.—Tusser.

When a thing speedeth not well, we borrow speech and say:  
The Bishop hath blessed it, because that nothing speedeth will they meddle withall. If the porage be burned to, or the meate over-roasted, we say: The Bishop hath put his foote in the potte, or the Bishop hath played the cooke, because the Bishops burn who they lust and whosoever displeaseth them.—Tyndall, *Obedience of a Christian Man*; *Works*, 166 (T).

Spare your ladle, sir, it will be as the bishop's foot in the broth.—Milton, *Animadv. on Rem.*, § 1.

This alludes to the Bishop consecrating ground by entering it.

Cf. Fulfill the Larders, and with strengthening bread  
Be evermore these Binns replenished.  
Next, like a Bishop consecrate my ground,  
That lucky Fairies here may dance their round,  
And after that, lay down some silver pence  
The Master's charge and care to recompence.  
Herrick, *To the Genius of his House*, ii. 239. [Hesp. 725.—Ed.]

LEAN'S COLLECTANEA.

Then set some careful damsel to look to 't,  
And still to stir away the bishop's foot ;  
For if burnt milk should to the bottom stick  
Like over-heated zeal 'twould make folks sick.

Wm. King, *The Art of Making Puddings*,  
"Hasty Pudding."

The common people

Look at the steeple. (Illecebræ mali.)—Cl.

Regis ad exemplum totus orbis componitur.

They (the reverend bishops and godly ministers after the apostles) built ample and large houses that they might be able to contain and hold the poor that came unto them. And those their houses were not placed in wilderness or secret corners where few came, but in great cities whither all men resort. Neither were their houses built there in back lanes, or out of the way, but in the most notable part of the city, even next unto the most famous temple, that the poor beholding the high steeple (which is the poor man's sign) might know where the pastor or feeder dwelt where meat and drink and all other necessities were to be had.—Thos. Becon, *Preface, Works* [Parker Soc.], i. 21. 1564.

The lapwing cries most furthest from her nest.—R.

The peasweep cries aye farest frae his ain nest.—Hen.

Far from her nest the lapwing cries away.—Shak., *Com. of Err.*, IV. ii. 27.

And lapwings, that wel conneth ly.—Chau., *Plowm. T.* 1339.

Has the lapwing's cunning, I'm afraid, my lord,  
That cries most when she's furthest from the nest.

Middleton, *Old Law*, vi. 2 ; Lyly, *Eup. and Engd.*, Ep. Ded. 1582 ; Lyly, *Alex. and Camp*, ii. 2 ; Rowley, *Witch of Edm.*, ii. 2 ; Dekker, *Belman of London* ; Davenport, *City Nightcap*, ii. 1.

Pewit (prond. Puet, as in Tennyson, "Will Waterproof").

Pywipe, the lapwing or green plover (*Tringa Vanellus*).—Brogden, *Lincoln Prov. Words*.

This explains the name of the tavern—the Pywi, on the Witham, above Lincoln.

And coachmen

To mount their boxes reverently, and drive  
Like lapwings, with a shell upo' their heads,  
Thorow the streets.—B. Jonson, *Staple of News*, III. ii.  
Then (lapwing-like) the father flies about,  
And howles and cries to see his children stray.

Gascoigne, *Comp. of Philomene* [Arb. repr., p. 118].

Cleanliness comes next to Godliness.

Cleanliness is indeed next to Godliness. So cited by J. Wesley in his *Sermon* [xxxviii. 1. c. 1789] on Dress, as if already current.—*Works*, vii. 1829.

## PROVERBS.

You may be Godly, but you'll never be cleanly.—K.

? General decency of behaviour.

The ceremonial ablutions, &c., accompanying prayer with the Eastern nations may have something to say to the proverb.

Follow ye virtue, chief root of Godliness,  
For it and wisdom is ground of cleanliness.

Bar., *Ship of Fools*, i. 211.

And at i. 38 he talks of the cleanliness of the clergy being near decayed; *i.e.* they having abandoned their proper and distinctive dress.

But man's mynd is full unstedfast,  
More prone to vyce than to goodliness.

Bar., *C. of L.*, *Prol.*

"Good manners," said our great-aunts, "next to piety,"  
And so, my friend, hurrah for good society!

A. H. Clough, *Dipsychus*, I. iii.

Send us fair weather.—Wilson, *Cheats*, I. i.

Fair weather after it! Farewell it!—(Valeat) Palsgrave, *Ac.*,  
G. 4.

*Arm.* And so farewell.

*Ja.* Fair weather after you!

Shak., *Love's Labour's Lost*, I. ii. 136.

Fair weather after you.—*Wily Beguiled* [H., *O.P.*, ix. 252].

*Cf.* Kiss my a . . e for a week of fair weather.—Ho.

I'll not creep in his a . . e for a week of his fair weather.—K.

*Nich.* Farewell frost.

*Phil.* Shall I fling an old shoe after ye?

*Nich.* No; you should say, "God send fair weather after me."  
—Porter, *Two Angry Women*, 1599 [H., *O.P.*, vii. 302].

Farewell frost, fair weather nest.—K. Spoken when they go  
off whom we are glad to part with.—*Fair Em*, iii.;  
Harington, *Epigrams*, i. 21.

Farewell frost,

Nothing got, nor nothing lost.

Howell; Porter, *Two Angry Women*, p. 43 (Percy Soc.);

*Sir T. More* (Shak. Soc.), p. 53.

A great boast and small roast,

If it be so, then farewell frost.

Davies, *Epigram*, 349.

My fortune nought me cost. *i.e.* the telling of it.—Lyly,  
*Mother Bombe*, ii. 3.

Buona notte pagliaricco!—Torr.

But though I come, like ill weather, unsent for, yet

Farewell frost is not so soon said.—Melb., *Philot.*, F. 4.

*Cf.* Cold, indeed; and labour lost:

Then, farewell, heat, and welcome, frost!

Shak., *Merchant of Venice*, II. vii. 74.

# LEAN'S COLLECTANEA.

O common people, claim no thing but right,  
And cease to seek what you have never lost;  
Strive not for trifles: make not all your might  
To put your neighbour's purse to endless cost,  
When your own gilt is spent, then farewell frost.  
The lawyer gains and leads a lordly life,  
While you lose all, and beg to stint your strife.

Gascoyne, *Dulce Bellum Inexpertis*, 25.

Farewell field fare.—Chau., *R. of R.*, 5510; *Id.*, *Troilus and Cressida*, iii. 861.

These two are clearly identical sneers at the departure of an unwelcome visitor, such as winter: "A good riddance of bad rubbish." Chau., in *Parlement of Foules*, 364, describing the birds, speaks of—

The raven wys, the crow with her vois of care,  
The throstel olde; and the frosty felde fare,"

so that this was an earlier version of "Farewell frost."

A man may love his house well, though he ride not on the ridge.—He.

A man may love the kirk well enough, and not ride on the riggen of it.—K.

A man may love his cow, though he kiss her not.—Cunningham, *Burns Glossary*.

But (the King) forsook these wise men counsels and did after children that were his playfellows, and said to the people when they came again: "My least finger is bigger than my father's ridge-bone; my father grieved you somewhat, but I will add more thereto."—R. Wimbeldon, *Sermon at Paul's Cross*. 1388.

Best is best cheap. *i.e.* the best in quality is the best bargain or purchase.

That ye may know this piece of land to be better cheap purchased,

Servillia hath bought this land tertia deducta.—Udall, *Er. Ap.*, 358.

Cheap market—so *bon marché*, a good bargain.

And if they (the wheels of the plough) be yren bounded, they are moche the better; and thoughe they be the derer at the fyrst, yet at lengthe they be better cheape, for a payre of wheles yern bounde wil weare vii. or viii. payre of other wheles.—FitzHerbert, *Book of Husbandry*, fo. 5. 1534.

The Lord can cure thee wholly as good cheap as by halves.—D. Rogers, *Naaman*, 865.

*Of Proverbs or Adages.*

The people's voice the voice of God we call:

And what are Proverbs but the people's voice?

Coind first, and current made by common choice?

Then sure they must have weight and truth withall.

## PROVERBS.

They are a public heritage, entail'd  
On every nation, or, like heirlooms nail'd,  
Which pass from Sire to son, and so from son  
Down to the grandchild, till the world be done  
They are Free Denizens by long descent,  
Without the grace of Prince or Parliament;  
The truest commoners and inmate guests;  
We fetch them from the nurse and mother's breasts,  
They can prescription plead 'gainst King and crown,  
And need no Affidavit but their own.

We thought it then well worth the pain and cost  
To muster up these ancients in one host,  
Which here, like furbish'd medals, we present  
To all that breathe in Christendom, and Kent.

J. Howell. 1659.

Opposite title of *Paroimiologia*.

*Pan.* Fair be to you, my lord, and to all this fair company!  
fair desires, in all fair measure, fairly guide them!  
especially to you, fair queen! fair thoughts be your  
fair pillow!

*Helena.* Dear lord, you are full of fair words.—Shak., *Troilus  
and Cressida*, III. i. 41.

One doth the scath, and another hath the scorn. Or, visiting the sins  
of the fathers on the children.—(North-country Proverb) Hill.

See Scath, vol. iii. pp. 140, 191.

The babe must die that was to David born,  
His mother's sin, his Kingly father's scorn.

G. Peele, *David and Bethsabe*, p. 471.

Once, and use it not.—R. 1678. *i.e.* don't do it again!

*Sanders.* Howe'er it be, we'll take it in good part for once, and  
use it not.—*Warning for Fair Women*, i. 1599.

The snite (snipe)

Need not the woodcock betwite.—*P. in R.*, 1678.

This does not mean the birds, but the men who came to be  
called by their names. It is the pot calling the kettle  
black.

Al oon to thee a ffaucion and a kyghte,  
As good an howle as a poppingaje,  
A donghille doke as dainté as a snyghte.

Lydgate, *Min. Po.*, p. 192.

As to the woodcock.—

O this woodcock, what an ass it is!—Shak., *Taming of the  
Shrew*, I. ii. 157.

The witness woodcock, and his neighbour snite,  
That will be hir'd to pass on every night.

Drayton, *The Owl*, p. 1315.

Here enter not vile bigots, hypocrites,  
Externally devoted apes, base snites.

Urquhart, *Rabelais*, I. liv.



## LEAN'S COLLECTANEA.

I censured his light and ludicrous title of "Down Derry" modestly in these words: "It were strange if he should throw a good cast who soals his bowl upon an undersong" (a burden), alluding to that ordinary and elegant expression in our English tongue, "Soal your bowl well." *i.e.* be careful to begin your work well.—Bramhall, *Works*, ii. 366.

*See* Sole.—Hll.

To sole a bowl: Probe et rite emittere globum.—Coles, *Latin Dictionary*.

It clearly refers to some action in the game of bowls. At first I was inclined to be misled by Swill-bowl [Potor bibulus].—Baret, *Alvearie*, 1580.

Light cheap, letherly for-yeldys.

Light cheap, lither yield.—R., 1760.

Whereto should I thripe?  
With my staff can I lepe,  
And men say "Lyght chepe,  
Letherly for yeldys."—*Townley Myst.*, p. 103.

The Editor, in his *Glossary*, says "the proverb appears to mean what is bought at a light or low price yields a sluggish return," a contradiction to "Small profits and quick returns."

The context appears to me to show that the meaning is "A poor paymaster makes a bad workman."

Moni mon mid a lutel ahte  
jeveþ is dohter an vnmahte,  
Ant lutel is þe bettere,  
Ant mygte wiþoute fere,  
Wis mon ge (f) he were,  
Wel hire have yssette,

Lyþt chep lujere zeldes, quop Hendyng.—*Prov.* 28.

Is it the nature of love or the quintessence of the mind to breed numbness or litherness?—Lyly, *Endym.*, iv. 2.

Philip and Cheyney

Mo than a good meiny.—Udall, *Erasm. Apop.* [Pompey], p. 311.

*See* examples, vol. iii., p. 293.

The meaning of this has been lost in the archaism. Philip and Cheyney are representative names for a man and maid of all work, and I understand the proverb to say that your work is better done by them than by a large meiny or retinue of servants, who really stand in each other's way and hinder work in more ways than one, as may be seen in the clubs and great houses of our day.

Meyny, the folks or family servants. Hence menial, yet in use for domestic or family servants.—B. E., *N. D. Canting Crew*, 1720.

The many rend the skies with loud applause (Dryden), is said to be its last appearance in literature.—Hunter, *Hallamshire Glossary*.

## PROVERBS.

If you are angry turn the buckle of your girdle behind you.—  
Ho.

If you are angry you may turn the buckle of your girdle behind you.—R., 1670.

*Claudio.* If he be (angry) he knows how to turn his girdle.—  
Shak., *Much Ado About Nothing*, V. i. 140.

Holt White says this was equivalent to giving a challenge.

Grant White, "how to get at his sword-hilt."

Douce (Ill.) quotes this approvingly, and refers to the rules of wrestling, taking hold only above the girdle—wearing a girdle to take hold by—in Carew, *Survey of Cornwall*, p. 76. 1602.

*Pili non facio* (Contemptus et vilitatis).—Cl.

Turn the buckle of your girdle behind you.

*In utram vis aurem dormi.*—C., P. P.

*Lady Answ.* Mr. Neverout, if miss will be angry for nothing, take my counsel and bid her turn the buckle of her girdle behind her.—S., P. C., i.

Stevens quotes Winwood's *Memorials*, i. 453, where Winwood says in a letter to Cecyll from Paris, 1602, about an affront he received there from an Englishman: "I said what I spake was not to make him angry." He replied: "If I were angry I might turn the buckle of my girdle behind me." So likewise Cowley, on the "Government of Cromwell": "The next month he swears by the living God that he will turn them out of doors," and he does so in his princely way of threatening, bidding them turn the buckles of their girdles behind them. Also in *Knavery of all Trades; or the Coffee-house*, 1604.

Ungirt, unblest (Ho.), says the proverb; Aubrey, *Rem.*, 122, but my girdle shall serve (as) a riding knit; and a fig for all the witches in Christendom.—Rowley, *Witch of Edmonton*, iii. 658; *The Fantastic Age* [*Roxb. B. B. S.*, iii. 120].

See "To miss the Cushion," and Browne, *Vulg. Err.*, xxiii. 15; *Comfort of Matrimony*; Sir R. Scot, *Discourse Concerning Devils and Spirits*, p. 71; *Brit. Apol.*, ii. pp. 35, 225. 1709.

*Quiter la ceinture.* To break, to fall bankrupt, to give over his trade, to shut up his shop-windows.

In old times, when men wore their gowns close about them, as the Romans did, and of latter days our countrymen, bankrupts were forbidden wearing of girdles, that the decay of their estate being made notorious, their deceitful fetches might be prevented. And even in these times, if a man want a girdle some will merrily demand if he be not bankrupt.—Cotgrave, sub *Ceinture*.

You are here yet and your belt heal.—K.

To one who announces that he is going on a new and unpromising venture.

# LEAN'S COLLECTANEA.

Se desceindre et jeter sa ceinture a terre. A ceremony by which (being done in court) a debtor gives unto his creditors the possession of his whole estate. A vassall also, when he prepares himself to do his homage or fealty, must put off his girdle and lay by the sword or other weapon which he usually wears.—Cotgrave.

“Ungirt, unblest,” the proverb says;  
And they, to prove it right,  
Have got a fashion now a days  
That's odious to the sight;  
Like Frenchmen, all on points they stand,  
No girdle now they wear, &c.

*The Phantastic Age [An Ancient Ballad].*

*Falst.* An' I do pray God my girdle break.—Shak., *1 Henry IV.* III. iii. 151.

How say'st thou, Besse? Shall it be so, girle? Speak.  
If I make one, pray God my girdle break.

Rowlands, *'Tis Merry when Gossips Meet*, 1609.

Malone connects it with the custom of wearing the purse hanging by the girdle.

Saincture, saniture (Coquillart, ceinture). Les femmes portaient des ceintures tissues d'argent et de soie garnies de clous d'argent ou de lames d'argent cisetées. Cet ornement était interdit aux filles publiques; ausse avaient elles soin de s'en parer. De là le proverbe. Bonne renommée vaut mieux que ceinture dorée.—P. Tarbé, note in Coquillart, ii. 217.

For washing his hands  
none sells his lands.\*—Ho.

\* Bands.

Por lavar los manos ne se venden heredades.—Her.

Pour laver ses mains on n'en vend pas sa terre. Never did cleanliness any man undo.—Cotgrave, sub Laver.

*i.e.* not cleanliness but costliness makes men to sell.

It is no great cost to be cleanly.—Cotgrave.

Great head and small neck  
is the beginning of a geck.\*

\* A butt, object of contempt.

Grosse teste et prin col  
Est le commencement d'un fol.—Cotgrave.

On sot Goke, a simpleton.—*Rel. Antiq.*, i. 291.

A gander neck is one of the signs of a jealous man.—Marston, *Ant. and Mellida*.

And made the most notorious geck and gull  
That e'er invention play'd on.

Shak., *Twelfth Night*, V. i. 330.

And to become the geck and scorn  
O' th' other's villany?—Shak., *Cymb.*, V. iv. 67.

## PROVERBS.

Thocht he be auld, my joy, quhat reck  
 When he is gane, give him ane geck  
 And take another by the neck.—*Philotus*, 1603, A. 3.  
 When ye the graith have gottin  
 The carle that heght so well to treat you  
 I thinke shall got a geck.—*Ib.*, C. 3.

Snotty folks are sweet,  
 but slaving folks are weat.

Others have it, slaving folks kiss sweet, but snotty folks are  
 wise.—R., 1678.

*i.e.* wet in kissing you.

*Cf.* The cat wold fyshe eat,  
 but she wyl not her fete weat.

R. Taverner, *Prov.* f. 59. 1539.

Last in the bed best heard. *i.e.* treated.—Ferg.

K. explains if that lie-a-beds get breakfast before those who  
 are up.

He that 's first up is not always first served.—(Scotland) Ry.

To ill her. To chide, to scold.—Jam.

S. That ugly creature? Why she is a fool, a scold, fat without  
 fashion and quite without favour.—Lyly, *Endymion*, iii. 3.

Gratia fit pluris quam tota scientia juris.—Dr.

Kissing goes by favour.—Cl.; Ho., C., 1636. *i.e.* according to looks,  
 not as now interpreted, by interest.—Quarles, *Virgin Widow*, ii.

Kissing cometh by favour.—Dr. Where it follows "Looks  
 breed love."

Favour is deceitful, and beauty is vain.—*Prov.* xxxi. 30.

Bembus the Burgomaster lives in pain  
 With the sciatica and the catarrh;  
 Rich Grundo of the dropsy doth complain,  
 And with the gout these misers troubled are,  
 If tinkers, cobblers, botchers be infected  
 With Bembus' lameness or with Grundo's gout  
 Like pocky fellows they must be rejected.

Taylor (W. P.), *Epigrams*, 15.

Thus rich men's sicknesses are poor men's pocks.—S., *P. C.*, iii.

Good faith, methinks that this young lord Chamont  
 Favours my mother's sister, doth he not?

Ben Jonson, *Case is Altered*, iii. 3.

In Shak., *Midsummer Night's Dream*, I. i. 186, it would seem to  
 mean "expression."

More cost, more worship.—R., 1670. *i.e.* high-priced goods are  
 esteemed above their merits.

More cost than worship.—Dr.

Cost, manner, business, quality.—Hll.

Worship is here used in the sense of honour and also of worth.  
 The mair cost the mair honour.—Ferg.

# LEAN'S COLLECTANEA.

Most cost, most worship.—Markham, *English Housewife*, p. 163-1668.

Pevish pity  
mars a city.

Peevish = foolish, silly. See N. H. W.

Too much pity  
marreth a city.—Dr. (Impunity).

Others . . . love ease and thereby sin goes unpunished, or foolish pity mars the city and sin grows so rife by custom that it 's past remedy.—D. Rogers, *Naaman*, 419. 1642.

A foolish pity quickly overthrows  
In war an army and in peace a state.

Wither, *Abuses*, I. xiii.

Raw pulleyn, veal and fish make the churchyards fat.—R., 1678.

Ill sodden veal and raw hens make swollen churchyards, lust and death.—Wodroephe, 1623.

Vitello, pollastre epesce crudo ingrassano i cimeteri.—Ho.

Veau mal cuit, et poulets crues font les cimitières bossus.—Wodr. To which may be added lamb.

Puerco fresco y vino nuevo  
Christianillo\* al cimiterio.—Nuñez, 1555.

\* A name given by the Moors to the Spaniards.

You must drink as much after an egg as after an ox.—Ho.; R. *i.e.* the poor man is as dry at his meal as the rich man at his.

See Œuf and Bœuf, &c. See Œuf and Bœuf in Cotgrave, the typical food of rich and poor.

He that will steal an egg will steal an ox.—H., 1651.

Faut il boire à chaque œuf une fois ou d'avantage?—Joubert, II. 115.

Better an egg in peace than an ox in war.—Bo.

Drink in the morning staring  
then all the day be sparing.

*i.e.* on opening the eyes. See Esrailler in Cotgrave.

Patentibus oculis.—*Prompt. Parv.*; Ho.; R., 1670.

Il bere da matina è buono da in cantar la nebbia.—Florio, *2nd Frutes*, 1591. As we say, to keep the cold out of your stomach. See post.

If you would live ever  
You must wash milk from your liver.—R., 1670.

Wash thy milk off the liver (say we).—Cotgrave.

They that would live ever  
Must wash milk from the liver.—Cl.

Vin sur lait  
C'est souhait :  
Lait sur vin  
C'est venin.

## PROVERBS.

- Milk before wine, I would 'twere mine;  
Milk taken after is poison's daughter.—Cotgrave.
- Milk says of Wine, Welcome friend.—Herb.  
New beer, new bread and green wood;  
Will make a man's hair grow thro' his hood.  
Ellis, *Modern Husbandry*, i. 91; Ingelend, *Disobedient Child*;  
Heywood, *Dialogue*, II. v.
- Eat pease with the King and cherries with the beggar.—K.  
Because peas are the best when young and dear, cherries when  
ripe [K.] (and plentiful.—Ry.). See in Fruit, vol. I. p. 490.
- Amongst friends much salt is eaten.—Dr.  
He that hath many friends eateth too much salt with his  
meat.—Ho.  
*i.e.* the salt of hospitality given and received.  
*Cf.* Not worth his salt.  
Abandon those from your table and salt whom your own or  
other's experience shall describe dangerous.—Bishop Hall,  
*Epist.*, Dec. I. *Ep.* 8.  
One does not eat a man's salt, as it were, at these dinners.  
There is nothing saved in this kind of London hospitality.  
—Thackeray, *Newcomes*, v.
- It were better to hear the lark sing than the mouse cheep. *i.e.*  
squeak.  
*i.e.* the out-door life is healthiest and happiest.
- To themselves (the Scottish) the woods and hills of their country  
were pointed out by the great Bruce as their safest bulwarks,  
and the maxim of the Douglasses that it was better to hear  
the lark sing than the mouse cheep, was adopted by every  
border chief.—Scott, *Minstrelsy of the Border*, preface. See  
also Hume, *History of House of Douglas*, xxvi. p. 259. Edin.,  
1644.
- You can't fare well but you must cry "Roast meat!"—C., 1614;  
Jactantia, Cl.  
*i.e.* betray your good fortune for others to share it.—Beaumont  
and Fletcher, *Mons. Thomas*, iii.  
See Fielding, *Tom Jones*, iv. 27.  
He might have swallowed those holy (but now desecrated)  
morsels in secret, and not have proclaimed on the housetop  
to all the world the roast meat he hath gotten.—Gauden,  
*Tears of Church*, 682.
- It is good to cry ille at other men's cost.—R.  
It is easy to cry ille at other men's cost.—He., *Dialogue*, I. xi.  
Identity with Ale in Bride-ale (B. Jonson, *Tale of a Tub*, II. i.  
II. ii.), Bed-ale; *i.e.*, Groaning-ale [*Exm. Scolding*, 1564],  
Cock-ale, Church-ale, Clerk-ale, give-ale, lamb-ale, leet-ale,  
quarter-ale, soot-ale.

# LEAN'S COLLECTANEA.

- Late at our church-ale Syr Sampson to me told  
A tale of Moses.—Barclay, *Ecl.*, ii.  
Not so much charity in thee as go to the ale in a Christian.—  
Shak., *Two Gent. of Ver.*, II. v. 49.  
Is with crying yule on anither man's stod.—Ramsay.  
A yule feast may be quit at Pasch.—Ferg. *i.e.* don't return  
favour too quickly.  
Christmas civilities at Easter-tide.  
Paste is used for the Passover in the Cursor Mundi.  
Stuffing holds out storm.—R.  
Don't face bad weather on an empty stomach.  
Cold pudding will settle your love.—S., *P. C.*, ii.  
*Gossip.* Thank you, good neighbour. Pudding cold  
Is said, you know, in proverb old,  
To settle love; but mine already  
Is, God be thanked, fix'd and steady  
(against hasty marriage).  
Ned Ward, *Gossip's Visit*, iv. [*Works*].  
Cold pudding cures hot love.—Harland and Wilkinson, *Lancashire  
Legends*, p. 222.  
For that can best (as you may quickly prove)  
Settle the Wit, as Pudding settles Love.  
S. Wesley, "A Tobacco Pipe," *Maggots*, p. 41.  
*Licio.* He hath laid the plot to be prudent; why 'tis pastie  
crust, eat enough and it will make you wise (an old  
proverb).—Lyly, *Midas*, iv. 3. 1592.  
*Sil.* Come, brother, methinks 'tis better than it was. I should  
have been but a balde bride. I'll eat as much pie as if I  
had been married.—*Ib.*, v. 3.  
*Jobson.* I have been married but six weeks, and you long to  
make me a cuckold already. Stay at home, there's  
good cold pie in the cupboard.—Jevon, *The Devil of  
a Wife*, iii. 1686.  
Ray (1678) among his Joculatory Proverbs has—  
Pie-lid makes people wise, and explains it: because no man  
can tell what is in a pie till the lid be taken up.  
Eat till you're cold,  
And you'll live to grow old —S., *P. C.*  
Someone has added jestingly—  
Eat till you're hot,  
And die on the spot.  
Both admit of a reasonable explanation. Good digestion needs  
and attracts the blood from the surface of the body to that  
of the stomach, and a surfeit of food has a tendency to  
apoplexy.  
Ill-luck is worse than found money.—R., 1670.  
Shitten luck's good luck.—R., 1670.

## PROVERBS.

- Muck bodes lack dame go drite thereben.—K. Cf. The clartier the cosier.
- What is worse than ill-luck? Yes, pissing a bed.—Ho.
- He who sweareth when he is at play may challenge his damnation by way of purchase.—Ho.
- He who sweareth when he playeth at dise may challenge his damnation by way of purchase.—*Ib.*
- i.e.* claim, make title unto, ill-luck, as something he has already paid for.
- Cross a stile and a gate hard by,  
You'll be a widow before you die.—(Cornwall) Haz.
- Better to find iron than tine siller.—K.
- Better be envied than pitied, *i.e.* hated.—He.
- See Marlowe, *Edward II.*
- Men say and truly that they better be,  
Which be envied than pitied.  
Donne, *Epist.* To M. J. W.
- 'Tis better to be happy than wise.—He.; Cl.
- i.e.* to have good hap or luck.
- Semper feliciter cadunt Jovis taxilli.—Cl.
- Better to have good fortune than be a rich man's child.—Cl.
- When folks first saw your substance laid in your lap  
Without your pair with your wife brought by good hap,  
Off in remembrance of hap's happy devise,  
They would say "Better be happy than wise."  
He., *Dial.*, II. vi.
- I will arise, and auntre it, by my fayth!
- "Unhardy\* is unsely," thus men sayth.—Chau., *Reves T.*, 289.
- \* *i.e.* Unfortunate.
- Cf. Faint hart. Fortes fortuna juvat.
- In space\*
- Cometh grace.—Udall, *R. D.*
- \* *i.e.* Time.
- Grace  
Requireth space.  
Z. Boyd, *Last Battle*, p. 186. 1629.
- Cf. Tout vient a point à qui peut attendre.
- The grace of God is gear enough.—Ferg.
- The grace of God makes a man rich.—Cl.
- The grace of God is worth a fair.—Bacon, *Promus*, 96.
- i.e.* Luck or divine favour.
- Propitius Deus Optima Haereditas.—Dr.
- Shakespeare alludes to the first:—
- Launce. The old proverb is very well parted between my master Shylock and you, sir: you have the grace of God, sir, and he hath enough.—*Merchant of Venice*, II. ii. 136.



## LEAN'S COLLECTÆNEA.

- His fader was a man ful free,  
And lord he was of that cuntree,  
As it was Goddes grace.—Chau., *Sir Thopas*, 10.
- Though every man may not sit in the chair,  
Yet alway the grace of God is worth a faire.—He., *Dial.*, I. xii.
- O master Yier, we cannot pay you your rent, for we had  
no grace of God this year.—[Cornwall] Ho.  
*i.e.* no shipwreck on our coast.
- See* my comments on this proverb.—N., V.
- The fair lasts all the year.—He.
- The fair lasteth (of carnal love).—Dr.
- The fair lasts not all the year.—Cl. (*occasio*).
- Memineris juvenis quod aliquando senex eris.—Cl.
- Her fair lasts all the year.—Harrington, *Epigr.*, i. 72 (of a  
cuckold's wife).
- It is better to knit than blossom.—R., 1670. *i.e.* performance is  
better than promise.
- Fruit blossoms are said to knit when they set, and apples in  
a good season are said to knit when they set, and apples in  
a good season are said to knit, *i.e.* unite, hang together like  
ropes of onions.—Jackson, *Shropshire Words*.
- If the cakes at tea eat short and crisp, they were made by  
Olivia; if the gooseberry wine was well knit, the goose-  
berries were of her gathering.—Goldsmith, *Vicar of*  
*Wakefield*, ch. xvi.
- The parson's pint t' engage him in the business;  
A knitting-cup there must be.—Ben Jonson, *Mag. Lady*, IV. ii.
- Whose suits hung upon him like fruits on the citron-tree;  
it bore some ripe ones and some sour ones, some in the  
knot, and some in the blossom altogether.—Hacket, *Life of*  
*Williams*, ii. 88.
- The knotte garden serveth for pleasure, the pottle garden for  
profit.—Horm., V., 72.
- God asketh corn and the devil mars the sack (abuse).—Dr.
- R., 1670, has made it "sends"; the meaning seems to be the  
converse. *i.e.* God asks or requires true service from us,  
and what we give is marred by all sorts of mixed motives.
- Beneficium male collocatum.—Cl.
- In neither barrel better herring.—Cl.; He., *Dial.*, II. xi.; Bale,  
*King John*, p. 73; *Reliques of Rome*, 1563.
- The preposition In should commence the sentence, which means,  
"They are all alike: one is as good (or bad) as the other."
- Two feloes being like flacicious, and neither barrel better  
herring accused either other.—Ud., *Er. Ap.*, p. 187.
- Therefore of both barrels I judge Cookes and Painters the  
better hearing (the other being dramatists).—Gosson, *Sch.*  
*of Ab.*, p. 32.

## PROVERBS.

The extracts in *Den.* from Fielding and Walpole show the meaning much confused by "Never a" and "Not a" for "In neither." Fitzgerald, *Polonius*, 1852, xv. would read "Neither barrel" = the fish at bottom are best.

There is muckle hid meat in a goose eye.\*—Ferg.  
*i.e.* egg.

His chyn wip a chol lollede  
As gret as a gos eye growen all of grece.

P. Plow., *Crede*, i. 224.

He is John Herb in the pottage, that will do neither good nor harm.  
—Dr.

Without herb-John no good pottage.—Ho.

See *N.*, II. vii. 456, ix. 435; Taylor (W. P.), *Wit and Mirth*,  
*N.* 22, 74.

*Cf.* Like a chip in porridge, neither harm nor good.—R.

Balme, with the destitution of God's blessing, doth as much good as a branch of herb-John in our pottage.—Adams, *Devil's Banquet*, 307.

As if false doctrine were but an innocent thing, not like the wild gourd which brought death into the Prophet's pot (2 *Kings* iv. 39), turning wholesome food with which it was mingled into banefull poison, but rather like herb-John in the pot, which does neither much good nor hurt.—Gurnall, *Christian in Complete Armour*, pt. II. p. 12.

*Cf.* To change Herb-John for coloquintida.—Osborne, *Mem. of James I.* p. 28, confuses it with St. John's bread, *i.e.* locusts.

Cotgrave clears up the difficulty (v. Herbe).

Mettre toutes les herbes de la S. Jean. To employ all his skill on, or means in. Divers imagine that the Herbs which are to be kept for the whole year's store are better gathered on Midsummer day then on any other; and there-fore be Markets extraordinarily furnished on that day with all sorts of new-gathered herbs. See also sub. v. Jean.

*Angelica* (a mistress). Nor will I bid you marry me, because I know your heart will still upbraid me with want of honour.

*Thom.* Again that herb-John in the pottage! I tell thee Honour is as troublesome to me as a smokey house.  
—Killigrew, *Thom.* II. iv. 1.

*Anne.* Such unexpected kindness  
Is like herb-John in broth.

*Br.* I pray ye, how is that?

*Anne.* 'T may e'en as well be laid aside as used.—*Warning for Fair Women*, i. 1599.

Call me cousin, but cozen me not.—R., 1678.

*Cf.* *Luke* i. 58.

Cousin is of course Cognatus, Kinsman, but it would seem to have had a flattering, as well as familiar meaning.

# LEAN'S COLLECTANEA.

To have no cousin = to have no equal.—Ud., *Er. Ap.*, p. 248.

In Foote's *Nabob*, 1772, an uncle speaks of his niece as his cousin, and he calls Aug. Cæsar in one respect cousin to Alexander; *i.e.* acting on the same lines.—*Ib.*, p. 29.

Lo heer are pardons half a dozen,  
For ghostly riches they have no cosen.

Heywood, *Four P.'s*; H., *O.P.*

All Nobility that is ancient is of his alliance, and the great man is but of the first head that doth not call him cousin.—T. Adams, *Works*, p. 471.

To call cousin, to claim kindred.—Congreve, *Way of the World*, i. 5; Walpole, *Letters*, i. 262 (1752), iii. 48 (1765).

The familiar address "Coz" in Shak. *passim*, not implying relationship beyond that of the "elective affinities."

*Manly.* I cannot,  
Madam, but think on't for th' injustice.

*Tai.* Sir!

*Meer.* His Kinsman here is sorry. Not I, madam,  
I am no kin to him; we but call cousins.  
And if we were, sir, I have no relation  
Unto his crimes.—B. Jonson, *The Devil is an Ass*, iv. 1.

Marry come up, my dirty cousin.—S., *P. C.*, ii.; Ned Ward, *London Spy*, 411.

Marry come up. I assure you, my dirty cousin, that his skin be so white, and to be sure it is the most whitest that ever was seen. I am a Christian as well as he.—Lily, *M. Bomb*, i. 3; Fielding, *Tom Jones*, IV. xiv.

A honest miller hath a golden thumb.—*P. in R.*, 1678.

*Cf.* A gardener.

Wel coude he stelen corn, and tollen thrice,  
And yet he hadde a thombe of gold, pardee.  
Chau., *C. T. Proh.*, 562.

I would I were a Myller and could grind  
A hundred thousand bushels in an hour,  
And ere my Master and my Dame had dinde  
Be closely filching of a bag of flour. . . .  
And yet I would not; least my Thumbes should be  
Held all too great upon my towling-dish,  
And such as did my secret cunning see,  
Might curse and wish me many a bitter wish,  
And say when they before the Mill-dore stand  
The Miller's thumbs as broade as half a hand.  
N. Breton, "I Would and yet I Would not," 28. 1614.

When smiths shoe horses as they should be shod,  
When millers toll not with a golden thumb,  
When bakers make not barm bear price of wheat.  
Gascoigne, *Steel Glass*, 1079.

## FOLK ~~LORE~~.

Bustofa says to his Father Franco (a miller), who has ordered him not to attend some sport: "The price of your golden thumb cannot hold me."—Beaumont and Fletcher, *Maid of the Mill*, ii. 1.

*Cf.* Hands in which there was no hair.—D. Owen, *Life of Lewis*, p. 347; *N.*, ix. 1, 328.

There is ay a wimple in a lawyer's clew.—Scott, *Heart of Midlothian*.  
*i.e.* a crafty involution in the thread of his argument.

Wympyl, peplum, a wrapper for the neck, worn by nuns.—*Pr. Parv.*

*Cf.* It's a clue that will wind. *i.e.* the matter will sooner or later be found out.—(Yorkshire) Corlass, *F. L. Recd.*, i.

May it not mean, "There is always a woman in the case"?—*Cherchez la femme.*

Clew, A.-S. cleow, signifies a ball or lump.

A scholar may be gulled thrice: a soldier but once.—Ho., *Brit. Prov.*, p. 9.

He who makes no mistakes makes nothing.

*Cf.* Chi non fa, non falla.

Parum erraturus, sed pauca facturus.—Sir Gregory Cassalis, writing (1534) to Henry VIII. of Pope Paul III. (Cardinal Farnese).—*State Papers*, vii. 581; Froude, *H. of Eng.*, ix.

Wer nicht thut, irret nicht,

And wer nicht irret, bessert sich nicht.

Paul Winckler, *Zway Tausend Gutte Gedanken* (1233), 1685.

Es giebt menschen die gar nicht irren, weil sie nicht vorsetzen.—Goethe, *Maximen*, iii.

A crafty knave needs no broker.—Shak., *2 Henry VI.* I. ii. 100;  
B. Jonson, *St. of N.*, II. v. c. 1629. *i.e.* a go-between.—*Shak.*, *Troilus and Cressida*, III. ii. 199.

Two false knaves need no broker (He.) "for they can easily enough agree in wickedness *sine mediantē*, without any to break the matter between them.—Adams, *Sword against Swearers*, 1611.

Ill egging

Makes ill begging.—C., 1626.

Evil persons, by enticing and flattery, draw on others to be as bad as themselves.—R; (Necessitas) Cl.

Egg = to excite, to urge on. But why "ill begging"?

*William of Palerne*, 1130; P. Plow., *Vis.*, B. I. 65.

Tell me how curst an egging, what a sting of lust do their unwildly dances bring.—Bishop Corbet, *An Exhortation*.

A man is a man if he have but a hose\* on his head.—Ho.

\* *i.e.* A woven sort of nightcap resembling a stocking.

A man is a man though he have but a nose in his face.—R.; S., *P. C.*, ii.

*Cf.* Burns, "For a' that."

# LEAN'S COLLECTANEA.

- They that live longest must fetch firewood furthest.—K; R., 1678.  
 He that lives longest must fetch his wood furthest.—C., 1629;  
 Cl. (*Longevitas*).  
 Spoken when we make use of what we have and leave our heirs  
 to do the best they can.—K.  
 You are come to fetch fire. Spoken to them who make short  
 visits.—K.  
 Pandare answerde, "be we comen hider  
 To fetchen fire and rennen hoom ayeyn?"  
 Chaucer, *T. and Cr.*, v. 484.  
 So it is, Lucilla, that coming to Naples but to fetch fire, as the  
 byword is, not to make my place of abode, I have found  
 such flames, that I can neither quench them nor, &c.—Lyly,  
*Euph.* [p. 73, Arbers's *Repr.*].  
 Thus from the midst of the water doth God fetch fire, and hard  
 stones from their vapour.—T. Adams, p. 1122. This must  
 mean lightning.  
 Happy is the son whose father goes to the devil.  
 Happy is the child whose father is gone to the devil.—  
 Pegge.  
 Happy are those children whose fathers go to the devil.—  
 Dr.  
 Dives aut iniquus est aut iniqui hæres.—Plautus.  
 Happy is the child whose father goeth to the devil.  
 A handmaker\* in his office to make his son a great man.—  
 Latimer, *Edward VI.*  
 \* *i.e.* By taking bribes.  
 Latimer quotes this proverb in his 5th Sermon on the Lord's  
 Prayer.  
 Shak., *3 Henry VI.*, II. ii. 48, refers it to the father's accumula-  
 tions: Greene, *News both from Heaven and Hell*, H. 3. 1593.  
 Things ill got had ever bad success,  
 And happy always was it for that son  
 Whose father for his hoarding went to hell.  
 Or land acquired by fraudulent claim.  
 It is a good wind that blows no man to evil,  
 But happy are those children whose father goes to the devil.  
 T. Lupton, *All for Money*, 1578.  
 Well is the heir whose father's soul is in hell.—Zach. Boyd,  
*Last Battle of the Soul*, p. 52, 1629.  
 It hath been an old proverb that happy is that son whose father  
 goes to the devil; meaning by this allegorical kind of  
 speech that such fathers as seek to enrich their sons by  
 covetousness, by bribery, purloining, or by any other  
 sinister means, suffer not only affliction of mind as grieved  
 with insatiety of getting, but with danger of soul as a  
 just reward for such wretchedness.—R. Greene, *Royal  
 Exchange*, p. 4. 1590.

## PROVERBS.

This proverb . . . is a satirical hint on the time when Popery prevailed here so much that the priests and monks had engrossed the three professions of Law, Physic and Divinity; when by the procurement either of the Confessor, the Physician, or the Lawyer, a good part of the father's effects were pretty sure to go to the Church; and if nothing of that happened these agents were certain to defame him, adjudging that such a man must undoubtedly be damned.—S. Pegge, *Anonymiana*, II. xxi. 1766.

This view is rather confirmed by the Spanish proverb: "Guay al hijo cuyo padre va a parayso."

*After-wit.* Sure my father went to heaven, I'm so unfortunate (in love; from want of means).—Wilson, *Cheats*, 112. It might also be used in the simpler sense that the vice which undid the father will, like a beacon, warn the son at least to avoid that danger.

The French have this accursed proverb: *Heureux sont les enfants dont les parens sont aux enfers.*—Comte Oxenstierna, *Pensées*, 1.

Behold the earthly churl to make his son a gentleman, prostitute his honesty, conscience, soul, and forsaking his own mercy (as the proverb is, vile if ever true, happy is the son whose father goes to the devil), etc.—T. Adams, *Works*, "The Gallant's Burden," p. 27.

Beato il figlio lo di cui il padre va a casa del diavolo.—Florio, *2d. Frutes*, 1591, with reference to the son of an avarone.

All are not a bed that have ill rest.—Barc., *Ship of Fools*, Pro. 13.

All be not in bed that shall have ill rest.—He., *Dial.*, II. vii.

Superanda est omnis fortuna ferendo.—Cl.

All are not in bed that must have quiet rest.—(Fortunæ commutatio) Cl.

All that are in bed must not have quiet rest.—*Ib.*

Cavel. A part or share.—Ferg. [See *New Eng. Dict.*—ED.]

Happy man, happy dole.—He., *Dial.*, I. iii. Cf. p. 681 *ante*. G. Harvey, *Letter Book*, p. 142. 1573.

Happy man be his dole.—Shak., *Winter's Tale*, I. ii. 163; Haughton, *Grim the Collier of Croyden*; Edwards, *Dam. and Pythias* [H., O. P., iv. 21].

*i.e.* good luck attend him.

Some have the hap, some stick in the gap.—Cl.

Some have the hap, others stick in the gap.—Ho.

There's (a) craft in daubing.—C., 1629; Cl., R.; *Hickscorner* [H., O. P., I. 159].

Or: There is more craft in daubing than throwing dirt on the wall.

There is a mystery in the meanest trade.—R., 1678.

# LEAN'S COLLECTANEA.

Daubin, *Pr. Par.* [limare]. Irish, dóbaim; Welsh, dwbiaw.—  
Wycl., *Ex.* xiii. 11.

R.'s explanations are only misleading, confusing the two senses of the verb to daub. Here it is used in its second meaning of deceit, flattery as used by Shakespeare: "I cannot daub it further."—*K. L.*, IV. i. 53.

So smooth he daub'd his vice with show of virtue.—*R. III.*, III. v. 29.

Let every one, therefore, attend the sentence of his conscience; for, he may be sure, it will not daub, nor flatter.—South, in Dr. Johnson's *Dict.*

Dr. Johnson refers this to Germ. zauberei, magic.

Cf. Drink washes off the daub and discovers the man.—  
F., *Gnom.*

My wife's best gown—handsomely daubed with statute lace.—  
Greene, *Looking Glass for London*, 124.

She works by charms, by spells, by the figure, and such daubery as this is, beyond our element.—Shak., *M. W. of W.*, IV. ii. 154.

Dawbing also meant bribing.—B. E., *N. Dict. of Canting Crew*, 1720.

Right worshipfull hosbond, I recommawnd me to yow, praying yow to wete that I spak yistirday with my suster, and she told me that she was sory that she myght not speke with yow or ye yede; and she desyrith if itt pleased yow, that ye shuld yeve the jantylman, that ye know of, seche langage as he myght fele by yow that ye wull be well willyng to the mater that ye know of; for she told me that he hath seyde befor this tym that he conseyyvid that ye have sett but lytil therby. Wherefor she prayth yow that ye woll be here gode brother, and that ye myght have a full answer at this tym whedder it shall be ya or nay. For her moder hath seyde to her syth that ye redyn hens, that she hath no fantisy therinne, but that it shall com to a jape; and seyth to her that ther is gode craft in dawbyng; and hath seche langage to her that she thynkyt right strange, and so that she is right wery therof, wherefor she desyrith the rather to have a full conclusyon therinne.

She seyth her full trost is in yow, and as ye do therinne, she woll agre her therto.—*Paston Letters*, "Margt. Paston to her Husband," 30th Jan., 1452-3 [Gairdner says 29th Jan., 1454.—ED.].

Wedding and ill wintering tames both man and beast.—Cl.

There is difference between staring and stark blind.—(Modus) Cl.; C., 1614; Ho.

There is a difference between staring and stark blind.—Dr.

There is difference betwixt staring\* and stark mad.—Ho.; Dr.

\* Patentibus oculis.

The difference between staring and stark blinde.

## PROVERBS.

The wise man, at all times to follow, can find.—He., *Dial.*, II. vii.

Bailey says: "A lesson of moderation in our desires after, or enjoyment of anything which if carried to an extreme always denotes folly." The Scots say: "All overs is Vice, but over the Water."

Omnia nimium vertitur in Vitium. "Il y a de la difference entre un borgne et un aveugle."

For except he hath better luck than he had,  
He woll came hither stark staring mad.

*J. Jugg.* [H., O.P., ii. 115].

*Mel.* Am I stark mad?

*Trol.* No, no, you are but a little staring: there's difference between staring and stark mad. You are but whimsied yet; crotcheted, conundrumed, or so.

Ford, *Lover's Melancholy*, ii. 2.

He that will thrive must ask leave of his wife.—He.; Dr.

A man must ask his wife's leave to thrive.—R., 1670; Cl.

'Tis hard to wive and thrive both in a year.—Cl.

A man may not wive,  
And also thrive,

And all in a year.—*Town. Myst.*, p. 86.

A man cannot wive and thrive the same year.—Hen.

*i.e.* the expenses and loss of time in courting and giving and taking visits after marriage will generally balance a man's gains in the first year, especially if he throw a christening into the account.—By.

It is hard to wive and thrive in one year:

'Faith, the time is too cheap and the match is too dear.

Dr., *Ep.*, 339.

He that will thrive must ask leave of his wife.

That's true if he lacks an Hatter or a knife,

I am not so cruel to wives for all that,

But if husbands ask leave they be I wot what.

Dav. [of Hereford], *Epig.* 388, *Scourge of Folly*.

*Fol.* (*who covertly marries his Uncle's mistress*). He makes a great feast upon the 11th of this month, Tuesday next. . . . The jest will be here: that feast which he makes will, unknown to him, serve fitly for our wedding dinner; we shall be royally furnished and yet save charges by it.

*Mother.* An excellent course i' faith and a thrifty. Why son, Methinks you begin to thrive before you're married.

*Fol.* We shall thrive one day, wench, and clip enough. Between our hopes there's but a grand-sire's puff.

Middleton, *M. World*, iv. 5.

There is an old common saying that seldom doth the housband thryve without the love of the Wyfe.—Sir An. Fitzherbert, *B. of Husbandry*, fo. 59. 1539.



# LEAN'S COLLECTANEA.

- A man may thrive if he have his wife's good will.—D. Rogers, *Mat. Hon.*, 302. 1642.
- A shrew profitable may serve a man reasonable.—C., 1629.
- A profitable shraw well may content a resonable man.—F., W. [Shropshire], p. 2.
- A good pawn (*i.e.* pledge.—Skelton, *c.* 1629) never shames the master.—Ho. *i.e.* shows that he is the owner of valuables to pledge.
- A fair pawn never shamed his master. Exitu acta probat. (*Ex eventu judicium*).—Cl.
- A white loaf and a hard cheese never shames the master.—Ho.  
*i.e.* plain, wholesome fare may be set before anyone provided the quality is good.
- Peggie paste e pere e un pranzo di cavaliere.—Torr.
- Si caseum haberem non desiderarem obsonium.—Cl.  
Beggars breed,  
And rich men feed.—Cl.
- Beg from a beggar. Deark d'on dearka. Irish proverb.—Monckton Milnes, Text to "*Almsgiving*."
- Beg from beggars and you'll never be rich.—(Scots.) K.
- Les gueux font les enfans et les riches les entretienment—or temperate living promotes procreation.—Bailey.
- Good wits jump.—R., 1670.
- How good wits do jump!—Ho. *i.e.* men of sense seldom differ.—By. \* Agree.
- Both our inventions meet and jump in one.—Shak., *T. of S.*, I. i. 185.
- A good forecaster is better than a bad worker.—Cl.
- Forecast is as good as work.—C., 1636. *i.e.* forethought better than work hard.—R., 1670.
- For-cast 's the best 'afe o' the work.—Jackson, *Shrop. W. B.*
- Cast, prædestinare.—R., ii. 177.
- And fer he casteþ to . forn . þe folke to destroye.—*P. Plow. Cr.*, 485.
- A woman's advice is best at a dead lift.—Ho. *i.e.* in an emergency, such as raising up a dead inert body.
- In the line of life (of the hand) many a dead lift did there lurk.—Nash, *Unf. Trav.*, B. 4.
- By-and-by is easily said.—Shak., *Ham.*, IV. ii. 377.
- See Shak., *M. W. W.*, IV. i. 6; *King Horn*, E.E.T.S., p. 85. *i.e.* immediately, tout de suite.
- See vol. iii. 49 and 75. "Coming, sir! Anon!"; Cl.
- See *Matt.*, xiii. 21; *Mark*, vi. 25; *Luke*, xxi. 9, and specially *Luke*, xvii. 7.
- When bale is hext,  
boot is next.—Ho.

## PROVERBS.

Wone the bale is alre hest,  
Thanne is the bote alre nest.

*Owl and Nightingale*, 687 (*temp.* Richard I.).

When Bale is att hyest,  
boote is att next.

Sir Aldingar; *Percy Folio MSS.* I. 170.

*i.e.* when things are at the worst, they mend (bale=evil,  
bote=help).

*Cf.* The darkest hour is that before dawn.

Fancy may bould bran and think it flour.—He. *i.e.* sift, sarce or  
bult.—Palsg.

*Cf.* Shak., *Tr. and Cr.*, I. i. 17.

Qui amat, quod amat, id si habet, id habet pro cibo.—[Plautus,  
*Merc.*, IV. iv. 4.—ED.]

Fancy may bould bran till it be flower,  
But that will fat but fools, I am sure.—Ds., *Eph.*, 359.

Fancy may so long bould bran that at length it may turn to  
flour.—Dr.

Chaucer (*Nonne Preestes T.*, 15246) uses "bould it to the  
bren" to express casuistry.

We are never tried by God but to sift our bran away from our  
flour, that His graces may be purer and more precious than  
pearls. Satan indeed tempts, that he might bould out all  
our flour and leave nothing but bran.—D. Rogers, *Naam.*,  
p. 97.

That that was, the friar never loved.—Dr.

That which was good never loved the friar.—Cl.

Quæ semel ancilla nunquam hera (Dissimilitudo).

What was good the friar never loved.—R., 1670.

What should have been, that never loved the friar.—B. Jon.,  
*T. of Tub*, III. vii.

But that that was the friar never lov'd.—Ds., *Sc. of Folly*, p. 210.

There was a time; yea, yea a time there was,  
There was a time; to speak whereof I faint.  
Sith that (that) was ne'er lov'd the ducking friar.

Ds., *Wit's Pilg.*, Sonn. 19.

*Cf.* There was a maid, and well might she be said,  
So chaste, so choice she was, to be a maid.

R. Brathwaite, *Shep. T.*, *Ecl.* ix. 4. 1621.

*Neverout* (looking at Miss's diamond ring). Miss, I want that  
diamond ring of yours.

*Miss.* Why, then want's like to be your master.

*N.* Ay, marry. This is not only, but also; where did you  
get it?

*Miss.* Why, where 'twas to be had—where the devil got the  
friar.—S., *P. C.*, 1.

# LEAN'S COLLECTANEA.

*Friar John.* So might I come to justify the proverb, "Where had the devil the friar but where he was?"—  
Davenport, *N. Trick to Cheat the D.*, iv. 2. 1639.

Where had the devil the friar?—Taylor (W. P.), *The Sculler*, 1612, Epig. 7. See below.

Where leal folk got gear. A proverbial answer to them that ask where you got such a thing. They say also, "Where it was, and not where it grew" (Eng.). Where the devil got the friar.—K.

It is sad to say, Nos fuimus Trojes. . . . The fryer never loved what was good.—F., *W.* [Cardigan].

A proverb old: Where had the devil the friar /  
Where had the devil the friar but where he was?  
The devil with the friar sits in the quire;  
The friar with the devil says and sings mass?  
The devil and the friar are ne'er asunder.  
The friar to hate the devil is more than wonder.

*Widow.* But, alas, niece, this was (which is a sad word) "was handsome" and "was beloved" are abhorred sounds in women's ears.—Killig., *Parson's Wedding*, v. 2.

Aw  
makes Dun draw.†—R., 1670.

† *Disciplina*.—Cl., 93.

Well worth aw  
it makes the plough draw.—K.

Weel worth a'  
That gars the plough draw.—Ferg.

He makes Dun draw.—Cl.

*Dura flagello mens docetur rectus*.—Cl.

Spoken when people are overawed to do a thing which other-ways they would not do.—K.

"Au, au!" an exclamation to horses, to bid them turn to the left or near side.

*Cf.* Evans, *Leicester Words*, who calls this "a punning proverb." Stand in awe and sin not.

The fear o' hell's a hangman's whip,  
To haud the wretch in order.

Burns [*Epistle to a Young Friend*, May, 1786.—ED.]

A kindly aver will never make a good horse.—R., 1678.

A kindly aver was never a good nag.—K.

*Averium jumentum*. *i.e.* a beast of burthen by natural disposition.

Those who are naturally of a low, mean mind will make but a sorry figure in a higher station.—K.

Yet aft a ragged cowte's been known  
To mak a noble aiver.—Burns, [*A Dream*].

*Aver.* A cut horse, a halfer.—Pegge, *Anon.*, iv. 42.

# PROVERBS.

When fuz is out of blossom kissing's out of fashin.—(Somerset and Gloucester) Williams and Jones.

When fuz is out of bloom kissing's out of tune.—S. Baring Gould, *John Herring*, 1883.

D. has "whins," Bo. "gorse."

Kissing's out of fashion when the furze is out of blossom.—N., I. xi. 416.

Dogdays are in; he'll say the reason  
That kissing now is out of season;  
But Joan says, Furze in bloom is still,  
And she'll be kissed if she's her will.

*P. Robin*, August, 1752.

Cf. Coleridge: All golden with the never bloomless furze.  
—"Fears in Solitude."

Sprig of gorse in full bloom,  
a whore at noon.

And Qui nunquam fabricat mendacia,  
But quhen the holyne growis grene.

Dunbar, *Test. of Andro. Kennedy*, 63. 1508.

He lies never but when the hollen is green.—Ferg. *i.e.* at all times.

Butter is mad twice a year.—R., 1678; S.. *P. C.*, i.

See Ben Jon., *St. of N.*, ii. 1; R. Heath, *Ep.*, 38.

Butter is once a year in the cow's horns.—Ho.

A becke is as good as a Dieu-garde. *i.e.* a nod of farewell.—Jewel, *Def. of Apologie*, &c., 170; He.

See Dr., *Ep.*, 315; Shak., *A. and Cl.*, III. ii. 60.

As good is a beck as a Dewvous garde.—Bp. Bale, *Three Lawes*, 1470.

A beck of yours is as good as a Dieu garde.—Melb., *Philot.*, p. 47.

Thy head and legs shall find no rest nor ease,  
If thou in Court intende alway to please,  
Oft must thou beck, still stand, and ever bare,  
To worse than thyself which is a payne and care.

*Barc., Ecl.*, iv.

Farewell, Minalcas, for this time Dieu te garde,  
Neare is winter; the worlde is to harde.

*Barc., Ecl.*, iv.

Beck or sign which is made with the finger, or head [Nutus].  
—Huloet.

So is pain pleasure . . . at the beck and call of God, that they come and go at His appointment.—And. Kingsmill, *Treatise*, D. 7.

His master Harding could not produce so much as a probability of any vow, anciently required or undertaken, whether by beck or Dieugarde —Bp. Hall, *Wks.*, ix. 278.

LEAN'S COLLECTANEA.

Ill hearing maks wrang rehearsing.—K.

A warning against the sin of inaccuracy.

Qui mal entend, mal repond.—Cotgr.

Good night, Nicholas, the moon is in the flock-bed.—Ho.

Is this a greeting to a thief, congratulating him on a suitable night for his operations—the moon being obscured by clouds? One of St. Nicholas' Clerks, or an arrant thief.—Cotgr., *Compter*.

*Cf.* Day, *B. B. of B. Green*, v., 1659. Where a rejected suitor says: "But I'll take my leave on thee with anon, good night, landlady, the moon is up."

Dis buona notte, Cola ie ironicamente C'è da far un pezzo, Farem, domani, L'affare e spacciato.—Torriano, *Phrases*.

G., *Dict.*, has Oliver is in town. A phrase signifying that the nights are moonlight and unfavourable to depredation.

Strike Dawkin; the devil is in the hemp.—R., 1678.

The first part is the motto of the Dakyns of Derbyshire: the latter part, perhaps, refers to a larger family—the dawkins or fools.

Seldom lies the devil dead in a dyke.—Cl. (Hypocrisia).

Seldom lies the devil dead by the dyke-side.—Ferg.

Seldom lies the devil dead in a ditch\*.—R.

\* Gate.—*Town. Myst.*, 104.

Pardalis mortem simulat.—W., 1616.

The devil is dead in a ditch.

"The devil is dead, Wife," quoth he,

"For ye see I look like a lamb in all your words to me."

He., *Dial.*, II. ix.

"Allegri! il diavolo è morto a Malamocco."

The English say: "Hy tosse; the devil is dead! a fig for Jack-a-dandy."—Torr.

Every Jack would be a gentleman.

Thys faute sprang of a certain arrogancy whereby on the intayling of lands every Jake wold be a gentylman and every gentylman a knyte or a lord.—Starkey, *Life and Letters*, temp. Henry VIII.; E.E.T.S., Ex. S., I. iv. 15.

Ogni cencio vuol entrare nel bucato. Ital. Prov. quoted in Browning's *Cenciaja*.

Jack would be a gentleman if he could speak French.—He., *Dial.*, I. xi.; Dr.; Ad., 1622.

Jack would be a gentleman could he speak French.—Ho.

The first part in Skelton, *Against a Comely Coystroune*, 14, 42.

If he had money.—Cl.; Caxton, *Descr. of Brit.* p. 34. 1480.

Since every Jack became a gentleman,

There's many a gentle person made a John.

Shak., *R. III.*, I. iii. 72.

## PROVERBS.

Jack is become a gentleman. A remo ad tribunal.—Baret, *Alv.*, 1580.

The times of the Anglo-Norman kings were those when it was held a shame among Englishmen to appear English. It became proverbial to describe a Saxon who ambitioned some distinguished rank, "that he would be a gentleman if he could but talk French."—Disraeli, *Amenities of Literature* [The Anglo-Normans].

And now Jack will be gentleman, no longer a shepherd. Now shepherds must make a leg and do reverence to this fellow. Breton, *Mis. of Mavillia*, p. 42.

Jack will never make a gentleman.—By.

Necessity hath no law.—Dr. *i.e.* choice.

Necessitas non habet legem.—Cl.

Necessité n'a point de loy.—Cordier, 1538.

Car on dist bien souvent Force n'a loy.—"Poem on Deposn. of Rich. II.," *Archæologia*, xx. 361.

Lawyers and asses always die in their shoes.

Is this intended to imply that the proper end of the first is to be hanged?

He that matches a lawyer has only one more.

*i.e.* the next to encounter—the devil.—See *A Witty Song*; *N.*, l. xi. 114.

A good recorder,

Sets all in order.—Ho.

A Mayor, twelve Aldermen, one Shrieve, Recorder,

A Town Clerk, altogether in one order.

And uniformity do govern so,

They need not flatter friend, or fear a foe.

Taylor (W. P.), *Wherry, Ferry, Voyage*.

**RECORDER.** A barrister or other person learned in the law, whom the mayor or other magistrate of any city or corporate town (having a jurisdiction or a court of record within its precincts) doth associate to him for his better direction in the judicial proceedings of such court. (Cowel.)

Anciently recorder signified to recite or testify on recollection as occasion might require what had previously passed in court; and this was the duty of the Judges, thence called *recordeurs*.—Stephen, *Pleading*, N. 11.

Princes are mounted upon thrones of ivory or gold, but the Lord only exalts himself in the spirit and conscience, there he sits as sovereign and cause it to become his own Recorder, witness and Judge against the person himself.—D. Rogers, *Naaman*, p. 522.

A seaman if he carries a mill-stone will have a quail\* out of it.—R., 1670, 1678, 1768.

\*? A misprint for quart. But it is curious that it should have passed uncorrected up to the present time.

# LEAN'S COLLECTANEA.

Spoken of the common mariners, if they can come at things that may be eat or drunk.—R., 1670, 1678, 1768.

Guhyte, a slice or whittle.—R.

Nothing but earth to earth, no pompous weight  
Upon him but a pibble or a quaite.

Bp. Corbet, *Iter Boreale*.

This looks like a phonetic spelling of coit. ? The Celtic quach (poculum) used by Barclay, *Ship of Fools*.

Quaught, the participle of quaff.—Palsg.

You all talke it well, affore you get in, but you are no sooner chose in but Whip! you are as proud as the devil.—Centlivre, *A Gotham Election*.

When I came, Whip was the key turned upon the girls.—Rich., *Clarissa Harlowe*, viii. 267.

Cf. Whoop holyday.

As a whelp for wantonness in and out whips,  
So played these twain as merry as three chips.

He., *Dial.*, I, vii.

Whip and whurre  
Never made good furre.

Udall, *Roister Doister*, i. 3.

No haste but good ; for whip and whur,  
The old proverb doth say, never made good fur.

Whur. To snarl like a dog.—Bailey.

Whurry. To rattle along quickly (Nares) making that noise.

"Whip" saith the tailor, "Whir" saith the shears,  
Take a true tailor and cut off his ears.—Ho.

Whur! A violent exclamation to urge on cattle in ploughing.

Fur is either the old spelling of Far, *i.e.* for a long distance, or it may be the subst. furrow. Fur, a furrow.—Brockett, *N.C.W.*

In Dumbartonshire the term Furr is used to signify the furrow turned over with the plough, that a distinction may be made between that and the furrow which separates the ridges from each other.—Ure, *Agr. of Dumb.*, 1794.

Much like as in forrest a long set dottrel, or oak tree,  
With northern blusters too parts contrayrye retossed :  
Thee winds scold struggling, the threshing thick crush crash is  
owt borne,

Thee boughs frap whurring when stem with blast bob is hacked,  
Yeet the tree stands sturdy.—Stanihurst, *Æn.*, iv. 441.

The looth, stake standeth long.—He., *Dial.*, II. iv.

The loth stake standeth long.—Bacon, *Pro.*, 485.

A loose stake may stand long.—Cl.

Lothe stake may stand most long.—Ds., *Ep.*, 371.

Loath (Perseverance).—Dr.

The ill stake may stand long.—Ho.

## PROVERBS.

Hazlitt has low (*Modestia.—Cl.*), with Camden as authority, but the meaning becomes obscured and altogether different.

It would appear that the original sense of the verb to loathe (see *N. H. W.*) or of the later adjective loth, as in "loth to depart," is requisite, and this cursedness or cantankerousness has the same force as in a synonymous proverb, "Creaking gates last the longest."

That say that the lothe Stake standeth most long,  
Then many, most willing, are in the wrong.

*Ds., Ep., 371.*

As soon cometh a lamb to the market as a sheep.—*Dr.* (*Death.*)

A good candleholder proves a good gamester.—*Ho. ; R.*

*Cf.* Standers by see more than gamesters.—*R., 1670.*

The lookers on and the standers by see oftentimes more than they that fight.—*Dr.*

The lookers on find surest ground.—*Par. of D. Dev., 1578, p. 135, repr.*

Which, though a curious gamester ne'er perceive,  
He peradventure may the same descry,  
That is no player but a standerby.

*Wither, Ab. S. and Wh., i. 1.*

A candle holder is a phrase for a silent by-stander, as in—

*Rom.* A torch for me: let wantons, light of heart  
Tickle the senseless rushes with their heels;  
For I am proverb'd with a grandsire phrase;  
I'll be a candleholder and look on.  
The game was ne'er so fair and I am done.

*Shak., Ro. and Ju., I. iv. 35.*

You will neither dance nor hold the candle.—*K.*

*Cf.* He that sits on the dyke always hurls well.—(*Irish.*)

Tace is Latin for a candle.—*S., P. C., ii.*

Dampier, *Voy.*, i. 365, ch. xiii., speaks of having fallen in with a letter of warning left in one of the Philippine Isles by a previous visitor which concluded thus: "Trust none of them (the natives) they are all thieves": but Tace is Latin for a candle. This was in 1686.

See *T. Shadwell, Virtuoso*, i. 1676.

See "No false Latin" and "Mum's the word."

*G.* has Tace is Latin, &c. "Silence: hold your tongue!"

O Tace tace! or all the fat will be ignified.—*Sir P. Sidney, The Lady May*, iv., "Rombus, the Schoolmaster."

He that plays more than he sees, forfeits his eyes (to the King).—*C., 1614.*

He that plays for more than he sees, forfeits his eyes (to the King).—*Cl.*

An excuse for overlooking an advantage at game.—*K.*



# LEAN'S COLLECTANEA.

Ludere qui nescit campestribus abstinet armis.—Adagia, 1622.

In alieno foro litigare.—(Ignoratio) Cl.

He that wipeth\* his nose and hath it not, forfeits his face to the King.

\* Snites.

A man can do no more than he can.—R., 1678.

They may wipe their nose that have it.—(Derisio) Cl.

Sine pennis volare haud facile est.—Wr.

Cf. Where nothing is, the King his right doth lose,  
But he hath some subjects that are all or no nose;  
Then a nose he quite loseth by the last of those,  
As he of the first may (at large) dispose.

Ds., *Ep.*, 376.

Who tells a lie to save his credit, wipes his nose on his sleeve to save his napkin.—Ho. *i.e.* handkerchief.—Shak., *A Lover's Complaint*, 15.

If at this song he vex or grieve,  
He may wipe his nose upon his sleeve;  
Let him contented be therefore,  
Lest that I tear him ten times more.

*Mery Dial.*, *Bagford Ball*, i. 461, c. 1663.

You spit on your own sleeve. *Propria vineta cædis*.—Cl.

C'estoit du temps qu'on se mouchoit encor à la manche.

It was in the days of simplicity or ignorance; it was at a time when people either knew not or cared not for good manners.—Cotgrave.

Make a page of your own age.—R., 1670; Armin, *Nest of Ninnies*, p. 53. 1608. *i.e.* do it yourself.

However, Cl., under "Contemptus et Vilitatis" (p. 70), has Make a page of your old age.

Non vè piu bel messo chi si stesso.—Torriano, 1666.

Patience perforce

Is a medecine for a mad horse.

Title of a poem by Gascoigne, 1575; Sp., *F. Q.*, II. iii. 3;

*M. of Wit and Wis.*, p. 27 (Shak. Soc.), 1579; Ho.;

Shak., *R. and J.*, I. v. 87; *R. III.*, III. vii. 230.

See N. H. W.; Hey., *Wom. Kd.*; Wright, *Disp. of Duty*, To Reader.

Patience on force. A playing card described.—N., I. ii. 463.

Patience is found in prison (though perforce).—Gasc., *Coms. of the Green Knight*.

Worse is medecine for a mad dog.—Harland and Wn., *Lancash. F. L.*, p. 199.

Patience perforce is a medecine for a mad dog.—R.

Fuller, *Gnom.*, has altered it to Patience upon force. The sense seems to be, What can't be cured must be endured.

## PROVERBS.

Patience perforce, if thou endure,  
It will be better thou mayst be sure.

*Tom Tyler and his Wife*, p. 26.

Not to contest because we cannot conquer is called patience perforce.—T. Adams, p. 1000.

When I had thus by storm and a great deal of fatigue taken my place in the coach, which, notwithstanding the troublesome coming at it, I had before paid for, I sat with patience upon force crowded up like a great plum in the corner of a minced pie.—E. Ward, ii. 249.

Pease pottage and tawny never made good medley.—Ho.

Pease porridge tawny, a dingy yellow.—Hill.

For more than all the colours on the ground  
In her pease porridge tawny face is found.

Ds., *Ep.*, 200.

Against Laurentias painted tawny face.

Tanne conteur de tan.—Coquillart, ii. 227.

Tanny mesley.—Palsg.

Tawney, Rarus colour.—With., 1574.

The sun so soon the painted face will tawny.—Breton, *Mother's Blessing*, p. 9.

For black and tawny will I wear, which morning colours be.—*P. of D. Dev.*, 109.

Cf. Black and tan dogs.

Sallow coloured or tawny red (the choleric complexion).—Bullein, *Gov. of Health*, f. 9. 1558.

The smart West Indian or the tawny Moor.—G. Wither, *Abuses*, i. 1. 1613.

Orange tawny, worn by Jews.—Bacon, *Ess.*, 41.

He that will sell lawn before he can fold it,  
He shall repent him before he have sold it.

He.; Ds., *Ep.*, 394.

C., 1629, gives it more clearly thus: "He that buys lawn," &c.

Be as be may is no banning.—Ho. (*Contemptus*); Cl.; Lyly, *M. Bomb.*, ii. 2; Gasc., *Gr. of Joy*, iii.

Be as it may be is no banning.—R. Proletarius scriptor.—Cl.

Be that as it may.—T. Occleve, *Male Regle*, 289.

Be as be may.—Chau.

Cf. Betide what betide.—Chau., *C. T.*, 13803.

Banning.—Wilmot.

Why ya gurt Roil, ch'ant zo bad's thee. Thee wut ha' a Haay  
to enny Kessen soul. Than tha wut chocklle and bannee  
and blazee and roundshave enny body that doth bet zay.—  
*The Exmoor Scolding*, 231, E.D.S.

Dhu dus'n kee-uree tu zay dhi prae-urz but wut straamee un  
fub-ee un blae-uzee un banee.—*Ib.*, i. 261.

LEAN'S COLLECTANEA.

Mr. Elworthy, in his *Glossary*, interprets this "to rudely contradict," but it means to abuse, to rag, to curse.

The fox never fares so well as when he's banned.

Who meddleth with all things may go and shooe goslings.—Ho.

Who meddleth with all things the gosling may shoo.—Ds.  
*Ep.* 353.

He that meddleth with all things may go and shooe goslings.—  
R. *i.e.* drive them with the sound "Shoo!"—Pf. But see below.

Who meddleth in all thing,  
May shoee the gosling.—He., *Dial.*, II. iii.

*i.e.* be employed to drive geese (see below).

What hath laymen to do,  
The grey goose for to sho.

Skelton [*Dyce*, ii. 280].

My nose is jointed, I may go shoe the gostling now, if I will;  
He that eats with the devil without a long spoon, his fare will be ill.

*The Two Italian Gentlemen*, V.;  
Halliwell, *Lit. of 16th Cent.* p. 32.

*Cf.* So seeming smooth she is and ever was,

As if she hardly could say Michaelmas.

R. Brathwait, *Sheph. Tales*, *Ecl.* III.

If all such medlers were set to goose shoying,  
No goose need go barefoote between this and Greese.

He., *Dial.*, II. iii.

So "Ferrer les oies et les cigales" (employment for a fool). To spend the time in trifling, to undertake a foolish business, to lose time altogether.—*Cotg.*, 1611.

Ferrer les oyes. To spend both time and labour very vainly.—*Ib.*

*Cf.* Haz., 240. Goose go barefoot. Il est bien fol qui vault les oyes ferrer.—*Gringore*, 75<sup>r</sup>.

Dir come disse colui chi ferravo l'oca. *i.e.* Ci sarà che fare.—*Torr.*

Saper dea quel piede el mares calco habbia ferrato l'oca.

*i.e.* On which side his bread is buttered.—*Torr.*

La merda d'ocche abbruccia le suole delle scarpe. Meant that therefore they go barefoot.—*Torr.*

And who wyll smatter what every man doose,  
May go helpe to shoo the goose.

*Parl. of Byrdes*, H.E.P.P., iii. 179. 1550.

He cannot say Shoo to a goose.—R., 70.

Shough, shough! up to your coap, peahen.—B. and F., *Maid of the Mill*, vi.

Tu savai l'acqua ed in saro lo ventu,  
Sciусiu e ti cacciu davanti di miu.

Vigo, *Canti. Popolari Siciliani*, Catania. 1857.

## PROVERBS.

Silly bairns are eith to lear (Ferg.)—apt learners.

Sely chyld is sone ylered, quoth P. Hendyng.

*Proverbs of Hendyng*, 8.

Hard to gesse, but eath\* to see.—Breton, *Daf. and Pr.*, p. 5, repr.

\* Easy. A.S., eade.

The meanings of A.S. Selig, run from happy, innocent, simple to weak. You may therefore choose which is meant in "leading captive silly women laden with sins."—2 *Tim.*, iii. 6.

Herewith the golden book gan open fair,  
And eathly I might read their names.

G. Peele, *Honour of the Garter*.

A child may have too much of his mother's blessing.—Ho.; R., 1670.

R. reads this as alluding to general indulgence. But the following seems to point to the special form "pocket money."

*Top.* 'Tis true to these unpleasant hazards Riot and youth must bring us. The gallant humour of the age; no remedy. Whilst yet the mother's blessing quarrels and chimes I' th' pocket thus; the thrift of thirty years sav'd out of mince pies, butter and dried hops. It must away, but where? In the metropolis, etc.—Davenant, *News from Plymouth*, i. 1673.

Let alone makes many a loon.—Ry. Luden.—Ferg.

*i.e.* Want of correction makes many a bad boy.—K.

Laisser faire, laisser aller.

Laysers for meddlers. *i.e.* whips to flog them. Answer to a child's inquisitiveness, "Whad nee got i' the basket, mother?"—Jackson, *Shropshire Wd. Bk.*

*Cf.* "What's that." A layer for my lady, &c.—Ho. And "Lare over." Said when the true name of the thing must in decency be concealed.—B. E., *N. Dict. Canting Crew*, 1720.

Labbe hyt whyste,  
And owt yt muste.

MS. Harl., 3362, end of 15th Century.

I have a wyf, though that she povre be;  
But of hir tongue a labbing shrew is she.

Chau., *Marchantes Tale*, Epil. 9.

Odi memorem compotorem.—Udall, *Er. Ad.*, 258.

*i.e.* a blab or babbler is bound to tell all that he knows.

Lab-garrulus.—*Pr. Parv.*

Quod tho this sely man, I nam no labbe,  
Ne, though I seye, I nam not lief to gabbe.

Chau., *Miller's Tale*, 323.

# LEAN'S COLLECTANEA.

To tell tales out of school, that is her great lust :  
Look what she knoweth, blab it wist and out it must.

He., *Dial.*, I. x.

Children to bed and the goose to the fire.

Ray can find no meaning in this, but I take it to be, "keep the secret of our supper till the youngsters are packed off."

Child's pig, but father's bacon\* (R., 1678) is akin to it.

\* Hog.—Fr.

*i.e.* When it is no longer a plaything, but has become valuable, the child's ownership ceases.

Nine tailors make a man.—R., 1678. See my Note to Haz., 292\*.

\* The copy of this book with Mr. Lean's notes is now in the Brit. Mus.—Ed.

This corrupted form first appeared in Cleveland's *Poems*, 1651, and was followed in 1663 by Butler, *Hud.*

But it seems foreshadowed in the following :

Of three times three tailors I would take the wall  
Though in a morning and at a baker's stall.

T. Nabbes, *Tottenham Court*, 1638.

The tailor makes the man (B. Jon., *St. of News*, I. ii.), is the original.

See who comes here! Don Thomaso by this light, raised by virtue of a tailor, without circle, sieve or shears. Now would not I play that part, naked as I am; I had rather be Te(a)ge in my drawers still than such a hide bound\* Don.  
—Killig., *Thomaso*, III. i. 2.

\* He is in a new Spanish suit.

*Ralph.* This is the virtue of sack, boy. . . . Now could I be as valiant as—nothing.

*Dobson.* I could fight with an army of polecats, so they were not women.

*Ralph.* I could take the wall of three times three tailors though in the morning and at a baker's stall.

*Dobson.* That were a way to have thy skin bodkined full of eilet holes.—Nabbes, *Cov. Gar.*, iii. 3. 1638.

God made him a man; he hath made himself a beast, and now the taylor (scarce a man himself) must make him a man again—a brave man, a better than ever Nature left him.—T. Adams, "The Soul's Sickness," *Works*, p. 457.

A good face needs no band\*,

And a pretty wench no land.—R., 1678.

\* Fucus. *i.e.* smart capstrings or ribbons.—R., 1678.

A good face needs no band,

And a bad one deserves none.—Cl.

Cl. has against the first part: Forma viros neglecta decet.

An old or aged wise man may do more with his shade  
Then can a young cokes with his glistening blade.—Codr.

## PROVERBS.

Shade = a sheath.—(Suffolk) Hll. Cokes = stultus.—Coles.

The verb to coax is spelt cokes in Puttenham, *Art of E. Po.*, i. 8; Melb., *Philot*, A. 3.

Why, we will make a cokes of this wise master,  
We will, my mistress, an absolute fine cokes,  
And mock, to air, all the deep diligences  
Of such a solemn and effectual ass.

B. Jon., *Dev. is an Ass*, II. ii.

Tom Tyler is gone  
To make his moan,  
After these strokes\*,  
Like a wise coaks;  
But all is one.

*Tom Tyler and his Wife*, p. 21. 1598.

\* His beating by his wife.

After a lank  
Comes a bank†.—*P. in R.*, 1678.

† i.e. tumulus,

Said of breeding women.

This is only Paschall's limitation, as Fuller speaks of "a bank and a lank of charitie": marginal comment on the fact of four colleges being founded within a period of seven years, followed by nearly a century of inaction.—*Hist. of Camb. Un.*, iii. 16.

This Joseph collected from the present plenty that a future famine would follow, as in this kind a Lank constantly attends the Bank.—Fuller, *Worthies* [Salop], ii. 263.

He had neither a bank of wealth or lank of want, living in a competent condition.—*Id.* [Somt.], ii. 288.

A bank in the North is almost a mountain.

It is better to have one plough than two cradles.—Lyly, *Euph. and his Engd.*, i. 229, repr. 1580.

Better to hae ae plough gaun than twa cradles.—Hen.

*Mi.* I muse my laundress stays. I sent her three or four ways for moneys. But do not you stay for that. I have ways enough to pay you. I have ploughs a going that you dream not of.—R. Brome, *Cov. Gar.*, ii. 1.

Cradle scythe. A scythe provided with a frame to keep the corn smooth in cutting.—Hll.

It is a dear collop that is cut out of one's own flesh.—Cl. i.e. a child.

It is a dear collop that is taken out of the flesh.—He.

"I have one of mine own whom I must look to."

"Yea, aunt," quoth Alice, "that thing must ye needs do:

Nature compel'th you to set your own first up;

For I have heard say, It is a dear collup

That is cut out of th' owne flesh."—He., *Dial.*

God knows thou art a collop of my flesh.—Shak., *1 H. VI.*, V. iv. 18.

LEAN'S COLLECTANEA.

He that is needy when he is married shall be rich when he is buried.

—Dr.; Cl.

As happy as the parson's wife  
During her husband's life.

Killigrew, *Parson's Wedd.*, 8. 1664.

Haz. deems this ironical; why it is hard to see. The meaning is obvious enough. The parson's wife loses income and position when her husband is removed.

Weal and women cannot pan,  
But woe and women can.—*Douce MS.*, add. to Ray.

Pan. To unite, to fit, to agree.—Hill.

Then frowneth friend and father dear,  
Misliking much of all this gear,  
Because to law Jack will not pan,  
But still must play the gentleman.

"The Clown: his Folly" (old song),  
Hunter, *Hallamshire Gloss.*

Women must have their wills while they live, because they make none when they die.—Dr.; Cl.; R., 78.

Pa. Why then, Sir, should you husbands cross your wives' wills thus, considering the law allows them no Wills at their death, because it intended they should have their wills while they lived.—Chapman, *All Fools*, iii. 1599.

A grey soldier.

Ferol. Look you, Paulina, we have not lost all; though the birds be flown, there are some thousands of pistoles yet, and jewels to a sum large enough, I warrant you, to maintain a soldier's life, which in honour must not be long for fear of the proverb—A gray soldier.—Killigrew, *Thomaso*, II. v. 9.

Accius. What means my father to thrust me forth in another boy's coat? I'll warrant 'tis to as much purpose as a hem in the forehead.

Half-penny. There was an ancient proverb knocked in the head.  
A. I am almost come into my nonage, and yet I never was so far as the proverbs of this city.

Livia. There's a quip for the suburbs of Rochester.  
Lyly, *M. Bomb.*, iv. 2.

? What proverb. Should it not be ahem! an interjection to avoid the mention of horns?

Calvus comatus (Dissimilitudo).—Cl.

An equally unintelligible phrase in R., 1670; Cl., and S., *P.C.*, iii., seems to be identical: "*As fat as a hen in the forehead*," which occurs in B. and F., *Bonduca*, I. 2.

Pet. He'll find you out a food  
That needs no teeth, nor stomach, a strange furmety  
Will feed ye up as fat as hens i' the foreheads,  
And make ye fight as fitchets (polecats).

## PROVERBS.

*Dionysia.* Well, Antonio, I'll leave you and, sirra, make him merry; I'll reward thee.

*Jacques.* If I cannot make him merry, I know who can.

*Dio.* Who? I prythee.

*Antonio.* 'Twill out.

*Jaq.* Why my—you can, lady.

*Dio.* Now you jest too *broadly*, sirra.

*Jaq.* That's woman's jesting, madam. [Exit *Dion.*

*Ant.* I was afraid he would have named his sister\*.

Rowley, *All's Lost by Lust*, iii. 1633.

\* Antonio's deserted wife.

*Ang.* In any case let none else know it.

*Lod.* Not for the world.

*A.* If you should tell it to one, so you charge him to say nothing, 'twere nothing; and so if *one* to by *one* it *play holy-water frog with twenty*, you know *any secret is kept* sufficiently, and in this we shall have a better sport at a bear-baiting†.—Chapman, *May-day*, iv.

† And immediately he tells it to Honorio and binds him to secrecy.

Dilke alters the text, and would fain understand an allusion to leap-frog; I rather think that the practice of passing on the *eau bénite* from one to another on entering or leaving church to save going to the stoup itself is in view? and so, too, if one by one. As there is also a confusion of language in the passage in Chapm., *May-day*, iv., at the foot of the preceding page, I give it:—

*Hon.* S. Lodo, good even to you.

*L.* The like to S. Honorio, and hark you, sir, I must be bound with my Uncle, and tell you a pleasant secret of him, so in no sort you will utter it.

*Hon.* In no sort, as I am a gentleman.

Sigismund was above grammar.

*Capt.* (*to spectators of play*). Please to become fathers and give those brides within. What say you, gentlemen? will you lend your hands to join them? The match, you see, is made, if you refuse.

Stephen misses the wench, and then you cannot justly blame the poet. For you know they say that alone is enough to spoil the play.—Killigr., *Parson's Weddg.*, v. 4 (conclusion).

There is no character named Stephen in the Dram. Personæ. The last appears to be a riming tag.

*The Women.* Oh, if Stephen should be kill'd,  
Or miss the lady, how the plot is spill'd.  
Suckling, *Goblins*, Epilogue.

*Hugh* (*quoting a string of proverbs*). Stay a time;  
Tempus edax—In time the stately ox, &c.  
Good counsels lightly never come too late.  
B. Jon., *T. of Tub*, III. vii.



## LEAN'S COLLECTANEA.

Husbands, they say, grow thick\*, but thin are sown.

B. J., *T. of T.*, III. vi.

\* Stupid, obstinate.

The converse of thick sown, but thin come up.—Torr. and Dr.

The bed-pad is the safest pad.—Wilson, *The Cheats*, iv. 5. 1663.

Perhaps this refers to the pad in the straw.

It is spoken of a plot to entrap a man at an assignation.

Out of God's blessing into the warm sun.—He., *Dial.*, II. v.

(A saying directed against the fashionable mania for Italian travel.)

[Mr. R. W. Bond, *Athenaum*, 15th August, 1903, says he believes "the opposition originally lay between those who duly entered the cathedral for service and those who sat on the ale-bench outside." See his letter, *Ath. ut supra*, and further correspondence. See also vol. i., p. 19.—Ed.]

From bad to worse.—Ho. Ab equis ad asinos.—R., 1620; T. Adams, p. 1153.

In your running from him\* to me, ye runne  
Out of God's blessing into the warm sun.

\* A foolish parson.

Pray God they bring us not, when all is done,  
Out of God's blessing into the warm sun.

Harington, *Ep.*, ii. 56.

Therefore, if thou wilt follow my advice and prosecute thine own determination, thou shalt come out of a warm sun into God's blessing.—Lyly, *Euph.*, and see also *Id.*, Arb. rep., p. 320.

Thou forsakest God's blessing to sit in warme sun.—*Ib.*

*Kent.* Good King, that must approve the common saw,  
Thou out of Heaven's benediction comest  
To the warm sun.—Shak., *King Lear*, II. ii. 155.

Out of God's blessing into the warm sun,  
All boys do go that choose but to run,  
Unless by their feet they are so well sped,  
That they (when they list) do run to the head.

Dav. of H., *Ep.*, 151

K. says he does not understand this proverb, but he matches it with "Out of the peat-pot into the mire"; but I think a prejudice against Italy, the Pope and all his works.

Many a young gentleman newly broke out of the cage of wardship, or blessed with the first sunshine of his one and twenty years from the vigilance of a restraining governour into the tempting hand of a merciless usurer, as if he came out of God's blessing into the warm sun.—T. Adams, [*White Devil*] *Wks.*, p. 56.

## PROVERBS.

And then a carnival such as would make a man curse his lot that fell on this side the hills, as if 'twere out of the bounds of God's blessing.—Killigr., *Thomaso*, II. v. 9.

This was written at Madrid and of Italy.

But if warmth were all the benefit we received from the Seas, it might indeed be said that we were come out of God's blessing into the warm Sun.—Heylin, *Microcosmos*, 1631.

Scampar di tuono et incontrar nal fulmine, *i.e.* dar di mal in peggio. The English as strangely say: "To go out of God's blessing into the warm sun."—Torr.

In disparagement of the sun and its effects, observe: "I am black but comely; . . . look not upon me because I am black, because the sun hath looked on me" (*i.e.* the sun of labour).—*Song of Sol.*, i. 5, 6.

Fear no more the heat o' the sun.—Shak., *Cymb.*, IV. ii. 260.

*King.* How is it that the clouds still hang on you?

*Ham.* Not so, my lord; I am too much i' th' sun.

Shak., *Hamlet*, I: ii. 66.

The Grecian dames are sunburnt, and not worth

The splinter of a lance.—Shak., *Tro. and Cr.*, I. iii. 282.

Beatrice (*M. Ado*, II. i. 286) says: "I am sunburnt; I may sit in a corner, and cry, Heigh-ho for a husband!"

It is a false rumour that there is no sound air but the Romish. Is it not rather true that thence comes ill infection? and that they who have forsaken us to find health there have gone out of God's blessing into the warm sun?—T. Adams, *Wks.*, p. 327.

God's help is nearer than the fair even.—Ferg.

Nearer God's blessing than Carlisle Fair.—K.

It is ill fishing before the net.—[He.]

It is ill fishing before the net come. (Means, help.)—Dr.

Ill fishing before the net. Funiculum fugiunt miniatum (Metus pœnæ).—Cl.

It is, &c. Bonum extra fumum et undam esse (Periculum).—Cl.

Fish before the nets (Frugalitas).—Cl.

Fishermen I hope will not find fault with me for fishing before the net, &c.—Nash, *Lent. Stuff* [*Harl. Misc.*, vi. 179].

This proverb has always seemed obscure to me, and these applications of it don't explain it.

It is good to have a hatch\* before the door.—He.

\* Hæca = a bar.

It is good to set a hatch before the door.—Lodge, *Wit's Mis.*, p. 87.

It is good to keep a hatch before the door\*.—Dr.

\* Tongue.—*Knack to Know a Knave* [H., O.P., vi. 535]; *Ds.*, Ep., 188; *Three Lords and Three Ladies of London* [H., O.P., iii. 343]. (Prudentia).—Cl.

To prevent visitors appearing too much on the sudden. The hatch had also a bell, which rang by the act of opening.

LEAN'S COLLECTANEA.

Inglese Italiano,  
E il Diavolo incarnato.—Ho.

Report of fashions for proud Italy,  
Whose manners still our tardy, apish nation  
Limps after in base imitation.—Shak., *R. II.*, II. i. 21.

Believe me, Bathe, our countrymen of late  
Have caught such knacks abroad in foreign land,  
That most men call them "Devils incarnate,"  
So singular in their conceits they stand.  
Gasc., *Counsel to G. Withysell before his  
Journey to Greece*, 1572.

We may perhaps say the same now of the Americanised  
Irish.

The Priests of perverted Israel were but shadows of those of  
Apostate Rome. "And as troops of robbers wait for a man,  
so the company of priests murder in the way by consent."  
(*Hosea* vi. 9.) Hence the proverb carries no less truth than  
antiquity with it: "An Englishman Italianate is a Devil  
incarnate." These are those Jesuites, Jebusites, Incendi-  
aries, Traitors and not less than Devils, but that they have  
bodies.—T. Adams, *Wks.*, p. 12.

And yet in these days if that men have riches,  
Though they be hangmen, usurers, or witches,  
Devils incarnate, such as have no shame  
To act the thing that I should blush to name.  
Wither, *Abuses*, I. viii.

May-bees don't fly now.—S., *P. C.*, i.

May-bees don't fly all the year long.—G., *Dict.*

May-bees fly not this time o' the year.—K.

An answer to a proposition commencing "It may be."—G.

Cf. "The buke o' May-bee is very braid."

Seldom cometh the better.—He.; Horm., *Vulg.*, 299.

Seldom comes the better.—Porter, *Two Angry Women*; Shak.,  
*R. III.*, II. iii. 4.

Seldom cometh a better.—Grange, *Golden Aproditis*, *R.* ii.

When the good is gone (my mate, this is the case)

Seldom the better re-enteth in the place.—Barclay, *Ecl.*, i.

(Meant of wife or Governments.—Ho.)

The fine old Tory doctrine: "Meddle not with those that are  
given to change."

The half is better than the whole.—Bo.

And there is a proverb which I read many years ago: "Dimi-  
dium plus toto," "The half sometimes more than the  
whole." The mean life is the best life and the most quiet  
life of all.—Latimer, *Last Serm.* (Edw. VI.).

## PROVERBS.

He which hath but one eye sees the better for it.—Cl.

“Better than he would do without it; a ridiculous saying.”—R.  
But it means, I think, that the privation of one makes us  
more tenderly esteem and guard the other.

That's never good which begins in God's name.—Cl.

In nomine Domini incipit omne malum.

“In the name of the Lord” begins all mischief.—Ned Ward,  
*Wks.*, ii. 221, “Frolic to Horn Fair.”

The ordinary exordium of damnatory decrees, such as Papal  
bulls.

Cf. Madame Roland's exclamation: “O Liberty, Liberty!  
how many crimes are committed in thy name!”

The nearer the church the further\* from God.—He.; Dr.

\* Furger.—Bacon, *Promus*, 476; Haz., p. 380.

Now to Kirkland†; truly by it

May that say be verified,

“Far from God but near the Temple,”

Though their Pastor give exemple,

They are such a kind of vermin,

Pipe they'd rather heare than sermon.

Brathwait, *Barn. It.*, iv.

† Near Kendal.

God made the country and man made the town.—Cowper, *Tash*,  
i. 749.

God the first garden made, and the first city Cain.—Cowley,  
*Essay*, v.

There is a saying that if God made the country and man the  
town, the devil made the little country town.—Lord  
Tennyson, *Life*, by his Son, ii. 96 (speaking of Miss Austen's  
Novels.)

A la terza Dio la benedica.—Palsgrave, *Lesclair.*, 1530, p. 3.

The third pays for all.—Shak., *Tw. N.*, V. i. 33.

We now say “The third time is always lucky” to console our-  
selves at the failure of a first and second essay. So in the  
following:—

The third is a charm.—K.

There is three things of all things.—K.

All things thrive at thrice.—K.

Good Mr. Browne, fret not yourself so much,

Have you forgot what the old proverb is,

The third time pays for all?

*Warning for Fair Wom.*, ii. 1599.

Quod Bardus, “Than a godde's halfe,

The thriddle time assaie I shall.”—Gower, *C. A.*, v.

The highway is never about.—Cl.

The highway is the best way.—Ad., 1622.

# LEAN'S COLLECTANEA.

This argument reveals the antipathy country folk have to the use of field paths. A feeling of the greater safety of the high road is perhaps at the bottom of it, or perhaps an aversion from solitude.

*Cf.* The farthest way about is the nearest way home.—Cl.

"Almost" was never hanged.—Cl.

*Cf.* "Almost" and "very nigh" save many a lie.

Forsake not the market for the toll.—C., 1629. *i.e.* don't love a large profit by saving a small tax.

One thing said twice deserveth a "trudge."—Lyly, *Euph.*, Arb. rep., p. 137.

In his *May-day* Chapman uses "Trudge!" in the sense of the "Be off!" which is the natural feeling when one is bored with a twice told tale, and see it so used as an order to go.—He., *Dial.*, I. ix.

Kind will creep where it may not go.—He., *Dial.*, I. xi.; *Everyman* [H., O.P., i. 113].

*Thurio.* How now, Sir Proteus, are you crept before us?

*Proteus.* Ay, gentle Thurio; for you know that love

Will creep in service where it cannot go.

Shak., *T. G. V.*, IV. ii. 18.

It is hard halting before a cripple.—He., *Dial.*, II. v.

*i.e.* assuming a defect in the presence of one really so afflicted.

—Gasc., *Ferd. Geronimi*.

Ill ne feuit pas clocher les boiteux.—Meurier, *Colloques*, D. 2. 1558.

Shall I get within him then. Nay ware that gear,

It is hard halting before a cripple, ye wot,

A false water drinker there liveth not.—He.

It is ill playing with short daggers.—Bacon, *Prom.*, 483.

It is ill playing with short daggers,

Which meaneth that every wise man staggers,

In earnest or boud to be busie or bold,

With his biggers or betters, yet this is told,

Whereas nothing is, the King must lose his right,

And thus King or Keyser must set them quight.

He., *Dial.*, I. xii.

Three straws on a staff

Would make a baby cry and\* laugh.—Haz.

\* Or.

*Cf.* Behold the man, by Nature's kindly law,

Pleas'd with a rattle, tickled with a straw.

Pope, *Essay on Man*, ii. 276.

Harland and Wilkinson, *Lancash. Folk Lore*, 1873, p. 221, explain it as a device of nurses to test the disposition of a stranger child.

A tale twice told

Is cabbage twice cold.—Sod., *F.*

*i.e.* boiled. Crambe bis cocta posita mors est.

## PROVERBS.

All thing is gay that is green.—He., *Dial.*, I. xii.

*Cf.* Beauté du diable, *i.e.* the charm of youth, for it is said,  
"Le diable etait beau quand il etait jeun."

A basket Justice will do justice right or wrong.—F.

*Cf.* Capon Justice.—Shak., *A. Y. L.*, II. vii. 154.

Such lips such lettuce.—He., *Dial.*, II. vii.; Calhill, *Answer to Martiall* (Parker Soc.), v. p. 251,

*See* Like, &c., Haz., p. 263.

Similes habent labra lactucas,  
De asino carduos comedente.—Erasmus.

Like lips, like lettuce.—Cl.; Webster, *North-ward Hoe*, i. 2; R.

Tal. carne tal. coltello.  
Talia lactucas, talia labra petunt,  
Here are lettuces for every man's lips.

Buttes, *Dyett's Dry Dinner*, 1599.

Like lettuce, like lips.—*New Custom*, i. 2. 1573.

Leave is light. *i.e.* it is but ask and have it.—He.; Nash, *Summer's Last Will*.

Ye huswife, what wind bloweth thee hither this night?

Ye might have knockt ere ye came in: leave is light.

D. Rogers, *Naaman*, p. 503.

A blot is no blot until it be hit.—By.; Wilson, *Cheats*, v. 3.

A blot is no blot until it hits.—Ellis, *Mod. Husbandman*, May, 116b.

A blot is no blot if not hit.—F. W., iii. 214.

A blot is a man left uncovered, and so liable to be taken—a vulnerable point.

*Mrs. G.* Look ye, mistress, now I hit ye.

*Mrs. B.* Why, ay, you never use to miss a blot,

Especially when it stands so fair to hit.

Porter, *T. A. Wo.*, p. 276.

(They are playing at tables), *i.e.* gackgammon.

(Vengeance) doth wisely frame,  
Her backward tables for an after game,  
She gives thee leave to ventar many a blot,  
And, for her own advantage, hits thee not.

Quarles, *Embl.*, iv. 4. 1635.

A quean\* hath ever a cloak† for the rain.—Ds., *Sc. of Fol.*, p. 147.

\* *i.e.* a loose woman.

† *i.e.* an excuse.

'Tis good to have a cloke for the rain; a bad shift is better than none at all.—Porter, *T. A. W.*

Chatting to chiding is not worth a chewet\*.—He., *Dial.*, II. v.

\* Chuet.

Chewet. A small pie.—Hll.; M. E.

Chewen.—A. S.

Ceowan, to chew, eat.

LEAN'S COLLECTANEA.

If he chyde, keep you bill under wing muet,  
Chaffing to chiding is not worth a chuet.  
She 'll have an oar in every man's barge,  
And no man may chat ought in aught of her charge.  
He, *Dial.*, I. x.

Even reckoning maketh long friends.—He., *Dial.*, II. iv.  
Even reckonings make long friends.—Florio, *2d. Frutes*.  
This is better than the modern reading, "Short reckonings,"  
because it implies that the accounts are squared.  
Make not a balk of good ground.—C., 1636.  
Make no balks of good beer (barley) land. Spoken when it is  
proposed to marry the youngest daughter before the eldest.  
—K.

Like is an ill mark.—K.; Ry.  
Omne simile est dissimile.—K.  
'Mang ither folk's sheep.—Hen.  
Cf. A miss is as good as a mile.  
Every land hes his lauch\*,  
And every corn hes the caff.—Ferg.  
Its own chaff.—K. Lauch is also Scottish.  
\* Law custom.  
Scott (*Antiquary*, xxvi.) quotes it in this sense for laugh, which  
Haz. has adopted as the spelling.  
Cf. The agricultural proverb:  
Farmer's fauch\*  
Gars laird lauch†.—Ry.  
\* Fallow. † *i.e.* the landlord is bound by custom.

A mache and a horseshoe are both alike.—Ferg.  
Make not twa mews of one daughter.—Ferg. Mew is cor-  
ruption of Scottish Maich, a son-in-law.  
Better once a mischief than ever an inconvenience.  
Satius est subire semel quam cavere semper.—Cl.  
Better admit a mischief than an inconvenience.—Dan. Rogers,  
*Matr. Hon.*, 117. 1642.  
Redeem a perpetual inconvenience although by a present  
mischief (as the proverb saith), pulling down a bad chimney  
with some cost, rather than enduring a perpetual smoky  
house and sore eyes.—Id., *Naaman*, p. 255.

Plenty  
is no dainty.—He.  
Plente is no deinté.—Pecock, *Repressor* (Rolls Series), p. 184.  
*i.e.* quantity does not atone for the absence of quality.  
There 's no greate deynte  
where is such plenty.  
G. Harvey, *Lett. Bk.*, 126.

## PROVERBS.

Plenty breeds pride, pride plee, plee pine (pain), pine peace,  
peace plenty. And so they say they never cease.—  
Gascoigne, *Poies*, 1575.

Evening orts are \* good morning fodder.—Cl.

\* Is.—Ferg.

Orts, scraps, leavings.—Shak., *T. of Ath.*, IV. iii. 397; *Tr. and Cr.*,  
V. ii. 156; *Jul. Cæs.*, IV. i. 37: *R. of Lucr.*, 985.

Odds and ends, fragments. At school they have a resurrection  
pie on Saturday, and odds and ends on Monday.—Brogden,  
*Linc. Prov. Words*.

Take all, and pay the baker.—*P. in R.*, 1678.

Take it all, pay the maltman. Spoken jocosely when we give  
all of such a thing.—K.

'Tis [a] pity that fair weather should ever do any harm.—S., *P.C.*, ii.  
Nodum in scirpo quæris.—Cl. Discontent.—Dr. Curiositas.—Cl.

'Tis a thousand pities fair weather should do any hurt.—Sir  
Rob. Howard, *Committee*, i. 1665.

Thus will every one speak of this blessing\* except he be a fool,  
to whom the sunshine is wearisome for the continual  
shining of it (and yet this fair weather may do hurt, so  
cannot consent), or such as to whom nothing will seem  
precious save by the want of it.—Danl. Rogers, *Matrimonial Honour*, p. 184. 1642.

\* Consent, *i.e.* concord.

But oh! that such fair weather should do harm and be an  
occasion to make us wax wanton, earthly, and think grace  
to be pinned to our sleeves; how reproveable is it?—Id.,  
*Naaman*, 351.

See He., *ut sup.*

Where nought is to be had the King must lose his right.—He.

Where nothing is to be had the King must lose his right.—C.,  
1614.

Là où il n'y a rien le Roy perd son Droit.—Meurier, *Coll.*, 1558.  
(Où sa rente.—Wodroephe, 1623.)

Cf. Ex. nihilo nihil fit.

And so must the subject; but with this difference, that the King  
loseth his right in no other case.—K.

The King's cheese goes half away in parings (*viz.* among so many  
officers).—Ho.

From the wasteful way it is cut. The same prodigality of  
other people's goods may be seen at club-houses.

The King can do no wrong.

Yt ys commingly said a Kyng ys above hys laws.—Starkey,  
*Life and Lett.* [*temp.* H. VIII.], I. iv. 2, E.E.T.S., Ext. S.  
xxxii.

Little and little  
The cat eateth the flickle.



LEAN'S COLLECTANEA.

And where ye spend much, though ye spent but lickell,  
Yet little and little the cat eateth the flickell.

He., *Dial.*, II. vi.

Flickel, a dim. of flick or flitch of bacon.

The aler's (healer's)

As bad as the staler.

The heler's as bad as the hever, *i.e.* lifter.—Jackson, *Shrop. Word-book*; Haz., p. 355.

*Cf.* Shoplifter.

*i.e.* the receiver or concealer of stolen goods is as bad as the thief.

Healer. A slater or tiler.—Hll.

We have still families of Hillier and Helyar in the West of England.

The dog that fetches will carry.—Forby, *E. Angl.*

*i.e.* all is game to a gossip; what he hears in one company he amuses the next he goes to with. In a double sense, "talebearer revealeth secrets."

A bully is always a coward.

This is one of the "Popular Fallacies" humorously controverted by Chas. Lamb.

*Cf.* All cracks, all bears.—Ferg.

Spoken against bullies who kept a great hectoring, and yet, when put to it, tamely pocket an affront.—K.

The further you go, the further behind.—He., *Dial.*, II. viii.

The more I go the further I am behind,

The more behind the nearer my way's end.

*Harl. MS.* 7333, f. 192. 15th Century.

The further they seek him, the further behind him.—He.; *Four P.'s* [H., *O. P.*, i. 386].

The beggar is never out of his way.—Ho.; Dr. (A.).

*Cf.* "You're never out of your road," *i.e.* never lose sight of your own interest—are ready to turn every circumstance to your advantage.—Baker, *Nhts. Gloss.*

There was a noted beggar in Constantinople. . . . This man was found begging about the lodgings of Andronicus very late at night, at an unseasonable hour, except one would say that men of his profession, as they are never out of their way, so they are never out of their time, but may seasonably beg at any hour when they are hungry.—Fuller, *Holy and Profane State*, V. ii. 19.

The better day the better deed.—Cl.; Middl., *Mich. T.*, iii. 1.

'Tis a lucky day, boy, and we'll do good deeds on't.—Shak., *W. T.*, III. iii. 131.

I never heard this used but when people say they did such an ill thing on Sunday.—K.

## PROVERBS.

C'est les bons jours qu'on doit faire les bons œuvres.—Meurier,  
*Colloques*, P. 3 vo., 1558.

The Englishman weeps,  
The Irishman sleeps,  
But the Scotchman goes while\* he gets it.—K.

*i.e.* meat when he wants it.

\* *i.e.* till.

Where the grand Turk's horse doth once tread, the grass never  
grows.—Ho., pp. 6, 21.

See notes in Haz., p. 467.

One once said of the great Turk's horse that no grass grew  
after where he had once trod.—Danl. Rogers, *Matrimoniall  
Honour*, p. 12. 1642.

As he once said of the Turk's horse, that where he came no  
more grass grew.—Id., *Naaman*, p. 416.

Ottoman's horse (they said), wheresoever he became, made the  
grass that it could not grow.—*Ib.*, p. 465.

A few in fear,  
Flying away from him\* whose boast it was,  
That the grass grew not where his horse had trod,  
Gave birth to Venice.—Rogers, *Italy*, "Venice."

\* Attila.

He may be a frier that cannot be a ursline.—Bacon, *Prom.*, 552.

The Tracys have always the wind in their faces.—(Gloucr.) F. W.

[See vol. i., p. 87.]

This would appear to be a misapplication of something said  
of quite another people.

In Horman's *Vulgaria*, p. 115, 1519, we find: Thraces sunt  
hominum genus ferox et rebelle. The Tracys be a fierce  
people and redy to a fray or a rysynge\*.

\* *i.e.* rebellion.

The wind and the church.

We have a common saying of the wind, that if there be any  
stirring, it is most evident about the church.—R. Perrot,  
*Sermon on Tithes*, p. 25. 1627.

Cf. Macbeth (to the Witches):

Though you untie the winds and let them fight  
Against the churches.—Shak., *Macbeth*, IV. i. 52.

Good Lord, what fiery clashings we have had lately for a Cap  
and a Surplice! What an ocean of human blood was spilt  
for Ceremonies only, and outward Formalities for the bare  
position of a Table! But as we find the ruffling winds to  
be commonly in Cemeteries and about Churches, so the  
eagerest and most sanguinary Wars are about Religion.—  
Howell, *Fam. Letters*, iv. 29.

"Had I fish" is good without mustard.—Cl. (Fames).

"Had I fish" is good without butter.—C., 1629.

LEAN'S COLLECTANEA.

"Had I fish" was never good with garlic.—Ferg.

Cf. Niente non vucol sale.—Giusti.

Catch a weasel asleep.

"You must be pretty deep to catch weazels asleep," says the proverb, *i.e.* take the fair unawares.

A maid o'er the banisters chancing to peep,  
Whispers, "Ma'am, here's Gengulphus a-coming upstairs."  
Barham, *Ingoldsby Legds.*, "A Lay of St. Gengulphus."

Giff-gaff was a good fellow.—Cl.

Giff-gaff was a good man.—C., 1629.

Woe worth these gifts! they subvert justice everywhere.  
Sequuntur retributiones, They follow bribes. Somewhat  
was given to them before, and they must needs give some-  
what again; for Giffe-gaffe was a good fellow. This Giffe-  
gaffe led them clean from justice.—Latimer, *Third Serm*  
*bef. Edw. VI.*, 1549.

Ka me, ka thee.—He., *Dial.*, I. xi. (Or) one good turn asketh  
another.—Mass., *City Mad.*, ii. 1; *Ib.*, iv. 2.

Nought won by the tone, nought won by the tother.

If you'll be so kind as to ka me one good turn, I'll be so  
courteous as to kob you another.—Rowley, *Witch of Edmn.*,  
ii. 1.

Ka me, ka thee, one thing must rub another.—Barrey, *Ram. A.*,  
IV. i., p. 565.

Manus manum fricat. Ka me, ka thee, one good turn requireth  
another.—With., 1634.

Kae me and I'll kae thee.—K. *i.e.* invite. The rich do not call  
the poor to feast.

And byr lady free nought lay down, nought take up.

Kae me and I'll kae you. Spoken when great people invite and  
feast one another and neglect the poor.—Kelly, p. 227.

I am not acquainted with this word. It may have been used  
after the S. form Ca' in the same sense with E. call, as it  
occurs in *Luke* xiv. 12, 13: "When thou makest a dinner  
or a supper *call* not thy friends, but *call* the poor," &c.  
I suspect, however, that it is a vicious orthography.—Jam.

Skelton said then, "Why, fellow, haste thou hurt my mare?"  
"Yea," sayde the hosteler, "ka me, ka thee; yf she dose  
hurte me I wyll displease her."—*Mery Tales of Skelton*,  
p. 65. 1575.

But kay me I'll kay thee. Give me an inch to-day, I'll give  
thee an ell to-morrow.—Armin., *N. of N.*, 1608.

To keepe this rule, kaw me and I kaw thee;

To play the saints, whereas we divels be.

Lodge, "A Fig for Momus," *Sat.*, i., 1595.

## PROVERBS.

*Quicksilver.* Thou feed'st my lechery and I thy covetousness.  
Thou art pander to me for my wench, and I to  
thee for thy cosenage K me, K thee, runs through  
court and country.

*Security.* Well said, my subtle Quicksilver. Those K's open  
the doors to all this world's felicity. The dullest  
forehead sees it.—Chapman, *Eastw. Ho.*, i., 1605.

Key was pronounced kay in my boyhood at Clifton.

How so, quoth I? the dukes are gone their waies;  
Th' have bar'd the gates and borne away the kaies.

*Mir. f. Mag.*, p. 407.

And commonly the gawdy livery wears  
Of nice corruptions which the times do sway,  
And waites on th' humour of his pulse that bears  
His passions set to such a pleasing kay.

Daniel [*Poetical Essayes*], *Musophilus*, p. 97.

Claw me, claw thee.—Tyndale, ii. 206.

Da mutuū testimonium. Clawe me, clawe ye. Beare  
witnes with me, and I wyll beare witness with thee.  
But against these sortes of persons, which be wont to  
beare record one with another, we have an other propre  
English proverbe to cast them in the teeth with, and to  
elude theyr mutuall testimonie when we aunswere agayne  
and say: Ask my felowe if I be a thefe. Mutuum muli  
scabunt. One moile claweth an other. This is of lyke  
sence with that before. Ferrum ferro acuitur; Yron  
wheteth yrone. This Proverbe of Salomon is also of the  
same signification with the other before remembered.—  
*Proverbes or Adagies, gathered out of the Chiliades of Erasmus*,  
Rycharde Taverner, f. 65 r. 1552.

Claw, *i.e.* To soothe, flatter, tickle.

Clauyng, stroking.—Wright's *Seven Sages* (end of 14th Cy.).

I will clawe him and say, "Well might he fare!"—Sir T. Wilson,  
*Upon Usury*, 1572.

I laugh when I am merry, and claw no man in his humour.—  
Shak., *M. Ado*, I. iii. 15.

If a talent be a claw, look how he claws him with a talent\*.—  
Shak., *L. L. L.*, IV. ii. 61.

\* *i.e.* talon.

Look, whether the withered elder hath not his poll clawed like  
a parrot.—Shak., *2 Hen. IV.*, II. iv. 248.

Claw me, and I will claw thee.—Melbancke, *Philo.*, 1583.

Such an insinuating sting is Adulation that Hercules, wise and  
wary, was hoodwinked with the pleasant claws of Cercopes.  
—*Ib.*, N. 3.

*Cf.* Si tu me fait ce plaisir je te gratteray la teste.

Hoc beneficio si me collocaveris tibi caput demulcebo.—  
Cordier, 1538.

# LEAN'S COLLECTANEA.

- He is a gallant fit to serve my lord,  
That clawes and soothes him up at every word.  
Lodge, "A Fig for Momus," *Sat.*, i.
- If I make much of thee, thou flatterest me, thou clawest me,  
thou greasest my boot.—Florio, *2d. Frutes*, Dial. viii. 1591.
- He that labours to be rich  
Must scratch great scabs and claw a strumpet's itch.  
B. and F., *Martial Maid*.
- Claw me, claw thee. Reciprocally, as at whisk they'll say,  
"Saw me, and I'll saw thee," when they cross-ruff their  
cards.—Torr., *Phrases*, p. 32.
- At whisk or cards, when partners play to one another they call  
that sawing.—Torr.
- Clawback. A parasite, flattering sycophant.—Cotgr., Jaquet.  
Misgovern'd both my kingdom and my life,  
I gave myself to ease and sleep and sin,  
And I had clawbacks e'en at Court full rife,  
Which sought by outrage golden gains to win.  
*Mirr. for Mag.*, 73.
- Like a clawback parasite.—Hall, *Sat.*, vi. 1.
- Thus golden asses claw'd by clawbacks are.—Davies, *Wit's  
Pilg.*, O. 4.
- The ouer-weening of the Wits doth make thy Foes to smile,  
Thy friends to weep and clawbacks thee with Soothings to beguile.  
Warner Albion's *England*, V. xxv. 125.
- Cat after kind good mousehunt.—He., *Dial.*, I. xi.
- Cat will to kind.—G. Harvey, *Letter Bk.*, p. 120.
- Lady Cap.* Ay, you have been a mousehunt in your time;  
But I will watch you from such watching now.  
Shak., *R. and J.*, IV. iv. 11.
- Capulet's retort: "A jealous hood!" shows the kind of sport  
he was addicted to..
- Hunt was an abbreviation of hunter, a process which was  
followed in the use of the surname Hunt. So Park,  
Law, Fripp, Mill, Milne, Cart, Skipp, &c., represent the  
callings which the suffix "er" expressed.
- Kiss and be friends.—S., *P. C.*, iii; Middleton, *Your Five Gallants*,  
iii. 5; *Second Maid's Trag.*, iv. 1 [H., *O. P.*, x.].
- Kiss, we will be friends.—Herrick, [*Hesp.*, 197.—ED.]
- Come! a kiss and all's friends.—Kill., *Par. Wed.*, v. 4. 1663.
- Come, let's be friends, saith kiss and friends.—Jevon, *The Devil  
of a Wife*, iii.
- Margery.* Why ye hant a tasted our Cyder yet. Come, cozen  
Andra, here's t' ye.
- An.* Na, vor that matter es owe no ill will to enny.  
Kesson, net I, Bet es won't drenk nether: Saey  
ye furst: Kiss and vriends.—*Exmoor Scolding*.

## PROVERBS.

Kiss till the cow comes home.—B. & F., *Scornful Lady*.

Rats walk at their ease,  
If cats them do not meeze.

Wodroephe, 1623 (in Haz., 324).

So said in absence of masters having unruly servants.

Les rats promenant se à l'aise là où il n'y a point de chats.

The rats may safely play  
Whenas the cat's away.—Cotgr.

Where coin is not common, commons must be scant.—He., *Dial.* II. i.

Commons are the rations served at the Universities and Inns  
of Court to the members.

Dinners cannot be long where dainties want.—He., *c.* 1614.

Hunger droppeth out of both their noses,  
She goeth broken shoone and torn hoses.—He., *Dial.*, I. xi.

Cf. Hunger still drops out of some noble rose:  
A bots dry up that rheum where'er it flows,  
And he'll not lose the droppings of his nose.—Cl.

She'll not part with the paring of her nails.—He., *Dial.* I., xi.

Gertrude. Come away, I say: hunger drops out at his nose.—  
Chapman, *Eastw. Ho.*

Hunger droppeth out of his nose,  
That is the worst kind of the pose.—He., *Epigs.*, 192.

Beware of an after clap.—Dr. Afterclaps.—*M.S. Lansd.* 762, f. 100.

And I so sore ay dreed an after-clap,  
That it me reveth many a sleep and nap.

T. Occleve, p. 75, ed. Mason.

An extra demand, a second bill sent in after the first has been  
paid.—Brogden, *Wds. Current in Lincolnshire*.

And whosoever he be, the which can cough, so long he cannot  
die, but beware the after-claps.—Boorde, *Brev. of Health*,  
358. 1547.

Beware of Had-I-wist.—He.; Skelton, *Magnif.*, 213. 1411.

Too late will be to say then "Had-I-wist."—Wm. Forrest,  
*Grysild Second*, p. 158. 1558.

One barber shaves the other gratis.

L'ung barbier raist l'autre.—Cordier. 1538.

This and other proverbs must be understood as relating to  
the barber surgeon, and the rule of the medical profession  
still is to attend the brethren of their cloth without charge.

An honest man and a good bowler.—Cl.; Porter, *T. A. W.* [H.,  
*O. P.*, vii. 282].

This is equivalent to saying, He's a good bowler, but yet an  
honest man.

Non licet asse mihi qui me non asse licetur.—Cl.

See Quarles, *Emblems*, I. x. 1634.

LEAN'S COLLECTANEA.

A marvellous good neighbour, faith, and a very good bowler.—  
Shak., *L. L. L.*, V. ii. 576.

In a word, he (Roger Ascham) was an honest man and a good  
shooter.—F., *W.*, iii. 210.

It is a thing I have observed long,  
An Archer's mind is clear from doing wrong.  
Taylor (W. P.), *The Goose*.

All seem to allude to being above the temptation to cheat.

When the head acheth, all the body is the worse.—He., *Dial.*, II. vii.

A ki le chef deut touz les membres le faillent—*Prov. de Vilain*.

Quand la teste a peine  
chascun membre se demaine.

Meurier, *Colloques*, O. 4r. 1558.

He that kills himself with working must be buried under the  
gallows.—R., 78.

Men muse,  
As they use.—R., 1670.

You muse, as you use.—Cl. (Conjectura).

*i.e.* measure other folk's corn by their own bushel, or see  
things through their own spectacles.

If you love the boll, you cannot hate the branches.—Cl.

Everyone knows that boll means the parent stem or trunk of  
a tree except Mr. Hazlitt, who has kindly (p. 227)  
informed us that it means pod, thus entirely missing the  
scope of the proverb that when the father is your friend  
his children will not be indifferent to you.

As good play for nought as work for nought.—He.; D. Rogers,  
*Naam.*, 194.

As good sit for nought as toil for nought.—Ds., *Ep.*, 96.

I had as leave syt for nought as yse for nought.—Becon,  
iii. 103.

As good to be out of the world as out of the fashion.—Cl.

It is better to be out of the world than out of the fashion.—  
S., *P. C.*, ii.

It is better to be out of the world than out of his wits.—Killig.,  
*Thom.*, I. ii. 2.

That which is got in the hundred is lost in the shire.

What ye won in the hundred ye lost in the shire.—He.

*i.e.* small earnings are soon dissipated.

*Cf.* Save at the spiggot and let out at the bunghole.

Sooth bourd is no bourd.—He.; Harington, *Apol. for Poetry*.

*Cf.* Play is play while it is play. *i.e.* it may be carried too far.

But "sooth pley, quaad\* pley," as the Fleming seith.—Chau.,  
*Cook's Prol.*, 33.

\* Quade, to spoil or destroy.

## PROVERBS.

(And) The loud laugh that spoke the vacant mind.—Goldsmith  
*Des. Village*, 121.

One of the lines from the poets which have become proverbial.

As to the exact meaning of the "vacant," see *N.*, VIII. xi.

*Cf.* Durch nicht bezeichnen die Menschen mehr ihren  
Character als durch das was sie lächerlich finden.—  
Goethe, *Maxims*, III. 206.

In love is no lack?—He.; *Pals.*, *Ac.*, Bb. 3.

Love sees no fault with-owten lac. *i.e.* without fault.—*Ywain*  
*and Gawen*, 264.

And then of old proverbs, in opening the pack,

One sheweth me openly, in love is no lack;

No lack of liking; but lack of living.

Nay, lack in live, quoth I, may bread its 'chieving,

Well as to that, quoth he, hark this one thing:

What time I lack not her, I lack nothing.

*He.*, *Dial.*, I. iv.

Ad un vero amore mainulla manca.—*Florio*, 2nd *Frutes*. 1591.

*Cf.* Love locks no cupboards.—*Cl.*

W. Hazlitt has, "Let his mind run upon love locks," and thinks  
to make sense of what he has turned into nonsense by  
inserting "are." This blunder he perpetuates in his  
2d edn.

Better leave than lack.—*He.*, *Dial.*, I. v.; *C.*, 1614.

The like, I say,

Sits with the jay.

*B. of M. R.* [Choice and Witty  
Proverbs, No. 40].

*Cf.* Birds of a feather. This is a clumsy translation of  
*Semper græculus assidet græculo.*

Always the jaye sytteth with the jaye.—*Tav.*, *Erasm. Ad.*,  
f. 8vo. 1539.

Lovers live by love, as larks by leeks.—*Dr.*; *He.*

Lovers live by love, as larks do by leeks.—*Cl.*

*R.*, 1670, rightly ascribes this to alliteration.

*Florio*, *Second Frutes*, ch. xii., 1591, has the following: "Vivono  
alcuni d'amore come aloette di porri," "Some live by  
love; yea, as larks do by leeks."

"Cry you mercy!" killed my cat.—*Cl.*

*i.e.* I am offered an apology ("Beg your pardon") for a material  
loss, perhaps even with the air of conferring a favour upon  
you.—*Lyly*, *M. Bomb.*, iv. 2.

I cry thee mercy.—*Shak.*, *R. and J.*, IV. v. 135; *Ud.*, *R. D. D.*, iii.

Cry the man mercy.—*Shak.*, *A. Y. L.*, III. v. 61.

Cry you mercy, I took you for a join'd stool.—*Cl.*

*i.e.* I am sorry that I have sat upon you.



# LEAN'S COLLECTANEA.

They confess they break out sometimes as others do, but so long as they cry God mercy they shall do well.—D. Rogers, *Naaman*, 486.

Wit, whither wilt thou?

Lingua, quo vadis?—W., 1616; Cl.; T. Heywood, *Royall King*, i.; T. Adams, *Wks.*, 50; Taylor, *Odcombe's Complaint*.

*Orl.* A man that had a wife with such a wit, he might say,  
"Wit, whither wilt?"

*Ros.* Nay, you might keep that check for it till you met your wife's wit going to your neighbour's bed.

*O.* And what wit could wit have to excuse that?

*R.* Marry, to say she came to seek you there.

Shak., *A. Y. L.*, IV. i. 148.

"A whither-witted man" is used in a document of the time of the Civil Wars as a term of reproach. ? A fool.

See Hamilton's *Quarter Sessions from Eliz. to Anne*, p. 133.

Cause causeth.—He., *Dial.*, I. ix.

Lis litem parit.—Dr.

Since ye can nought win if ye cannot please,  
Best is to suffer, for of sufferance cometh ease.  
Cause causeth (quoth he), and as cause causeth me,  
So will I do; and with this away went he.

He., *Dial.*, I. ix.

Most odious schisms this realm did late perturb . . .  
Tyll God of His meere and special grace  
For the Goodys sake respected their trobull,  
The cawfers (so cawsinge) with sorowes do bull.

*Ib.*, p. 40.

Out of their vomethes evacuatynge cleane  
Bycause they dyd them no better demeane.

Wm. Forrest, *Grysilde the Second*, p. 152. 1558.  
(Roxb. Club repr.)

There's no over good but over the ferry, nor any out but out of prison, &c.—Torr., p. 223.

Tutto passa fuor che le capelle di chiodi.  
Il est bien fin mais les battelliers le passant.

With regard to the goodness of being over the ferry.

*Cf.* "Dio ci guardi da barcaruolo di traghetto," and "All's out is good for prisoners, but naught for the eyes."—R.

Do not say "Go!" but "Gaw."—Ho.

In the familiar difference of the usual words Gay and Goe consisteth half the thrift of my husbandries. Gaye is let us go when myself goes as one of the company, but Goe is the sending of others when myself stays behind.—Smyth, *Berkeley MS.*, p. 109. 1639.

## PROVERBS.

Another property Joseph did use  
Which his business furthered greatly;  
He would (thorow sloth) at no time refuse  
To say, "O Sirs, where are my meinie?  
Gawe; let us towards our business hie!"  
This word "Gawe we" and going with them too  
Did six times more good than "Goo yee" should do.

Wm. Forrest, *Hist. of Joseph*, 1545.

(Appendix to his *Grysild the 2d.*, Roxb. Club, p. 171.)

5. Treating his men not as milites but comilitones. It was not Goye but G'awee.—"Rules of Sir Ralph Lord Hopton, the Cavalier Commander," in David Lloyd's *Memoirs of the Cavaliers*, 1668.

So the French captain gained his influence by "Allons, mes enfants!" not "Allez, mes enfants!"

All asiden,

As hogs fighten.—R., 1678.

Asiden. On the side, oblique, aslant.—(West) Hill.

Haz. has obscured this by turning "asiden" into a participle, and making a participle of "fighten" the third person plural.

Sok\* and seall† is best.—Ferg. *i.e.* The farmer's life is the happiest life.

\* Sok=the ploughshare. † Seil=health, happiness.

Of a' the trades that I do ken,  
Commend me to the Ploughman.

Burns, *The Ploughman*.

The best ground's the dirtiest.—Dr.; Cl. *i.e.* a rich, heavy soil.

Pingue solum lassat, sed juvat ipse labor.—Cl.

Cf. Good land, evil way.—H.

Ill for the rider,

Good for the abider.—Cl.

A good neighbour, a good good-morrow.—C., 1614.

A good neighbour, a good-morrow.—Ad., 1622; Cl.

Qui ad mal voisin

Si ad mal matin.—*Prov. De Vilain*.

A giver of Good-morrows.

Donneur des Bon-jours.—Wodroephe, *Spared Horns*. 1623.

Why, say they, should not David be more ours than yours?

We are ten and you are but two: we have ten parts in him; we can confer more honour upon him and give him more subsidies than you, and many good-morrows."—  
D. Rogers, *Naaman*, 881.

He that would have a bad morning may walk out in a fog after a frost.—Fr., *Gnom*.

This character of the bad foothold from the thawing of the frozen ground is within everyone's knowledge.

LEAN'S COLLECTANEA.

Our fathers, which were wondrous wise,  
Did wash their throats before they wash'd their eyes.—Ho.  
Our grandfathers, and they . . .—Dek., *Shoemaker's Holiday*.  
1600.

This alludes to the ancient practice of taking a dram before rising, as to which see a note of mine in *N.*, and *ante* leaf 11. The early cup of tea in the bedroom is a survival perhaps. [See p. 18, *ante*.]

In a morning up we rise,  
Ere Aurora's peeping,  
Drink a cup to wash our eyes;  
Leave the sluggard sleeping.

J. Chalkhill [In Walton's *Complete Angler*,  
pt. I. c. xvi.—Ed.]

Messengers should neither be headed nor hanged.—Ferg., *Sat.*

*i.e.* beheaded. The Italian prov., "Ambasciatore non porta pena," and the principle of the flag of truce.

The dasnel daw-cock sits among the doctors.—Cl.

Græculus inter Musas.—Cl.

Strept anser inter olores.—W., 1616.

The dosnell daw-cock comes dropping in among the doctors.—Ho.

Hll. gives dosnell as "stupid, clownish.—Ho.," probably fr. this instance.

I think the darnel must be referred to, a worthless herb or wead (*Cf.* Corchorus inter olera=Chickweed amongst pot-herbs.—A prov.), noting one that is of no estimation and yet will be considered among the wisest.—Thos. Cooper, *Dict. Lat. and Eng.*, 1548, fo.

An eagle's eye.—Wm. Powell, *Summons for Swearers*, p. 125. 1645.

A good surgeon must have a lady's hand and a lion's heart.—Cl.

In a good chirurgion a hawk's eye, a lion's heart, and a lady's hand.—Leonard Wright, *Display of Duty*, p. 19. 1589.

We must, on the Reprover's part, have (like the Chirurgien) the lady's hand for compassionate tenderness, and lion's heart for bold impartiality.—Whitlock, *Zootomia*, 392. 1654.

Then with a lady's hand, sith thou would'st cure:

The sore's too sore that cannot that endure.

Ds., *Sc. of F.*, 183.

The size of a lady's hand is also an advantage.

*Cf.* The flower of the Scottish land, a sweet and lively boy,  
He likewise had a lady's hand, my handsome Gilderoy.

And Byron, *Don Juan*, iv. 45 and v. 106.

The velvet glove on the iron hand is analogous.

A fool's bolt is soon shot.—He.

Sottes bolt is sone shote.—*Proverbs of Hendyng*.

*i.e.* he speaks first and thinks afterwards.

## PROVERBS.

De fol juge brefe sentence. A temerario iudice præceps sententia  
(sub. Ferri solet).—Cordier, 1538.

This does not militate against the maxim attributed to Ld.  
Mansfield in favour of short judgments: "Decide but  
give no reasons."

He that will in Court dwell,  
must needs speak favell\*.—Dr.

\* Favell. An old Eng. word, signifieth as much as favour now a dayes.—  
Tav., f. 47, 1552. [See Vol. III., p. 32.—ED.]

He that wyll in Court abyde,  
must corye favelle bake and syde.

Underhill, *Narrative of the Reformation*,  
c. 1561 (Camd. Soc.).

This is the genesis of our modern phrase, "To curry favour."

As much sibbed\* as sieve and ridder†  
that grew in the same wood together.—R., 1670.

As sub as sive and riddle that grew both in one wood. Spoken  
to them who groundlessly pretend kindred to great per-  
sons.—K.

\* Sib = Akin. [Cf. Gossip, *i.e.* God sib a Godmother.

† Ridder. A large sieve used for sifting wheat in a barn.—(Oxon.) Hll.

This is the converse of the satire on the Society distinctions  
of merchant and shopkeeper: "Ninepenny refined (sugar)  
doesn't speak to sixpenny raw."

What! a Bishop's wife eat and drink in your gloves.—R., 1678.

Mangiar co' guanti in mano. *i.e.* mangiar pan e coltello dove  
che non ci e onto da guastarle.—Torriano, *Phra.*, 1666.

In another article he makes it equivalent to "far le cose sue  
spropositamente," absurdly and preposterously.

There be mo maydes than Malkyn\*.—He., *Epig.*, No. 159; Cl.

\* Maukin.—Melbancke.

Little Mal or Mary.—R., 70.

Skeat, under Grimalkin, derives it from Matilda (*Philological  
Soc.* 2), as he also does Maud: O. H. G., Mahthilt.

Dean Ramsay, among his proverbs from Ferguson, has  
"There's mae madines nor makines," and explains:  
"Girls are more plentiful in the world than hares."

Cadgers speaks of load saddles.—Ferg. *i.e.* "talk shop."

Cadgers has ay mind fond o' creels.—Ramsay.

Navitor de ventis, de tauris narrat arator,  
Enumerat miles vulnera, pastor oves.

For cadgers, ye have heard it said,  
And sic like fry,

Maun ay be harland in their tradet,  
And so maun I.

Burns, *Correspondence*, Letter lxxiv., n.

† *i.e.* dragging in.

# LEAN'S COLLECTANEA.

Lippen\* to me, but look to yourself.—K. A modest refusal.

\* Lippen to. To trust to.—Jam.

Of what we had importuned for.—K.

Cf. He that lippens to lent plows, his land will ly ley.—Ferg.

Lippin not, Trojanis, I pray you, in this hors,  
However it be, I dred the Greekis fors.

Douglas, *Virgil*, p. 40.

Cf. Whensoever you see your friend trust to yourself.—Breton,  
*Crossing of Proverbs*.

He that seeks mots, gets mots.—Jam.

This seems to be a Scottish proverb, and probably mote is intended. To mote one's self: to louse. To use means for discovering imperfection.—Jam. Mote's a crumb, a very small piece of anything.—*Ib.*

Cf. *Matt.* vii. 3, "Why beholdest thou the mote that is in thy brother's eye?"

He is wise that can keep himself warm.—Dr. See Hazlitt, p. 167.

He's wise that can keep himself warm.

Ye are wise enough if ye keep ye warm.—He., *Dial.*, II. ii.

Thou art a merry fellow and a wise,

But if thou keep thyself warm.

*M. of Wit and Wis.* (Shak. Soc.), p. 16 ;

See Shak., *T. of Shr.*, II. i. 258.

*Beatr. (of Benedict)*. In our last conflict four of his five wits went halting off, and now is the whole man governed with one; so that if he have wit enough to keep himself warm let him bear it for a difference between himself and his horse.—Shak., *Much Ado*, I. i. 55.

There was the first point of wit I showed in learning to keep myself warm.—Middn., *Father Hubbard's Tales*.

Little mead\*,

Little need.—(Somerset) *P. in R.*, 1678.

\* ? The drink made from honey.

A mild winter looked for after a bad summer.—R.

When flowers had been scarce.

Mead. A mower.—Hll.

Mead-month. July the season for mowing.

Meadow. A field shut up for hay in distinction to a pasture.—(Yorkshire) Hll.

Patch and long sit,

Build and soon flit.—R., 1670.

An old house often repaired and enlarged has a firmer hold upon us than a new erection of bricks and mortar.

Botch and sit,

Build and flit.

Smyth, *Hundred of Berkeley*, i. 6. 1639.

## PROVERBS.

You must be a seven year's friend of the house before you dare stir the fire.—*N.*, vi. 55.

And, after all, sunshine is impersonal and extraneous: there is no property in it; but our fire is our own, to regulate or to monopolise.

That sense of ownership, whimsical as it sounds, must have a solid basis in human sentiment, since it has generated a proverb. You may cut the pages of your friend's new book, you may rebuke his children, you may read his poems in MS., you may borrow his only umbrella, but you must not poke his fire till you have known him seven years, and even then, if he is a devout fire-worshipper, you will do better to abstain.—"Firelight, a Pleasant Art," *Spectator*, 18/9/'97.

Fair words butter no parsnips.—Cl.

Villain (quoth he), where is my rent? A plague upon your father's dexterity! His London debts that were due to him on Whit-Sunday was twelve month; his Christmas tales, his costly invitations—my wife, my two sons, and myself—to a buttered parsnip, three poacht eggs, and a dried cucumber.—T. M., *Life of a Satirical Puppy called Nim*, 1657.

First catch your hare (and then dress it).

This appears to be derived from the preliminary instruction "How to Roast a Hare" in the *Art of Cookery*, by a lady (Mrs. Glasse\*), 1747: "Take your hare when it is cased† and make a pudding," &c.

\* *i.e.* Dr. John Hill.

† Cased = skinned.

The following, however, shows it to be an old joke: "Et vulgariter dicitur, quod primo oportet cervum capere, et postea, cum captus fuerit, illum excoriare."—Bracton, *De Legibus et Consuetudinibus Angliæ* (Lon., 1569), B. iv. tit. 1, c. xxi. §4 (Roll's Ser., iii. 234), written in the 13th Century.

What she wants in up and down, she hath in round about.—*P. in R.*, 1678.

Of sufferance cometh ease. *i.e.* endurance.

Of suffrance comth ease: how shall I know that wife?

I have suffered thee without ease all my life.—He., *Ep.*, 143.

Cf. Suffrance is no quittans, but suffering too long

Showeth much like a quittance\* in suffering of wrong.

\* Where it means "forbearance."

*Ib.*, i. 214.

Forthy better is to suffre a throwe\*

Than to be wilde and overthrowe.

Suffraunce hath ever be the best

To wishen him that secheth rest.

[\* For a time.—ED.]

Gower, *C. Am.*, iii.

Quey caufs are dear veal.—(Scot.) Ramsay. Dan. quie; Swed., quiga.

## LEAN'S COLLECTANEA.

- The calf of a young cow, or a young female calf. In York-shire called a wye calfe. They are generally kept to replenish the stock, bull calves being killed for food.
- Sweet meat will have sour sauce.—He., *Dial.*; *Jack Jug.* [H., O. P., ii. 120]; Becon, i. 219.
- Sweet meat should have sour sauce.—Armin., *Nest of Ninnies*, p. 15.
- Sweet meat must have sour sauce.—Flo., *First Fruits*, 1616.
- Sweet meat, sharp sauce.—Grange, *Gold. Aph.*, R. 4; Lyly, *Euph.*, p. 80.
- The goose seems to have been the meat intended.  
See Shak., *Ro. and Ju.*, II. iv. 77; Taylor (W. P.), *The Goose*.  
We still squeeze lemon juice on veal, and in Italy many meats are served with an "agro e dolce" sauce, *i.e.* "Sour and sweet," to this day.
- The soure sauce is served before meat deyntheous.—Barclay, *Mirror of Good Manners*, D. v.  
'Tis the sour sauce to the sweet meat,  
The fine you pay for being great.  
Dryden, *Epistle to Etherege*, 60.
- He may dunch, that gies the lunch.—Allen Cunningham, *Gloss. to Burns*.
- Dunch, v. to push, take liberties with.—Jam.
- Draff was his errand, but drink he would.—Cl.
- Draff was his errand, but drink was mine.—Lyly, *Eu.*, 468; He.; Cl.
- Draff = drags.—(M. E.) Layamon. Drawgh is for swine.—Cl.
- Draff is good enough for hogs.—Taylor (W. P.), *Nipping &c., of Abuses*.
- As the sow fills the draffe sours.—Ferg.; Cl.
- Fast and welcome: Nell à Booth's medecine.—(Parsimonia) B. and F., *Scornful Lady*, iii. 2. Conviva cum conviva.—Cl.
- The first half is the title of a play by Massinger. 1660.  
Cf. Eat and welcome; fast and heartily welcome.—R., 1678.
- A black sheep is a biting beast.—Haz., p. 3.
- A black sheep is a perilous beast.—Lyly, *Endymion*, ii. 2.
- Sheep have eate up our medowes and our downes,  
Our come, our wood, whole villages and townes,  
Ye, they have eate up many wealthy men,  
Besides widowes and orphan children.  
Besides our statutes and our iron lawes,  
Which they have swallowed down into their mawes;  
Till now I thought the proverb did but jest  
Which said a black sheep was a biting beast.  
Bastard, *Chrestoleros*, iv. 26, p. 90. 1598.

## PROVERBS.

An echo of the popular panic which then prevailed respecting the multiplication of sheep and its disastrous consequences to us. In Lambeth Library is a prose tract of 12 leaves called "Certayne Causes gathered together, wherein is shewed the Decaye of England only by the great multytude of shape."—Haz., n.

The belly thinks the throat cut.—C., 1629; Cl.

I am so soor for-hungred that my belly weneth my throte is cut.—Palsg., *Ac.*, H. 2, L.

Change of pasture makes fat calves.

Otia corpus alunt (Ludus lusus).—Cl.; Becon, i. 602; *Rox. Ball.*, ii. 512; Gasc., *Gl. of Gov.*, iv. 3; Grange, *Gold. Aph. E.* v.

Change of pastures fat calves do make.—Ds., *Ep.*, 303. Wholesome variety.

Beat the dog before the lion.—H. *i.e.* in sight of.

Batre le chien devant le lion. To punish a mean person in the presence and to the terror of a great one.—Cotgr.

As by the whelp chasted is the leoun.—Chau., *Squire's T.*, 491.

See Skeat's Notes on *Cant. Tales* in vol. v. of his edition.

*Iago.* What man! there are ways to recover the general again, you are but now cast in his mood, a punishment more in policy than in malice; even so as one would beat his offenceless dog to affright an imperious lion.—Shak., *Oth.*, II. iii. 263.

To tame a lion they use to beat a little dog before him. So to tame us of a lion-like nature God hath beaten France, Flanders, Germany, &c.—Otes, *On Jude*, 1603, but published 1633.

Lions will tremble when dogs are beaten.—Manton, *On James*, p. 267, 1653.

The whelp God hath beaten, to fray the bandog.—Bradford, i. 38 (Parker Soc.).

Bush natural, more hair than wit.—Cl.

Wit goes not all by the hair.—*Sir T. More* (Shak. Soc.).

Hair; 'tis the basest stubble; in scorn of it  
This proverb sprung: He has more hair than wit.

Dekker, *Satiromastix*.

*Cf.* Shak., *C. of Er.*, II. ii. 81.

Barclay uses bush for a man's hair.—*Ship of Fools*.

Cabello luengo y corto el seso.—Nuñez, 1555.

Cold of complexion, good of condition.—R., 1678.

Complexion, constitutio corporis.—Huloet.

Coldest of complexion, and best of condition complain of extreme heat.—Gab. Harvey, *Letter Bk.*, p. 224.

He is cold of complexion though not good of condition (the snake).—*Strange Metamorphosis of Man*, §27. 1634.



LEAN'S. COLLECTANEA.

Between two stools the tail goeth to ground.—He.; Haz., p. 88.

I say, O fole, of all foles  
Thou farest as he betwene two stoles  
That wolde sette and goth to grounde.  
Gower, *Conf. Am.*, f. lxvi. 6.

But it is saide, and ever shall,  
Between two stoole's is the fall  
Whan that men wenen best to sitte.

*Ib.*, Prol.

A wager is a fool's argument.

A wad is a fule's argument.—K.

None but fools (and knaves) lay wagers.—(Ry.), *Poor Robin's Visions*, p. 16. 1677.

Quoth she: "I've heard old cunning stagers  
Say 'fools for arguments use wagers.'"

But., *Hud.*, II. i. 297.

Waiers to lay of things unknowe  
Is no wysdome but madness I trowe.

*Dialogues of Creatures*, xxx.

I prefer calling it the touchstone of accuracy and honesty, by  
which boasters and pretenders are kept in check.

It is meet that a man should be at his own bridal.—He.; Cl.; Ds.,  
*Ep.*, 390.

It is meet that a man should be at his own nuptial feast.

Tristo quel mario che non si trova alle sue nozze,  
Chi non è a le sue nozze, o che son crude, o che son cotte.

*i.e.* who is not merry or jocund at his own wedding, there is  
something at fault under or over.—Torr., 1530.

Dr. has bride-ale. Was this a festivity on betrothal?

A passage in Lyly's *Euphues*, repr., 1868, p. 85, throws light  
in this direction:—

Certes if when I looked merrily on Philautus he deemed it  
in the way of marriage, or if seeing me disposed to jest  
he took me in good earnest: then sure he might  
gather some presumption of my love, but no promise.  
But methinks it is good reason that I should be at  
mine own bride-all, and not given in the Church  
before I know the Bridegroom.

Brud-ale.—*P. Plow. Vis.*, iii. 56, C Text. Brydale. Nupciæ.  
—*Prompt. Parv.* Bride-ale.—B. Jon., *T. of T.*, ii. 1, iii. 1.

Who so bold as blind Bayard?—He.

Ignorance leads to impudence, if not to insolence.

But you do know those horses in the team  
That with their work are ablest to go through  
Seldom as forward as blind Bayard seem  
Or give so many twitches to the plough.

G. Wither, *Epig.*, 16, "To his Schoolmaster." 1613.

## PROVERBS.

While the leg warmeth the boot harmeth (quoth he):  
Long lying warm in bed is wholesome (quoth she).—He., *Di.*, II. ii.

Whan the scho harms  
The fot war. . .—*Harl. MS.*, 3362. 1490.

While the leg warms  
The boot harms.—*Ds.*, *Epig.*, 325; Cl.

*i.e.* the boot or profit, it would seem, as it appears in Dr. under "Idleness" with this match—"Ingenium longa rubigine læsum." But I prefer the tight walking "boot," which agrees with the early MS., and comes home to our personal experience.

If every fowl had his feather, then  
He can hog a weather.

Lucrum ex scelere  
Solem mercede præstare.—Cl.

The following, though it does not explain, throws a ray of light on this obscure proverb:—

If he be rich, and take the same in snuff,  
Tell him his substance is but stolen stuff,  
And that the Jay could hardly brook the weather  
If every bird should take away her feather.

G. Wither, *The Scourge*, 1613.

*Cf.* If every bird had his own, he should be as rich as a new shorn sheep (Borrowing).—Dr.

If every bird take back its own feathers, you'll be naked.—F.

One beggar is woe that another by the door should go.—C., 1629.

I am accused of a physician to praise none but physicians. A wonderful strange case that a physician, of all others, should take this so grievously, unless it goeth with physicians, as it doth with beggars, that one cannot well brook another.—G. Harvey, *Lett. Bh.*, p. 29.

When you are an anvil, hold you still:  
When you are a hammer, strike your fill.—H.

Auf des Glückes grosser Waage  
Steht die Zunge selten ein,  
Du musst steigen oder sinken,  
Du musst herrschen and gewinnen,  
Oder dienen und verlieren,  
Leiden oder triumphiren,  
Amboss oder Hammer sein!

Goëthe, *Ein Koptisches Lied*, *Grosscophta*, 2.

As the old cock crows, the young learns.—C., 1629.

The young cockrells, hearing these old cocks to crow so lustily, followed after with a cockaloodletoo as well as their strength (*sic*) would suffer them, and though not in loudness yet in hardiness showed themselves chickens of the game.—G. Harvey, *Letter Bh.* (Camd. Soc.), p. 31.

LEAN'S COLLECTANEA.

Cunning is no burthen.—C., 1636; Cl.; Dr.; G. Harvey, *Letter Bk.*, p. 72; Taverner, p. 22, vo. 1539.

*i.e.* one who is forced to flight or exile carries, wherever he goes, his skill as an artificer.

Shame once found is lost.—Chapman, *All Fools*, iii.

He that winketh with the one eye and looketh with the other,  
I will not trust him though he were my brother.—He.

He that looketh with one eye and winketh with another,  
I would not trust him if he were my brother.

Wager, *Repentce. of Mary Magdalene*, C 2.

There be three sondrie men which have doen thee never good,  
the winker in his tale, the laughner (lawyer) in his rage, and  
the fox, coloured which will not stick for blood sheading,  
false witness and perjury.—Bullein, *Bulw. of Defence* (S. and  
Ch.), f. 55. 1562.

Winking sets me thinking.—Sp.

In whom a shew but no shame sinks  
That one thing says and other thinkes,  
One eye looks up, another winks,

With fair and fained face.—*Philotus*, C 3. 1603.

These vulgar manners are happily now obsolete.

A wink is as good as a nod to a blind horse.—Smollett, *Gul Blas*.

A nod; it's as good as a wink to a blind horse.—Cl.

All is not lost that is delayed.

Ce qu'est différé n'est pas perdu, ne esgaré.—Meurier, *Coll.*,  
v. N 2. 1558.

Il y a un proverbe qui prétend que ce qui est différé n'est pas  
perdu. J'aime peu les proverbes en général, parceque  
ce sont des selles à tous chevaux; il n'en est pas un qui  
n'ait son contraire, et quelque conduite que l'on tienne  
on en trouve un pour s'appuyer. Mais je confesse que  
celui que je cite me parait faux cent fois dans l'application,  
pour une fois qu'il se trouvera juste, tout au plus à l'usage  
de ces gens aussi patients que résignés, aussi résignés  
qu'indifférents. Qu'on tienne ce langage en paradis que  
les saints se disent entre eux que ce qui est différé n'est  
pas perdu, c'est à merveille; il sied à des gens qui ont  
devant eux l'éternité de jeter le temps par les fenêtres.  
Mais nous pauvres mortels, notre chance n'est pas si  
longue.—Nouvelles, *Emmeline*, v.

Quickly won, quickly lost.

Feast won, fast lost.—Shak., *T. of Ath.* II. ii. 172.

Maids say "Nay," and take it.—He.; Cl.; R., 1670.

Play the maid's part, still answer nay, and take it.—Shak.,  
*Rich. III.*, III. vii. 51.

## PROVERBS.

The courteous citizen bade me to his feast,  
 With hollow words and overly request :  
 "Come, will you dine with me this holyday ?"  
 I yielded, though he hoped I would say "Nay."  
 For had I mayden'd it as many use,  
 Loath for to grant, but loather to refuse.  
 "Alack, sir, I were loath ; another day—  
 I should but trouble you ;—pardon me, if you may."  
 No pardon should I need ; for to depart  
 He gives me leave and thanks too in his heart.  
 Hall., *Sat.*, III. iii.

There's as guid fish i' the sea as e'er cam out o't.—Ramsay ; Scott,  
*Pirate*, iv.

Generally applied to a disappointed lover's consolation.  
 Hey ca' thro', ca' thro', damsels dinna doubt it ;  
 There's better fish i' the sea than ever yet cam out o't.  
*The Carles of Dysart* (additional to Burns).

Plenty more fish in the sea, is another reading.

Early to bed and early to rise  
 Makes a man healthy, wealthy and wise.—Cl.

To rise early maketh a man holy, healthy and wealthy.

Sanat, santificat, et ditat, surgere mane.—Quoted in Fitz-  
 herbert, *Boke of Husbandry*, iv. 2. 1534 ?

In the United States a characteristic improved version is  
 current :—

Early to bed and early to rise  
 Is no good unless you advertise.

But this, too, has been anticipated on our side of the Atlantic :—

He that in the world would rise  
 Must read the news and advertise.

Old Humphrey (Geo. Mogridge, d. 1857), *Half Hours*.

Le chant du cocq, le coucher du corbeau,  
 Préservent l'homme du tombeau.

Millingen, *Curiosities of Medical Experience*.

Regnard qui dort la matinée n'a pas la langue emplumée.

*i.e.* no birds for breakfast.—Bacon, *Promus*, 1539.

Por mucho madrugar no amanence mas ayuna.—Bacon, *Promus*,  
 597.

It dawns no sooner for all your early rising.

Lever matin n'est pas heur  
 Mais desjuner est le plus seur.—Cotgr.

Tarry-brecks\* should aye gae free.—Jamieson, *Dominie Deposed*,  
 p. 48. \* A sailor.—Burns.

Tarry-brecks pays no freight.

People of a trade assist one another mutually.

LEAN'S COLLECTANEA.

A proverbial phrase intimating that those of the same profession should be exempted from expense by their brethren—Jam.

Smooth calm's security, the Gulf despair,  
My Fraught's corruption and this Life's my sair.  
Quarles, *Embl.*, III. xi.

Tarry-breeks are toom when tartan trews are on.—A. Cunm.  
*Glossary to Burns.*

Does this refer to their superior powers of carrying drink?

A bald old man and a barefit bairn are aye the best fishermen.—  
Cowan, *Sea Pr.*

Every man to his post—and the cook to the foresheet.—*Ib.*

Bones bring meat to town.

We have an English prov. that "Bones bring meat to town," and those who are desirous to feast themselves on the pleasant and profitable passages of history must be content sometimes to stoop their stomachs to feed on hard words which bring matter along with them.—Fuller, *Holy and Profane State*, ch. xviii. § 1.

. . . Meaning difficult and hard things are not altogether to be rejected, nor things of small consequence.—Smyth, *Berkeley MS.*, 1639.

The redder gets aye  
The worst stroke in the fray.  
Whately, *Commonplace Book.*

*i.e.* The counsellor, mediator.

*Cf.* And may he better reck the rede  
Than ever did the adviser.  
Burns, "I lang hae thought."

A miller's daughter has a shrill voice.—Cunm., *Burns Glossary.*

You breed of the miller's daughter, that speered what tree groat  
grew on.

Spoken when saucy fellows, bred of mean parentages, pretend  
ignorance of what they were bred with.—K.

A handsome hostess is bad for the reckoning.

Ventena hermosa  
Mala per la bolsa\*.

\* Purse.—Bo.

She need na mind a clocher  
Wha has a rich tocher.

Cunm., *Glo. to Burns.*

The deil's pet lambs lo'e claverses lads.—Cunm., *Glo. to Burns.*

Idle, frivolous gossips.

Filled fu' wi' clavers about sin  
An' man's estate.

A minister.

## PROVERBS.

It's a sin to lee on the deil.—Ry.

Even of the worst people truth should at least be spoken.

Ne'er gae to the deil wi' a dishclout about your head.

Ne'er gae to the deil wi' the dishclout on your head.—Ry.

If you will be a knave, be not in a trifle, but in something of value.—K.

The Dutchman says that Segging is good cope.—He.

Poor Seggons, half-starved, work faintly and dull.—Tusser, p. 174.

M. E. segge, A.-S. *secg*=sedge, *i.e.* sword-grass.

Seggon. Provincial English for the yellow flag (iris).

Does it mean that cutting sedges to make baskets, &c., is a profitable business?

*Margaret Thomas*. Maids when they come to see the fair count not to make a cope for dearth of hay.—Greene's *Wks.*, "Friar Bacon," p. 157.

Blood toucheth blood.

Killing, stealing, adultery join their forces (to swearing and lying, making a multitude), and to give testimony against their singularity. Blood toucheth blood.—Thos. Adams, *Wks.*, p. 178. 1629.

Many can brook the weather that love not the wind.—Shak., *L. L. L.*, IV. ii. 31.

*e.g.* bronchial invalids are distressed in breathing a cold northerly wind, while their skin is indifferent to the cold temperature.

No weather is ill  
When the wind is still.—Cl.

There is ill  
When the wind is still.—*c.* 1629.

Every wind has its weather.—Bacon.

Clear in the south beguiled the cadger.

Clear in the south drowned the ploughman.

Cadgers (beggars or gipsy pedlars) from their out of door experience are allowed to be good judges of coming weather. The proverb means that even the best judges may be occasionally mistaken in their opinions.—Hislop.

When the weirling shrieks at night,  
Sow the seed with the morning light;  
But ware when the cuckoo swells its throat,  
Harvest flies from the mooncall's note.

*N.*, IV. i. 614, and ii. 22.

Were it not for the bone in the leg all the world would turn carpenters [to make them crutches. 1651.]—Herbert, *Outlandish Proverbs*.

*Cf.* To have a bone in one's arm.—Torriano, 1663.

I have a bone in my arm. An excuse for not doing something that a child requests.—R., 1678.

# LEAN'S COLLECTANEA.

He refused to speake, alleging that he had a bone in his throte,  
and he could not speake.—Udal, *Er. Apoph.*, p. 375.

*Neverout.* Come, Miss, be kind for once and order me a dish  
of coffee.

*Miss.* Pray, go yourself, let us wear out the oldest ; besides,  
I can't go, for I have a bone in my leg.—S.,  
*P. C.*, iii.

He that comes every day  
Shall have a cocknay,  
And he that comes but now and then  
Shall have a fat hen.—Ho.; Ds., *Ep.*, 179.

M. E. cokenay, a foolish person.—Chau., *C. T.*, 4208.

Whence cockney, literally "cock's [*i.e.* yokeless] egg." [See  
vol. iii. 327.]

*Cf.* M. E. ey, A.-S. oeg=egg.—Skeat.

One is none,  
Tew is some;  
Three is a sort\*,  
Four is a mort†.

Nall, *Great Yarmouth, &c.*, p. 604.

\* A company. † A great number. An old Norfolk saw.

Einmal ist keinmal.

In things of great receipt with ease we prove,  
Among a number one is reckoned none.—Shak., *Sonn.*, 136.  
Which on more view, of many mine being one  
May stand in number, though in reckoning none.  
Id., *Ro. and Jul.*, I. ii. 32.

Go not to hell for company.

I find this in the "Proverbial sayings," 1806.

For I have heard them tell

With mates they care not if they go to hell.

Wither, *Abuses Stript &c.*, I. xxvi.

The devil and nine pence go with her ; that's money and company.

According to the laudable adage of the sage mobility.—T.  
Brown, *Wks.*, iii. 216.

See Æneas Sylvius, *Letters*, lxxxii., "On the Loss of a Jilting  
Mistress."

The devil go with you and sixpence, and thin you'll want  
neither money nor company. This humorous and con-  
siderate verse is generally confined to the female sex when  
dealing with an over-boisterous lover.—Carleton [*Geography  
of an Irish Oath*], *Traits and Stories*.

Joy go with you and sixpence, and then you'll want neither love  
nor money.—Baker, *N'hampton Gloss*.

Everything hath an end and a pudding hath two.—W., 1616.

Everything hath an end and a pudding two.—(Garrulitas) Cl.  
*i.e.* the poke or bolster roll.

## PROVERBS.

*Cf.* Every thing has time and a pudding has two.—Chapman,  
*All Fools*, v.

You eat and eat, but you do not drink to fill you.—R., 1670.

Water trotted is as good as oats.—H.

Aqua trotada

Tanto val como cevada.—Nuñez, 1555.

Mothers' darlings make but milksop heroes.—F.

A duck of a boy often makes a goose of a man,

A duck of a child grows up a goose of a man.—Spurgeon, *Salt Cellars*, 1889.

There are a sort of prattlers in the pit,  
Who either have, or who pretend to wit;  
These noisy sirs so loud their parts rehearse,  
That oft the play is silenced by the farce.  
Let such be dumb, this penalty to shun,  
Each to be thought my lady's eldest son.

Dryden, *Epilogue to the King and Queen*, 5.

The younger brother is the ancierter gentleman.—R., 1678.

The younger brother is the better gentleman.—Dykes; S., *P. C.*

We who now crawl up and down the earth may be said to live in the declining and doting old decrepit Age; therefore if relation be had to true longevity we may be rather called the Older. Insomuch that a child born to-day as he is part of the Universe and the product of Time may be said to be more ancient than Adam, which I conceive to be the meaning of that common saying among us, The younger Brother is the ancierter Gentleman.—(Londinopolis) *Adv. to Reader*, 1657; Howell.

Train up a child in the way he should go, and when he is old he will not depart from it.—Bohn.

Train a child up in the way he should go, and then you may feel safe that he will not walk in it.—Bagehot, *Economic Studies*, [Malthus.]

Brown must not be cast away.—B. and F., *Chances*, ii. 2. [See vol. iii. p. 284.—ED.] *Cf.* Shak., *Sonn.*, cxxvii.

Brown and lovely (thus they say), she only bears the crown.—Grange, *Gold. Aphr.*; R. 4.

*Surrey (to Wolsey).*

I'll startle you.

Worse than the sacring bell, when the brown wench  
Lay kissing in your arms, lord cardinal.

Shak., *H. VIII.*, III. ii. 294.

She's too brown for a fair praise.—Shak., *M. Ado*, I. i. 143.

A pretty brown wench.—B. & F., *Two Noble Kinsmen*, G.

The allusion is to the French proverb:—

Fille brunette

Gay et nette.

Quoted in Bacon's *Promus*, 1522.





*Proverbial Witticisms and Other  
Sayings.*



## PROVERBIAL WITTICISMS AND OTHER SAYINGS.

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"A bald moon," quoth Benny-gask. "Another pint," quoth Lesley.—K. (Scott, *Rob Roy*, c. 29). Encouragement to drink.

"A begun turn is half ended," quo' the good wife when she stuck the graip i' the midden.—K.

"A clean thing's kindly," quo' the good wife when she turned her sark after a month's wear.—Hen.

"A hobby\* road," as the man said when he fell over the cow.—Brockett, *N. C. W.*

\* Rough, uneven.

"A hungry dog will eat dirty puddings," as the Irishman saith.—Cowan, *Haven of Health*, p. 127.

"A little of both," as Harry Hodgson said.—Denham, *F. L. N. of E.*, p. 17. 1858.

A man, Parson Penn;  
More rogues than honest men.

"A match," quoth Hatch when he got his wife by the breech.—Ray.

"A match," quoth Jack when he kissed his dame.—*Ib.*, 1678.

"A new master, a new, and hang up the old," as the porters cry in Stirbridge Fair.—Becon, iii. 228.

"After a collar comes a halter," quoth the tanner of Tamworth when Henry IV. called for a collar to make him a squire.—Hill.

All behind, like a cow's tail.

"All new things sturts," quoth the goodwife when she gaed lie to the hireman.—K.

"Almost thou persuadest me to be a Christian," as the Jew said to the roasted pork.

"As full as a jade," quoth the bride.—Ray, 1678.

As Sylvester said, "Fair and softly."—*Ib.*

As the friars say\*, "Cauté si non casté."—T. Adams, *Wks.*, p. 1081.

\* Pleases.

As the Lancashire justice said of the ill-shaped rood: "Though it be not well-favoured enough for a god, it will serve to make an excellent devil."

# LEAN'S COLLECTANEA.

- As the old beggarman said to his dame, "God send you your health as long as I live."—Melb., *Phil.*, Cc. 3.
- As the old hermit of Prague, that never saw pen and ink, very wittily said to a niece of King Gorboduc: "That that is, is."  
—Shak., *Tw Night*, IV. ii. 12.
- "At hand," quoth Pickpurse.—Shak., *1 Henry IV.*, II. i. 47; *Appius and Virginia*, 1575; T. Adams, *Works*, p. 989; Thos. Drue, *Duchess of Suffolk*, 1631; Nash, *P. Penn.*, p. 84.
- "Away the mare," quoth Walis.—*Doctor Double Ale*, 323 [H.E.P.P., iii. 317].
- "Away with it," quoth Washington. See *Wit's Recr.*, p. 217.  
"Baccare," quoth Mortimer unto his sow,  
But where's a Mortimer to say so now?  
Dav. (of Her.), *Sc. of Foll.*, Ep. 23. 1611; Udall, *R. D.*, 16  
[and see *New Eng. Dict.*—Ed.].
- Two seat roomes in the gallery at Hampton in the backermost seat.—Ch. wardens' Accounts at Minchiphampton, 1669, *Archeol.*, xxxv. 449.
- "Backe an ace," quoth Bourn.—D. (correction).
- "Bate me an ace," quoth Bolton.—D.; *Sir Thos. More*, 1590, ed. Dyce (Shak. Soc.); B. and F., *Prophetess*, i. 3.
- "Baw, waw," quoth Bagshaw. ? Bow-wow.  
Cf. Rowley, *Witch of Edmn.*, vi. Baugh waugh.—Nash, *Lenten Stuffe*. i.e. Beware.—Ud., *R. D.*, iii. 3.
- "Be sure you're right, then go ahead," as Davy Crockett said.—(Amer.) *N.*, VI. i. 204.
- "Be 'appen," says Jack Dallow. i.e. Perhaps, like enough.—Jackson, *Shropsh. W.bk.*
- "Bear the cup even," as What dye-call-him said to Aslak.—*Paston Lett.*, 1473 (No. 773 ed. Gairdner.—Ed.); Rye, *Hist. of Nfk.*, p. 126.
- "Beds are best," quoth the man to his guest.—K.
- "Better fed than taught," said the churl to the parson.—Fr.
- Two sixes: "Black is my hole," quoth Nan Bentley (dicing).—Hll.
- "Blow for blow," as Conan said to the deil.—Scott, *Wav.*, c. 22.  
"Claw for claw, and the devil take the shortest nail," as Conan said to the devil.
- "Bounce," quoth the gun.—Breton, *Cross. of Pro.*, i.
- "But when?" quoth Kettle to his mare.—(Chesh.) Ray, 1678.
- "By my faith, but ye're welcome," quoth Dicky of Kingswood.—Denham, *F. L. of Northumbd.*, p. 39.
- "Changeable weather," quoth Molly Hogg, "rain every day."—Denham, *F. L. N. of E.*, p. 16. 1858.
- "Cleanly," quoth Catchpole when he wiped his a . . e with his elbow.—Hll.

## PROVERBIAL WITTICISMS.

- "Come, kiss me," as baudes or hoores say to young folks.—P., *Ac.*, R. 2.
- "Contentibus," quoth Tammy Tamson, "kiss my wife and welcome."  
—K.  
This phrase occurs in S., *P.C.*, iii.
- "Crede quod habes, et habes," quoth the clerk to the bishop.—Lodge, *Wit's M.*, p. 32.
- "Crack me that nut," quoth Bumstead.—Haz. See *Knack*.
- "Crooked carlin," quo' the cripple to his wife.—Ferg. in Ray.  
The frog said to the harrow, "Cursed be so many lords."—Wycliffe.
- "Cut high, cut low; there's no pleasing you," as the boatswain said to the man he was flogging.
- "Cu'up, cu'up, master Thomas."—(Bridgnorth).—*N.*, II. xii. 501.
- "Dab," quoth Dawkins when he hit his wife in the arse with a pound of butter.—Hill.
- "Dab," said Daniel when he . . . in a well.—(Berks.), *N.*, V. ix. 170.
- "De malo in pejus, venite adoremus," as Skelton saith.—Becon, iii. 222.
- "Defend me, and spend me," saith the Irish churl.—Northall, *F. P.*; Ho., *Fam. Lett.*, I. i. 7.
- "Do as I say and not as I do," as the parson said when they whelt 'in hum in a wheelbarrow.—Evans, *Leicr. Phrases*.
- "Do no yll," quoth Doyle (the punning motto of the Doyleys of Norfolk).
- "Every man as he loveth," as the good woman said when she kissed her cow.—H.
- "Every man for himself," quo' the martin.—Ferg. in Ray, 1642.
- "Every man to his ain trade," quo' the browster to the bishop.
- "Every man to his ain trade," quoth the boy to the bishop.—K.
- "Every man where he likes," quoth the goodman when he kissed his cow.—W.
- "Everyone to their taste," quoth the goodman when he kissed his cow.—Cam., 1614.
- Everything helps.—C., 1629.
- "A little ekes," quoth the jenny wren when she p.ssed in the sea.—C.
- "All ekes" (or helps), as the geni wren said.—Ray, 1670.
- "Every little helps," quoth the wren when she p.ssed in the sea.—Cam., 1629.
- "Everything must leak," quoth the wren when she p.ssed into the sea.—Hill.
- "Peu ayde" disoit le formy  
Pissant en mer en plein midy.—Meurier, 1590.

LEAN'S COLLECTANEA.

- "Every little helps," as the captain said when he threw his wife overboard to lighten the ship.—(Amer.) Cowan, *Sea Prov.*
- "Fie upon heps\*," quoth the fox because he could not reach them.—Ray, 1678. \* *i.e.* the fruit of the dog rose.
- "Fire," quoth the fox when he p.ssed on the ice.—C.
- "Here will be a good fire anon," quoth the fox when he p.ssed on the ice.—*Ib.*
- "Here will be a good fire anon," quoth the fox when he p.ssed in the snow.—Hill.
- "It will be a fire when it burns," quoth the toad when he s . . t on the ice.
- "Fly pride," says the peacock.—Shak., *Com. of Er.*, IV. iii. 74.  
Here we may say to the papists as the fletcher saith to his bolt,  
"Fly and be nought."—Becon, *Reliques of Rome*, iii. 222.
- "For better acquaintance sake," as Sir John Ramsay drank to his father when he met him on his return after a long absence and invited him to a glass of wine.—K.
- "Fye on all filthes," quoth the cart to the bullring.—Gab. Harvey, *Letf. Bk.*, p. 141. 1573.
- "Gip," quoth Gilbert when his mare farted.—Ray, 1678.
- "Gip with an ill rubbing," quoth Badger when his mare kicked.—Hazlitt.
- "Gip," used to people that are pettish and froward.—Ray.
- "Give her her will or she'll burst," quoth the goodman when his wife was dinging him.—K.
- "Go here away, go there away," quoth Madge Whitworth when she rode the mare in the tedder.—Fuller, *Gnom.*
- "God help the fool," quoth Pedley (he being one himself).—*Ib.*, 1678.
- "God send us some money, for they are little thought of that want it," quoth the E. of Eglinton at his prayers.—Ray, 1678.
- "Goes again," quoth Tommy Harris.—(Kiddr.) *N.*, II. xii. 501.
- "Gramercy tailor," said Mahoun (the devil)—Dunbar.
- "Great cry and little wool," as one said at the shearing of hogs.—Gosson, *S. of Ab.*, p. 28.
- "A great cry and little wool," quoth the devil when he sheared his hogs.—Hazlitt.
- "Humph!" quoth the deil when he clipt the sow,  
"A great cry and little woo!"—K.
- "Gulp" quo' the wife when she swallowed her tongue.
- "Had a feast and eat it," as they say in Norfolk.—*N.*, VI. i. 114.
- "Ha'ds a\*" quoth the herd's wife. "Kiss me first for I am farrest from home."—K.

\* We are all content.

## PROVERBIAL WITTICISMS.

- "Hame's hamely," quo' the deil when he found himsel in the Court o' Session.—Hislop.
- "There's nae place like home."—Hen.
- "Heck," quo' Howie when he swallowed his wife's clue (ball of yarn).
- "Here is news," quoth the fox when he let a fart in the morning.—*Mar. of Wit and Wis.* (Shak. Soc.), p. 30.
- "Here's a couple," quoth Jackdaw.—Dekker, *Patient Grissill*, iv. 2. 1603.
- "Here's to you all, arse o'er head," as the moor bride drank to her maidens.—K.
- He's like Marten, the more knave, the better fortune.—Fr.
- "Hit or miss," quoth Jenny Camber. See Armin, *Nest of Ninnies*, 1608 (Shak. Soc.), p. 18.
- "Hope well and have well," quoth Hickwell.—Fr.
- "I am as full as a jade," quoth the bride.—Fuller, *Gnom.*
- "I am very wheamow\*," quoth the old woman when she stepped into the milk-bowl.—Ray.
- \**i.e.* nimble.
- "I do what I can," or "I will do my goodwill," quoth the fellow when he threshed in his cloak.—(Inanis opera) C.; Ray, 1670.
- "I had rather see't than hear tell o't," as blind Pate said.—Hislop.
- "I have cured her from lying in the hedge," quo' the goodman when he had wed his daughter.—Ray, 1678.
- "I hope better," quoth Benson, when his wife bid him "Come in, cuckold."—*Ib.*
- "I kill'd her for goodwill," said Scot when he killed his neighbour's mare.—*Ib.*
- "I know't, my lord! I know't," said John Noble.—(Suffolk) N., VIII. ix. 325.
- "I love my jest, an' the ship were sinking," as we say at sea.—Congreve, *Love for Love*, iii. 6.
- "I ne'er lo'ed 'bout gates," quo' the wife when she harled the good man o'er the fire.—K.
- "I ne'er lo'ed 'bout gates," quoth the wife when she harled her man o'er the ingle.
- "I," quoth the dog.—Porter, *T. A. W.* [H., O. P., vii. 324].
- "I think we will be all chapmen," quoth the good wife when she got a turd on her back.—K.
- "I thought I had given her rope enough," said Pedley when he hanged his mare.—Fuller, *Gnom.*; (Yorks.) Ray.
- "I trow not," quoth Dinnis. See Thoms, *Early Prose Rom.*, Intr. to Thos. of Reading.
- "I was taken by a morsel," says the fish.—K.; Heiwood; *All the Year Round*, 1867, p. 426.



# LEAN'S COLLECTANEA.

- "I was by," quoth Pedley, "when my eye was put out."—Ray, 1678.
- "I will do mine endeavour," quoth he that thrashed in his cloak.  
—Manningham, *Diary*, 1602, f. 98 (Camb. Soc.).
- "I winna mak' a toil o' a pleasure," quo' the man when he carried\*  
his wife (to burial).  
A man going under his wife's head to the grave answered  
thus when bid to go faster.—K.  
\* Buried.
- "If that the course be fair,  
Again and again," quoth Bunny to his bear.—W., 1616.  
(*Iteratio citra tedium*).—C.
- "If I can't rule my daughter, I'll rule my good."—Ray, 1670.  
*i.e.* Stop the supplies.
- "I'll give you a meeting," as Mortimer gave his mother.  
A threatening to be up with us when occasion shall offer, but I  
know not the original.—K.
- "I'll make one," quoth Kirkham when he danced in his clogs.—  
(Cheshire) Ray.
- "I'll neither make nor mar," as the young cock said when he saw  
the auld cock's neck thrwn.
- "I'll neither meddle nor make," said Bill Heaps when he spilled  
the buttermilk.—Ray, 1678.
- "I'll sell, my lad," quoth Livistone: "I'll buy 't," quoth Balmaghie.  
If a man have a good pennyworth to sell, he will still find  
a buyer.—K.
- "I'll take no leave of you," quoth the baker to the pillory.—  
Codrington, *Prov.*  
"If you will not come you'll bide,"  
As Bog said to his bride.—K.
- "I'll tent thee," quoth Wood. *See* Blount for meaning of "tent."  
*i.e.* look sharp after with a view to punishment.—Jackson,  
*Shrop. Wd. Book.*
- "I'm but beginning yet," quo' the wife when she run wud.
- "I'm on the road now," says Conway.—*N. and Q.*, V. ix. 215.  
"It's aye gude to be ceevil,"  
Quoth the auld wife when she becket\* to the devil.  
Dean Ramsay.  
\* *i.e.* curtsied.
- "It's curly and crookit," as the deil said o' his horns.—Hen.
- "It's gude to be merry and wise\*," quoth the miller when he  
mouted twice.—K. *i.e.* took toll-multure.  
\* Sure.—K.
- "It's sure and sartain,"  
As said Jonathan Martin.  
Denham, *F. L. N. of E.*, p. 16. 1858.

# PROVERBIAL WITTICISMS.

- "It's nothing when you're used to it," as the eels said while they were being skinned alive.—S., *P. C.*, iii.
- "Just as it fa's," quo' the wooer to the maid.—K.
- Knack me that nut.—H.
- "Lang straes are nae motes\*," quo' the wife when she harl'd the cat out o' the Kirn.—K.
- \* Moles.—K.
- "Let a' trades live," quo' the wife, when she burnt her besom.—Ram.
- "Let me see," as the blind man said.
- "Light's heartsome," quo' the wife\* to the Lammas mune.
- \* Thief.—Cunn., *Gloss. to Burns*.
- "Like will to like," as the devil said to the collier.—Ray, 1670.
- "Like will to like," as the scabbed squire said to the mangy knight when they both met in a dish of buttered fish.—[Ben Jonson, *Tale of a Tub*, II. iv.—ED.]; Ray, 1678.
- Like women hardly won cry "More, more!"—Armin, *N. of Ninnies*, p. 32. 1608.
- "Lord, have mercy upon the soul," as St. Oswald said when he fell to the earth. See Brand, i. 195.
- "Lustig," quoth the Dutchman.—Shak., *All's Well*, II. iii. 39.
- "Mair haste the war speed,"  
Quo' the tailor to the lang threed.—K.
- "Mair whistle than woo," quo' the souter when he sheared the sow.
- "Make no more haste when you come down than when you went up," as the man said to him on the tree-top.—Ray, 1678; *Mery Tales, Wittie Questions and Qh. Answ.* No. 30.
- "Making up for lost time," as the piper of Sligo said when he ate a hail side o' mutton.—Scott, *Woodstock*, c. xx.
- "Manners makyth man," quoth William of Wykeham.—Ray.
- "Marry, like to like," as the devil said to the collier.—Cotgrave.
- "Marry! that I would see," quod blind Hew.—Hey., *Pardoner and Friar* [H., *O. P.*, i. 232]. 1521.
- "That would I fain zee," quoth the blind George of Holloway\*.  
—Ben Jonson, *Tale of a Tub*, II. i.; Ray, 1678.
- \* ? Hollow ee or eye.
- "Would I could see it," quoth blind Hugh.—S., *P. C.*, i.
- May the great fiend, booted and spurr'd,  
With a sithe at his girdle, as the Scotchman says,  
Ride headlong down her throat.—Mass., *City Madam*, ii. 2.
- This is called the Sedgeley curse (? Staffordshire).
- "Mock not," quoth Montford when his wife called him cuckold.—Fuller, *Gnom.*

# LEAN'S COLLECTANEA.

"Mony a thing's made for the penny," as the wife said when she saw the black man.

"Much about a pitch,"

Quoth the deil to the witch.—Hen.

"Muckle about ane," quoth the deil to the coalier.—Ramsay.

"Nay, stay," quoth Stringer when his neck was in the halter.—Fuller.

"Neat, but not gaudy," as the devil said when he painted his tail pea green\*.

\* Sky blue.—Haz.

"Neck or nought," as Johnny Wardle said.—Denham, *Folk Lore of Northumberland*, p. 36. 1858.

"No friend like a bosom friend," as the man said when he pulled out a louse.—Fuller.

"Noo, noo, canny Judge, play the reet caird and it's a deed pig\*," quoth the Mayor of Newcastle.—Denham, *F. L. of Northumberland*, p. 80.

\* *i.e.* all up with them.

"Anything sets a gude face," quo' the monkey wi' the mutch on.

"(Ower) mony masters," quo' the puddock to the harrow when (the tooth gied her a tug).

Every tind took her a knock.—Ferg.

"Peace gie wi' yee," as King James said to his hounds.

"Pray you, be merry as you may," as the fiddler says.—Breton, *A Physician's Letter* [in *Will of Wit*, &c., 1599].

"Read, try, judge, and speak æs you find," says old Suffolk.—Ray.

"Rejoice, bucks," quo' Brodie when he shot at the buryin' and thought it was a weddin'.—Hislop.

"Right, master, right: four nobles a year is a crown a quarter."—(Chesh.) Ray.

Rob. Gibbs' Contract, stark love and kindness.

An expression often used when we drink to our friend.—K.

"Rough as it runs," as the boy said when his ass kicked him.—Ray.

"Rynt you, witch," quoth Bessie Lockit to her mother.—(Cheshire) Ray, [*N. C. Wds.*].

"Saft beddin's gude for sair banes," quo' Howie when he streekit him on the midden stead.

"Saft's your horn, my friend," quoth the man when he grippit the caddy's lug.

"Salt," quoth the sowter, when he had eaten the cow all to the . . . ; spoken to them that flag when they have almost finished a difficult task.—K.

"See how we apples swim!" quoth the horse turd.—Ray, 1678.

*Cf.* We apples.

"Shame fa' the couple," as the cow said to her fore feet.

"Shame fa' the couple," quoth the crow to her feet.—K.

## PROVERBIAL WITTICISMS.

- "Shame fall the ordiner,"  
Quoth the cat to the cordiner.—K.
- "So on and accordingly," quo' Willie Baird's doggie.—Hislop.
- "Sooth pley, quaad pley," as the Flemyng saith.—Chaucer, *C. T.*, *Coke's Prol.*, 4355.
- "Sour plums," quoth the tod when he could not climb the tree.—K.
- "Speke, spende, and spede," quoth Jon. of Bathon.—"Jack Cade's trial," *temp. Rich. II.*, in Twysden, *Hist. Angl. Scriptores Decem*, p. 2637. 1552.
- "Stand on one side, John Bull, and let my wife see the bar\*."—Bridgnorth, *N.*, II. xii. 501.  
\* Bear.
- "Sup, Simon, 'tis best at the bottom."—Cl.
- "Sup, Simon," here's good broth.—Cl.; and *see Haz.*, p. 348. [p. 360, 2nd ed.—Ed.]
- "That\* char is charr'd," as the good wife said when she had hanged her husband.—Ray. [*See This char*, below.]  
\* This.—Peele, *Edward I.*, 53, 92.
- "That's Extra\*," as the old woman said when she saw Kerton†.—Ht.  
\* Exeter. † Crediton.
- "That's hard," quoth the old wife when she s . . t a millstone.—K.
- "That's the kick!" said Paddy when he kicked his wife into the fire.
- "The case is altered," quoth Plowden.  
Plowden seems to have become a representative name for a lawyer.—Ray.  
*See R. Fletcher, Poems*, "The London Lady," p. 192. 1656.
- "Oh, the case is altered."—Lyly, *M. Bomb.*, v. 3. 1594.
- "Ay, marry sir, then the case is altered; ay, and haltered, too."—*Solimon and Perseda*, H., *O. P.*, v. 306. (1599, but said to be written before 1592). T. Heyw., 2d pt. *Queen Elizabeth's Troubles*, 1606, p. 131, repr.
- "The grapes are sour," as the fox said when he could not reach them.
- "The master hath still one trick more than he teacheth his scholar," as the fencer said.—T. Adams, *Med. on Creed*, p. 1231.  
"The more haste the worse speed,"  
Quoth the tailor to his long thread.—K.
- "The same again," quo' Mark of Bellgrave.—(Leicester) R.; quoted by Scott, *Heart of Midlothian*.  
The sowter gave the sow a kiss;  
"Humph," quoth she, "it's for a birse\*."—K.  
\* A bristle.
- "There or thereabouts," as Parson Smith says.—(Dunmow) Ray, 1678.

LEAN'S COLLECTANEA.

- "There was (A. B. C. D.) and I," quoth the dog.—S., *P. C.*, i.
- "There's a mole in't," quo' the man when he swallowed the dishclout.
- "There's a thing in't," quo' the fellow when he drank the dishclout.
- "There's an unco splutter," quo' the cow in the gutter.
- "There's an unco splutter,"  
Quo' the sow in the gutter.  
*A. Cunn., Gloss. to Burns.*
- "There's baith meat and music here," quo' the dog when he ate the piper's bag.—Hen.
- "There's beauty without paint," quo' the deil when he saw the black man.—Hen.
- "There's little to reck,"  
Quo' the knave to his neck.  
*Cunn., Gloss. to Burns.*
- "There's nae ill in a merry mind," quo' the wife when she whistled through the kirk.
- "There's ne'er a best among them," as the fellow said by the fox cubs.—Hazlitt.
- "There's not a turd to choose," quoth the good wife by her two pounds of butter.—Ray, 1678.
- "There's sma' sorrow at our pairting," as the auld meer said to the broken cart.
- "There's [de]struction\* of honey," quoth Dunkinly when he licked up the hen turd.—Ray, 1678.
- \* strushion.
- "They shall have no more of our prayers than we of their pies," quoth the Vicar of Layton.—*Ib.*
- "They're a bonny pair," as the craw said o' his feet.
- "They're a bonny pair," as the deil said o' his cloots.
- "They're a rum lot," as the devil said of the Ten Commandments.
- "They're curly and crookit," as the deil said o' his horns.
- "This char, being charr'd,  
Then all our debt is paid."  
*Sir T. More, p. 37.*
- "This is that must needs be," quoth the good man when he made his wife pin the basket.—*Marriage of Wit and Wisdom* (Shak. Soc.), p. 27.
- "Thou art a bitter bird," said the raven to the starling.—Ray, 1678.
- "Time is money," as the man said when he stole the watch.—A. B. Cheales.
- "'Tis a blessed heat tho'," as the old woman said when her house was on fire.—Northall, *F. P.*

## PROVERBIAL WITTICISMS.

- "'Tis a blessed heat tho'," as the old woman said when her house was on fire.—Northall, *F. P.*
- "Tit for tat," quoth the wife when she farted at the thunder.—K.
- "Toll it again," quoth the miller.—Ray, 1678.
- Whereat Master Boise, a gentleman of worship, and one that retained to that old earle of Kildare, standing in the preasse, said in Irish, "Antragh," which is as much in English as "Too late," whereof grew the Irish proverbe to this day in the language used: "Too late, quoth Boise," as we say, "Beware of Had I wist," or "After meat mustard," or "You come a day after the fair," or "Better done than said."—Holinshed, *Chronicles [of Ireland]*, p. 25, 2nd ed.
- "Trick for trick and a stone in thy foot besides," quoth one pulling a stone out of his mare's hoof, when she hit him upon the back and he hit her upon the buttock.—Hazlitt.
- "Turn about is fair play," as the devil said to the smoke jack.—Surtees, *Handley Cross*, c. 18.
- "Twelve," quoth Twatt when it rang noon.—(Dicing prov.).
- "Twelve," said Weymark.—*N.*, V. ix. p. 47.
- "Two heads are better than one," as the wife said when she and her dog gaed to the market.
- "Two heads are better than one," quoth the woman when she had her dog with her to the market.—Fuller, *Gnom.*
- "Unsicker, unstable," quo' the wave to the cable.—Cunn., *Gloss. to Burns*.
- "Veal," quoth the Dutchman.—Shak., *L. L. L.*, V. ii. 247.
- "Wae worth ill company," quo' the daw\* o' Camnethan.—Ray, 1678.
- \* Kae.—K.
- "War[e] knave!" quoth Tomkins to his shadow.—Melb., *Phil.*, R.
- "Ware Wapps," quoth Will Day.—Howell.
- "Ware skins," quoth Grubber when he flung the louse into the fire.
- "We apples swim," quoth the horse turds.—W., 1616.
- Cf. See how we.
- "We dogs worried the hare."—Ray, 1678.
- "We hounds slew the hare," quo' the messant†.—Ferg.
- † Jam. says from Messina? Maltese.
- "We hounds slew the hare," quoth the small dog.
- "Weel!" quoth Willie when his ain wife dang him.—Ferg.
- "Welcome death," quoth the rat when the trap fell down.—Hazlitt.
- "Welcome, friend!" says milk to wine.—Codr.
- "Well hit," quoth Hickman when that he smote his wife on the buttock with a beer pot.—*Four Elem.* [H., *O. P.*, i. 19.] 1510.
- "Well! there is something in that," as the girl said when she put on her stocking.—H. R. Belward, *Vulgarian Atrocities*, p. 17.

# LEAN'S COLLECTANEA.

"We'll say nothing, but we'll see," as blind Pate said to his dog.—*Fraser's Mag.*, vi. 506. 1832.

"We've got a vent for them now," as Jack Havod said.

This was an official fool who, when storing pease, not finding room enough in the barn, shovelled them out of window into a pool of water.—Noake, *Wor. N. and Q.*, p. 290.

"What a dust have I raised," quoth the fly upon the coach.—Fr.

"What, again!" quoth Paul when his wife made him cuckold the second time.—C.

"What are we among so many?" as the two-pronged fork said to the dish of green peas.

"What pretty things men will make for money," quoth the old woman when she saw a monkey.—Fuller, *Gnom.*

What said Pluck?

"The greater knave, the better luck."—K.

"What next?" as the frog said when his tail fell off.—*Hood's Own*; Surtees, *Handley Cross*, c. 38.

"What's her's is mine; what's mine is my own," quoth the husband.—Forby, *East Anglia*.

"What's no i' the bag will be i' the broo," quoth the Hieland man when he dirked the haggis.—Cunn., *Gloss. to Burns*.

"When you are all agreed upon the time," quoth the vicar, "I'll make it rain."—Fuller, *Gnom.*

"Who can help sickness?" quo' the drunken wife when she fell into the gutter.—Fuller, *Gnom.*

"Wide," quoth Wilson.—Ray, 1678.

"Wide," quoth Wallis when he thrust his pintle into the bedstraw.—*Hero and Leander*, p. 6. 1651.

"Wide," quoth Bolton when his bolt flew backwards.

Burdett waan't do, my lord, he waan't;

He can't succeed, he can't, he can't.

He conquer us, the scab!

He that ne'er renn'd a race before.

"Yes, you're a racer, to be sure,"

Cried the devil to the crab.

Wolcott, *Middlesex Election*.

"Ye look like a rinner," quo' the deil to the lobster.—K.

"Ye're a fine sword," quo' the fool to the wheat braird\*.

\* First shoot.

"Ye're early with your orders," as the bride said at the church door.—(Irish) Hislop.

"You make a muckhill on my trencher," quoth the bride.—Ray, 1678.

"Your will's law," quo' the tailor to the clockin hen when she picked out his twa een and cam for his nose.

*A New Treasury of Similes.*





## A NEW TREASURY OF SIMILES.

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A Blainslie lawin\*—there 's mair for meat than drink.—Hislop.

\* Reckoning.

A day after the fair, like Tom Long the carrier.—C.

*Met.* If I prove not  
As just a carrier as my friend Tom Long was,  
Then call me his curtall.—B. Jon., *Tale of a Tub*, iv. 1.  
That which is sent by John Long the carrier,  
Makes him that looks for 't a passing long tarrier.  
J. Davies, *Epig.*, 348

A hurrah's nest ;  
Everything at top and nothing at bottom, like a midshipman's  
chest.—W. C. Russell, *Sailor's Lang.*

A Kelso convoy, a step and a half ower the door stane.—Hll.

After a sort, as Costlet served the king.—K.

[A sort of war.—Lord Halsbury on the Boer War.—ED.]

Akin to Sutton windmill I can grind which way so e'er the wind  
blows.—T. Heyw., *Ed. IV.*

All asiden\*

As hogs fighten.—Ray, 1678.

\* *i.e.* aslant.—Hll.

All behind, like a cow's tail.

You breed of the cow's tail, you grow backward.—K.

All legs and wings, like a giblet. *i.e.* of an awkwardly tall, scrawmy  
person.—Brogden, *Linc. Prov. Words.*

All of one side, like a bird with one wing.—Northall, *F. P.*

All of one side, like a Bridgnorth election.

All of a motion, like a mulfra toad on a hoat shawl.—N., III. v. 275.

All of one side, like Fakewell Street.—(Essex) Hazlitt.

All of one side, like Kingswear boys.—(Devon) N. and Q., v. 5.

All on one side, like Smoothy's wedding.—(Corn.) Hazlitt.

All over aches and pains, like Trotting Bessie Harborne.—(Stafford-  
shire) Northall, *F. P.*

All play and no play, like Boscastle Fair, which begins at 12 o'clock  
and ends at noon.—N. and Q., III. v. 275.

## LEAN'S COLLECTANEA.

- All talking and none listening, after the manner of a Woman's Rights Convention.—Bartlett.
- All together, like Brown's cows.—(Glos.) *Ib.*
- All together, like the men of Maisemore, and they went one at a time.—(Glos.) *Ib.*
- Maisemore is two miles W. of Gloucester.
- All uphill and downhill, like the way betwixt Stamford and Beechfield.—Nash, *Have with you to Saffron Walden*, Epil.
- Always comin' an' goin', like Mulligan's blanket. *i.e.* to the pawnbroker.
- Ils font la partage de Montgomery, tout d'un coste et rien de l'autre.—Ch. de Bovelles, *Prov. Vulg.*, iii. 4.
- As a barber.
- Lawyers shall laugh at their clients when they sit in the tavern calling them coxcombs and whip up a cause as a barber trims his customers on a Christmas Eve. A snip, a wipe, and away.—*Poor Robin*, April, 1678.
- The common barber doe take his lanset and openeth a vaine as the blind man shote the crow he taketh the first that cometh to hand or appereth greatest.—Wm. Bullein, *Bulw. of Def.* (*Book of Comp.*, f. 52), 1562.
- As a Frenchman rides, all upon one buttock,—Webster, *App. and Virg.*, iii. 2.
- As a German from the waist downward, all slops.—Shak., *M. Ado*, III. ii. 31.
- As Absalom fetched Joab, by setting on fire his barley fields.—*2 Sam.* xiv. 30; T. Adams, 885.
- As bears go down hills backward.—Gurnall, *The Christian complete in Armour*, ii. 362.
- As country folk bring fruit to market, the bad and good together.—Arber, *Eng. Garner*, i. No. 11, "Great Frost of Jan., 1608."
- As cows come to town, some good, some bad.—C.
- As Dutchmen do in taverns, drink and be merry and be gone.—Dekker, pt. II., *Hon. Whore*, iv. 2.
- As far wrong as Meggy Lowes was.—Denham, p. 48.
- As flounders do, out of the fryingpan into the fire.—C.
- As great a thief as Bill P . . r, who stole the bolt off his own door. Denham, *Folk Lore of Northumberland*, &c., p. 16. 1858.
- As mothers whip their children so much the more for crying.—T. Adams, p. 1111.
- As much sibbed as sieve and ridder,  
That grew in the same wood together.—F.
- As serving-men break glasses, by chance.—Davenport, *City Nightcap*, iv.

## A NEW TREASURY OF SIMILES.

As the cuckoo is in June,  
Heard, not regarded.

Shak., *1 Henry IV.*, III. ii. 75.

As the poet made his plays, to please the people; or as Simon Magus was christened for company.—T. Adams, p. 632.

As the tailor, that out of seven yards stole one and a half of durance (a strong kind of cloth).—Shak., *Com. of Er.*, IV. iii. 23.

See Id., *1 Henry IV.*, II. ii. 41.

At leisure, as flax groweth.—C.

At leisure, as a laird dies.—K.; Ad.

At sixes and sevens, as the old woman left her house.—*Gent. Mag.*, i. 367.

Back o' beyond, whear 't mear foaled 't fiddler.—Carr, *Craven Glossary*.

Said of an unknown distance.—Smyth, *Sailor's Word Book*.

Backwards and forwards, like Boscastle Fair.—(Corn.) *N.*, III. v. 275.

Badger-like, one leg shorter than another.—Howell.

Be bout\*, as Barrow was.—(Chesh.) Ray.

\* Bout, i.e. without it.

Brunt and scadded, like the fairies o' Rothley.—Denham, *F. L. of Northumberland*, p. 46.

But bonny o't, like Bole's good mother.—K. i.e. little.

Cf. More-ish.

By chance, as the man killed the devil.—S., *P. C.*, i.

He speaketh at a venture, as men throw the dice.—Barclay, *Ship of Fools*, i. 25.

By fits and girds\*, as an ague takes a goose.—Ray, 1678.

\* i.e. Sterts or starts At a start, immediately.—Chaucer, *C. T.*, "Knight's Tale," 1705.

By fits and starts, as the hog p.sseth.—*Ib.*

Whose flashes (of wit) fly abroad by girds and fits.—Taylor (W. P.).

By degrees, as lawyers go to Heaven.—Northall, *F. P.*

Clean gone, like the boy's eye. i.e. into his head; he squinted.—N., *F. P.*

Coupled like rabbits, a fat and a lean.—S., *P. C.*, i.

Cry to it, nuncle, as the cockney did to the eels when she put 'em i' the paste alive.—Shak., *King Lear*, II. iv. 120.

Do as the beggars do, go away when you have got enough.—S., *P. C.*, i.

Do as the cow of Forfar did, tak' a stannin' drink.—Hislop; Scott, *Wav.*

Do as the maids do, say "No!" and take it.

LEAN'S COLLECTANEA.

Do as the miller's wife of Newlands did, she took what she had and she never wanted.—Hislop.

Do as they do at Hoo,  
What you can't do in one day you must do in two.  
Forby, *E. Ang.*

"Do as they do in the Isle of Man."  
"How's that?" "They do as they can."

Do as they do at Quern,  
What we do not to-day, we must do in the morn.  
Ray, 1678.

Do like the alehouse clerckes, divide the world into four parts and take three to themselves.—Melb., *Phil.*, *M.*

Do 't by guess, as the blind man fell'd the dog.—Hislop.

Double diligent, like the devil's apothecary.—Grose.

Even venture on, as Johnson did on his wife.—Fuller, *Gnom.*

"I'll venture it as Johnson did his wife, and she did well.—  
Ray, 1678.

Every man for his own hand, as John Jelly fought.—K.

Coming to two men fighting and each claiming his help he answered so, and beat them both.

For better, for worse, as a man takes his wife.—S., *P. C.*, i.

For fashion's sake, as bawds go to church.—Webster, *Malcontent*, iv. 2.

For fashion's sake, as dogs go to the market\*.—K.

\* Church.—Hazlitt.

For my own pleasure, as the man strake his wife.—K.

Forty sa' one, like Obitch's cowt\*.

A satirical remark on a person's age.

Some say Roden's or Rowson's.—Jackson, *Shropshire Word-book*; Haz., p. 136.

\* Colt.

Full of fun and fooster, like Mooney's goose.—Hazlitt.

Half-dead, like to a drowned mouse.—R. Tofte, *Fruits of Jealousy*, p. 79. 1615.

Half-done, as Elgin was burnt.—Scott, *Tales of a Grandfather*, xxi.

Half-stewed in grease, like a Dutch dish.—Shak., *M. W. W.*, III. v. 105.

Hand over head, as men took the covenant.

Harry's children of Leigh, never an one like another.—(Chesh.) Ray.

He answers with monosyllables, as Tarlton did one who out ate him at an ordinary.—Ray, 1813.

He gets by that, as Dickons\* did by his distress.—Cl.

Umbra pro corpore.—Ad.

\* Dickins—Ad.

## A NEW TREASURY OF SIMILES.

- He hears wi' his heels, as the geese do in hairst.—K.
- He may have her for asking, as they say of a Welsh maidenhead.—  
Congreve, *Way of the World*, iii. 6.
- He sticks up his riggin\* like a puzzon'd rattan.—Denham, *F. L. N. of E.*, p. 16. \* Backbone.
- He that bids most (like Calais Market), whatever be the cause, shall be sure of the sentence.—Patten, *The Expedition into Scotland* [Arb., Eng. Gar., iii. 70].
- He will be hanged\* for leaving his liquor, like the saddler of Bawtry.—Hazlitt. \* Was hanged.
- Head and tail up, like chicken cocks in laying time.—(Amer.) Bartlett.
- Here awa, there awa, like the laird o' Hotchpotch's lands.
- He's a ganger, like Willy Pigg's dick\*.—Denham, *F. L. N. of E.*, p. 16. 1858. \* Ass.
- He's a ganger, like Willie Pigg's dick ass.—*Ib.*
- He's always behindhand, like the miller's filler. *i.e.* thill or shaft horse.—Baker, *Northampton Gloss.*
- Cf.* Shak., *M. of V.*, II. ii. 87.
- He's his faither's better, like the cooper o' Fogo.—Hn.
- He's like Marten,  
The more knave, the better fortune.—Fuller, *Gnom.*
- Higgledy piggedly, like Malpas shot.—N., IV. iii. 194.
- His beard is cut like the spire of Grantham steeple.—Lodge, *Wit's Mis.*, p. 8.
- Hit or miss, quoth Jemmy Camber.—Armin, *N. of Nin.* 1605.
- Hitty missy, as the blind man shot the crow.—Forby, *E. A.*
- Hot and hasty, like a Scotch jig.—Shak., *M. Ado*, II. i. 63.
- Hot and heavy, like a tailor's goose.—B. E., *New Dict. Cantg. Crew.*
- I wad sooner see ye fleip-eyed\*, like a French cat.—K.  
\* Derived from flype, a fold.
- I'll be like Knuckey, be as I am.—(Corn.)
- I'll chance it, as Parson Horne did his neck.—(Notts.) N., V. x. 10.
- I'll do as Mackissock's cow did, I'll think more than I'll say.—K.
- I'll do as the cow of Forfar did, I'll take a standing drink.—K.
- I'll gie you a meeting, as Mortimer gave his mother.—K.
- I'll gie you a meeting, as Mungo did his mare.—Ferg. in Ray.
- I'll tak' the best first, as the priest did o' the plooms.—K.
- Ill-less gudeless, like the priest's holy water.
- "[I'm] Aw'm i' no hurry," as Temple said when Berry hanged him for smoorin'\* his mother-in-law.—(Lancashire) N., VIII. v. 92. \* Smothering.
- In and out, like a dog at a fair.

# LEAN'S COLLECTANEA.

- In and out, like a Surrey lane.—Ch.  
 In and out, like Billesdon, I wot.—(Leices.) Ray, 1678.  
 In and out, like Teton Brook.—Baker, *Northants Gloss*.  
 In haste, like a snail.—Heiwood.  
 Indifferent, as Doll danced.—S., *P. C.*, i.  
 It will come out yet, like hommel-corn\*.—Hislop.  
     \* Grain that has no beard.  
 It will come out yet, like the holm-corn.—K.  
 It's a' outs and ins, like Willie Wood's wife's wame.—Ram.  
 It's clean gone, like\*the boy's eye.—Baker, *Northants Gloss*.  
 It's far to seek and ill to find, like Meg's maidenhead.—K.  
 It's January\*, like David Pearse's gin.—Denham, *F. L. N. of E.*,  
     p. 17. 1858. \* Mispronunciation of genuine.  
 It's weak in the wow\*, like Barr's cat.—Hislop. (Of a monstrous  
     size.) \* Caterwaul.  
     See McTaggart, *Gallovid. Encycl.*, s.v.  
 Just enough and nae mair, like Janet Harris' meat.—Hislop.  
 Just enough and nae mair, like Janet Howie's shearers.—K.  
     Leg over leg, as the dog went to Dover;  
     When he came to a stile, jump he went over.  
                                 Hill, *Nat. Rhymes*.  
 Let him come to himself, like Mackibbon's crowdy\*.—K.  
     (Of an angry person.)  
                                 \* i.e. brose.  
 Like a badge on a coat, he is never off my sleeve.—Sharpham,  
     *Cupid's Whirligig*, v.  
 Like a bagpipe, he never talks till his belly's full.—Ray, 1678.  
 Like a Banbury cheese, nothing but paring.—*Jack Drum's Ent.*, iii.  
     1601.  
 Like a barber's chair, fit for every buttock.—Ray, 1678.  
 Like a barber's chair that fits all buttocks.—Shak., *All's Well*,  
     II. ii. 16.  
 Like a bee in a box\*.—W. Bullein, *Bul. of Def.*, f. 58. 1562.  
     \* Close chamber.  
 Like a bee or an epigram, all his sting is in his tail.—T. Adams,  
     *Wks.*, p. 309.  
 Like a calf, she has a sweet tooth in her head.—Fuller, *Gnom*.  
 Like a cat, fling him which way you will he'll light on his legs.—R.  
 Like a cat in hell, without claws.  
 Like a cat looking in the Bible.  
 Like a cat round hot milk.—Hazlitt.  
 Like a cat, she'll play with her own tail.—R.

## A NEW TREASURY OF SIMILES.

- Like a chip in a pottage pot, doth neither good nor harm.—  
Ray, 1670.
- Like a chip in porridge, neither good nor harm.—Hazlitt.
- Like a churl, no good to any till he be dead.—*Strange Metam. of Man*, § 9.
- Like a collier's sack, bad without but worse within.—Hazlitt.
- Like a common fiddler, he dares not sing an honest song.—  
T. Adams, *Wks.*, 474.
- Like a constable in midsummer's watch.—*The English Courtier and Country Gent.*, 1586, *Rel. Antiq.*, ii. 37; B. and F., *Knight of the Burning Pestle*.
- Like a cow in a fremit loaning\*.—Hislop.  
\* Strange road.
- Like a dog in the manger, neither eats himself nor lets others eat.
- Like a dog that cometh at every whistling.—Howell, *Par.*
- Like a drunkard's dagger, ever drawn.—Taylor (W.P.), *Trav. to Prague*.
- Like a duck in a stocking, happy anywhere.—Northall, *F. P.*
- Like a fishing rod, all joints (of a thin, lanky youth).
- Like a flea in a blanket.—Hislop.
- Like a flock of sheep, one cannot leap over a hedge but all the rest will follow.—John Day, *Isle of Gulls*.
- Like a flounder, out of the fryingpan into the fire.—*Pasquil's Palinodia*, 1619
- Like the flounder, out of the fryingpan into the fire.—Withals, 1608; Camd., 1629.
- Like the flounder, he leapeth out of the pan into the fire.—Draxe.
- Like a frog in a fit—said of one tipsy.—Northall, *F. P.*
- Like a gentlewoman's train, more than needs.—T. Adams, *Wks.*, 472.
- Like a German, that never goes to the wars without his Tannaken, and her cock on his shoulder.—Nash, *Have with you to Saffron Walden*, R. 2.
- Like a gravedigger, up to the a . . e in business and don't know which way to turn.
- Like a haggard, you know not where to take him.—T. Adams, *Wks.*, p 445.
- Like a hen on a het girdle.—Hislop.
- Like a hog hangeth the groin.—Heiwood.
- A fit emblem of a wicked man, that he is universally evil while he lives, and not often doth so much good as a pig does.—T. Adams, *Wks.*, p. 388.
- Like swine, which in their lives be most vile, noisome, and never good until they die.—Bullein, *B. of Def. (B. of Sim.*, p. 75). 1562.



LEAN'S COLLECTANEA.

Like a horse in a mill (entangled).—Hazlitt.

Like a Kentish cloth, that stains with nothing.—Melb., *Phil.*, 3.

Like a kibe, always at one's heels.—Sharpham, *Cupid's Whirligig*, v.

Like a lady's letter, it's all in the postscript.

This petty fogger, like a Lapland witch,  
Sells his wind dear and so grows devilish rich.

Taylor (W.P.), *Water Cormorants*, xiv.

Like a Lauderdale bawbee, as bad as bad can be.—Henderson.

Like a lawyer's study in the latter end of a Term, one's no sooner thrunged\* out but another's thrust in.—Sharpham, *The Fleire*, C. 3.

\* i.e. pressed.

Like a loader's\* horse, that lives among thieves.—(Som.)

\* Carrier.

Like a mill horse, that goes much but performs no journey.

Like a miller, he can set to every wind.

Like a miller's mare (awkward).—B. and F., *Little French Lawyer*, iv. 6.

Like a mouse in a pitch.—T. S., *Fragmenta Aulica*, p. 99. 1662.

Like a musician who, being entertained, will scant sing Sol-fa, but undesired strains above E-la.—L. Wright, *Display of Duty*, 18 r. 1614.

Like a needle in a bottle\* of hay.—Field, *Woman is a Weathercock*.

\* Bundle.

Like a pair of balances, thou weighest all saving thyself.—*Jack Drum's Entertainment*, iv. 1601.

Like a parish top.—B. and F., ed. Dyce, i. 138.

Like a pig's tail, going all day and nothing done at night.—(Lanc.)

Like a Quaker, he answers one question by asking another.

Like a rabbit, fat and lean in twenty-four hours.—S., *P.C.*; R., 1678.

Like a ribbon double-dyed,  
Never worn and never tried.—(Corn.) Hazlitt.

Like a rope dancer's pole, he's lead at both ends.—Grose.

Like a sheep's head, all jaw.—Grose.

Like a Shrewsbury cake, short and sweet.—*P. Rob.*, Mar., 1767.

Like a sow playing on a trump\*.—Ferguson in Ray.

\* Jew's harp.

Like a swine, he never doth good till his death.—Mason, *Handful of Essaies*, 1642.

Like a syring to a Hampshire goose.—Hazlitt; Guilpin, *Skialetheia*, Epigr. 27. 1598.

Like a Welch gentleman that tacks his kin  
To all coats in the country he lives in.

R. Fletcher, *Poems*, p. 189. 1656.

## A NEW TREASURY OF SIMILES.

- Like a tinker, that never travels without his wench and his dog.—  
Nash, *Have with you to Saffron Walden*, R. 2.
- Like a toad under a harrow, I don't know which course to steer.—  
(Corn.)
- Like a true maid, seen, but not heard.—D. Lupton, *London and Country Carbonadoed*, p. 73.
- Like a trunkmaker, more noise than work.—G.
- Like a vermin, of no use till uncased.—T. Adams, *Wks.*, p. 452.
- Like a Waterford heifer, she's beef to the heels.—(Munster)  
G. Mullinger.
- Like a Waterford merchant, up to the a . . in business.—Ray, 1813.  
*See* Like a gravedigger.
- Like a Welsh mile, long and narrow. (Tedious.)
- Like a woman, the more courted the further off.—T. Adams, *Wks.*,  
p. 1047.
- Though my wits be old, yet they are like a withered pippin—whole-  
some.—Dekker, 2 Pt. *Honest Whore*, iii. 2.
- Like a woman's lying in, all white.—Taylor (W. P.), *Trav. to Hamb.*
- Like a woman's lying in, all sorrows.—Marryat, *Frank Mildmay*,  
ch. ii.
- Like a woman's tongue, it\* goes half an hour before the time.—  
Greene, *Looking Glass for Lon.*, p. 126.  
\* Clock.
- Like a young bear with all his troubles before him.
- Like all fools, I love everything that's good.—S., *P. C.*, i.
- Like all fury.—(Amer.) B.
- Like all nature.—(Amer.) *Ib.*
- Like all possessed.—(Amer.) *Ib.*
- Beauty is like an almanac, which if it last a year it is well.—  
T. Adams, *Wks.*, p. 834.
- Like an ill-roasted egg, all on one side.—Shak., *As You Like It*,  
III. ii. 35.
- Like an ill shilling, ye'll come back again.
- Like an Irish wolf, she barks at her own shadow.—Day, *Isle of Gulls*,  
F. 3. 1606.
- Like an Irishman's obligation, all on one side.—Northall, *F. P.*
- Like an old hen, scratchin' afore day.—Northall, *F. P.* (Useless  
work.)
- Like an old relic, much revered and almost never used.—Bacons  
*Res antiqua et antiquata*.—C., *P. P.* (Case of the Postnati.—  
Howell, *State Trials*, ii. 593.)  
Old and out of use.

## LEAN'S COLLECTANEA.

Like an old woman's breech, at no certainty.—Ray, 1678.

He\* and his flock were like an onion :

Conjoined in one without dissension.—Bar., *Ecl.*, iii.

\* A shepherd.

Made like an onion, thicker than he is long.—Torr.

Like an unhappy brood, it would follow the dam.—T. Adams, *Wks.*  
p. 1123.

Like Banbury tinkers, that in mending one hole make three.—Fuller.

Like Bauldy's wedding, there's nae meat but muckle mirth.

Like bawds and medlars, never ripe till rotten.—Wilson, *Cheats*,  
i. 4. 1664.

Like bells, which call others to church but go not in themselves.

Like bread, which the staler it is, the more wholesome.—B. Jon.,  
*The Case is Altered*, I. i.

Like butter in the black dog's hause\*. *i.e.* past recovery.—K.

\* Hawse. Throat.—Hil.

Like Captain Copperthorne's crew—all officers.—(American) Cowan,  
*Sea Pr.*

Like cocks of the game, to peck out one another's eyes to make the  
lawyers sport.—T. Adams (*The City of Peace*, 1630), *Wks.*,  
p. 999.

Like confectioners that throw away the juice of the oranges and  
preserve only the rinds.—T. Adams, *Wks.*, p. 400.

Like Coventry bowlers, who play their best at first.—Asgill.

Like coxcombs, ever craving

To have the thing that's never worth the having.

Taylor (W. P.), *A Whore*.

Like Cranshaw's kirk, as mony dogs as folk,

And neither room for reel nor rock.—Hn.

Like dogs, if one barks all bark.—Clarke, *Paræm.*

Like dogs in dough. *i.e.* unable to make headway.—Northall, *F. P.*

Like draws to like,

A scabbed horse to an auld dike.

Ferguson in Ray.

Like Dutchmen, who drink to fall out.—T. M., *Life of a Satirical  
Puppy &c.*, p. 53. 1657.

Like Flanders mares, fairest afar off.—Fuller, *Gnom.*

Like flies at Bartholomew-tide—blind, though they have their eyes.  
—Shak., *Hen. V.*, V. ii. 303.

Like foul weather, come before it be sent for.—Day, *Isle of Gulls*, E. 3.

Like French falconers, fly at anything we see.—Shak., *Ham.*,  
II. ii. 424.

*i.e.* Flemish prostitutes. See Riley's *Memorials of London*, p. 535.

Cf. purnel of Flandres.—P. *Plowm.*, C Text, vii. 367.

The supply is still kept up. See Taylor (W. P.), *A Thief*.

## A NEW TREASURY OF SIMILES.

- We be like friars :  
We are but beggars, we be no buyers.  
He., *F. Ps.* [*H., O.P.*, i. 352].
- Like Gawson's boats, that sunk upwards.—(*Stourport N.*, II. xii. 501.
- Like Goodyer's pig, never well but when he's doing mischief.—  
(*Chesh.*) Ray.
- Like Gorby, whose soul neither God nor the devil would have.—  
Fuller.
- All his money, like hempseed, is sowed with curses.—T. Adams,  
*Wks.*, p. 838.
- Like Hicks' horses, all of a snarl\*, and they say he had only one.—  
(*Somerset N.*, V. x.      \* *i.e.* tangle.
- Like Hilton Kirk, baith narrow and mirk, and can only hold its ain  
parish folk.
- Like honeycomb teeth, not pretty to look at, but good to wear.—  
*N.*, IV. xi.  
The seasons rob each other still,  
Round in their course, like horses in a mill.  
Taylor (*W. P.*), *A Thief*.
- Like Hunt's dog, that will neither go to church nor stay at home.—  
Ray, 1678.
- Like I wot not what.—Dav. [*of H.*], *Civil Wars of Death and  
Fortune*, 97.
- Like ill weather, sorrow comes unsent for.—Clarke, *Paræm.*  
Like ill weather, I come unsent for.—Melbancke, *Philot.*, *F.* iv.
- Like Isaac Ebdale's stockings, they're no fit.—Denham, *F.L.N. of E.*,  
p. 16. 1858.
- Like John-a-Duck's mare, that will let no man mount her but John-  
a-Duck.—Scott, *Ivanhoe*, c. xxvi.  
Yet was never day,  
Wherein the Spaniard came to make us play,  
But that the Green Knight was amongst the rest,  
Like John Grey's bird that ventured with the best.  
Gascoigne, *Dulce Bellum Inexpertis*, 131.
- Like lambs, you do nothing but suck and wag your tails.—Fuller.
- Like Lamington's mare, ye brak brawly off, but sune set up.
- Like Lord Thomond's cocks, all on one side.  
*Fer.* Now, my John Juggler, your nose is like Lothbury conduit  
that always runs waste.—Armin, *Two Maids of More-  
clack*, p. 88. 1609.
- Like lucky John Toy, lost a shilling and found a tupenny loaf.—  
(*Cornw.*) *N.*, II. ii. 327.
- Like Madam Hassell's feast, enough and none to spare.—*N.*, II.  
ii. 339.
- Like Malachi's child, stock full of sense.—(*Corn.*)

## LEAN'S COLLECTANEA.

Like many in great funerals rejoice to be mourners that they may  
get some of the blacks.—T. Adams, *Wks.*, 1044.

Like Morley's ducks, born without a notion.—(Notts.) *N.*, V. x. 10.

Like Moroah downs, hard and never ploughed.—(Corn.) *N.*, III.  
v. 275.

Like Moses' breeks, neither shape, form, nor fashion.

Like Mrs. Partington mopping up the Atlantic (in the great storm  
at Sidmouth in 1824).—Cowan, *Sea Prov.*

Sydney Smith on Reform Bill, Speech at Taunton in 1831.

Like my lady's eldest son, evermore tattling.—Shak., *M. Ado.*,  
II. i. 8.

Like my Lord Mayor's fool, full of business and nothing to do.—  
S., *P. C.*, i.

Like Nanny Painter's hens, very high on the legs.—(Corn.)

Like Nicholas Kemp, he 's got occasion for all.—(Corn.)

A voter, who being told to help himself for his vote, swept all  
the gold off the table.

Like old boots, past all hope of mending.—Taylor (W. P.), *A Thief*.

The Mayor of Hartlepool upon a day

Hearing King Harry was to come that way

Put on 's considering cap and Kendal gown,

Consulting with his brethren of the town

What gift they should present as he came by ;

"A skate-fish," quoth his Council, "sweet and dry."

"Nay," quoth the Mayor, "we 'll give him half one more."

"Soft!" quoth another, "now your mouth runs o'er."

So of their tenets\* if I should tell more too

I would not like to Mr. Mayor to o'er do.

Yea and Nay *Almc.*, 1680.

\* Quakers.

Like our modern Quakers of the town,

Expect your manners, and return you none.

De Foe, *Trueborn Englishman*, ii.

Like owd Jack Jones, ate till ye sweat, an' work till yo' starve.—  
Jackson, *Shropshire Word Book*.

Like Paddy's ghost, twa steps ahint.

Like Rumney Marsh: hyeme malus, æstate molestus, nunquam  
bonus.—T. Adams, *Works*, ii. 120.

Like salt water which maketh fresh beef salt and salt beef fresh.—  
Melb., *Phil.*, K.

Like Scotsmen, aye wise ahent the hand.—Ferguson in Ray.

Like snow at Midsummer, exceeding rare.—Taylor, *Cormorants*, X.

Like sweet bells jangled, out of tune and harsh.—Shak., *Hamlet*,  
III. i. 158.

Your tongues like untun'd bells sound in my ears.—Davenport,  
*New Trick &c.*, v. 3.

## A NEW TREASURY OF SIMILES.

Like the untunable ring of bells, rather fill the ears with jarring and noise, than delight or reason.—Lodge, *Wit's Mis.*, p. 99.

Like Taffy's courtship, short but pithy.

Like Tantara Bogus, who lived till he died.—*N.*, VIII. xii. 332.

Like Teague's cocks, that fought one another though all were of the same side\*.—Fr.

\* Of the same kind.—Ray, 1813.

Like the bairns of Falkirk, they'll end ere they mend\*.

\* Ye mind naething but mischief.—Ram.

Like the blind beggars of Bologna, a man must give 'um a half-penny to sing and two pence to hold their tongue.—J. Wilson, *Cheats*, ii. 4.

Like the blind piper, you might rise and play.

His story is known to most sure that know London. Lying dead drunk, he was thrown up in a cart of the dead in the plague-time: when he woke he fell a playing just as he was tumbling into pit hole and so scaped.—Saml. Wesley, *Maggots*, "A Tobacco Pipe," p. 40, and note, p. 50.

Like the Bloxwich bull (not to be found).

Like the Chinese, that whip their gods when they do not answer them.—T. Adams, *Wks.*, p. 936.

Like the cooper o' Fogo, ye drive off better girs\* than ye ca' on.

\* Hoops.

Like the Corbie messenger, ye come wi' neither alms nor answer.

Like the cow-couper o' Swinton, ye'll no slocken.

Like the cowts o' Bearbughty, ye're cowts till your best 's by.

Like the craws, he eats himself out o' ply.—Hislop.

Like unto the cuckoo, they have but one note.—Tatham, *Rump*, iv. 1660.

The Papists are but slender musicians, and have no shyfte of distance: for like unto the cuckoo, they sing always one song.—Becon, *Rel. of Rome*, iii. 221.

Like the cur i' the crub, he'll neither do nor let do.—Ferguson in Ray.

Like the dam\* o' Devon, lang gathered and soon gane.—Hen.

\* River-reservoir.

Like the dead folk o' Earlstoun, no to lippen to\*.

\* Be relied on.

Like the devil, always in mischief.—Howell, *Caroim*.

Like the dog o' Dodha, baith double and twa faced.

Like the dogs o' Dunragget, ye winna bark unless ye hae yere hinder end to the wa\*.—Hen.

i.e. a leaning place. \* Arse at char'd.—K.

# LEAN'S COLLECTANEA.

Like the fiddler o' Chirmside's breakfast, it's a' pennyworths thegither.

Like the fiddler that was long a getting to pull out his fiddle, but when it was once out, there could be no putting up any more.—D. Rogers, *Mat. Hon.*, 278.

Like the fox that having lost his tail  
Would fain persuade the rest to make 't a fashion.

Wilson, *Cheats*, i. 2.

Like the fox, the more he's banned the better he fares.—Clarke.

Like the gardener's dog, that neither eats cabbage himself nor lets anybody else.—Fuller, *Gnom.*

Others prepare and set themselves in a towardness, but like the George booted and spurred and on horseback, yet they stir not an inch.—T. Adams, *Wks.*, B. 428.

Like the glass pipe, that will never whistle but when there's water in 't\*.—*London Chanticleers*, xi.

\* To a drinker.

Like the gudeman o' Kilpalet, ye're ower simple for this warld and hae nae broo' o' the next.—Hislop.

Like the hole in the Irishman's coat which lets in the heat and lets out the cold.

*Cf.* Anything serves me: drap de Berry in the summer keeps out the heat, and Stuff in the winter lets it in.—J. Wilson, *The Cheats*, ii. 4.

Like the ill surgeon, without store of good plaisters.—He., *Dial.*, I. ix.

Like the Kilbarchan calves, like to drink wi' the wisp in your mou'.—Hislop.

Like the Kilkenny cats, who fought till there was nothing left of either.

Like the Kimmer, that clawed the stool instead of her arse.—Ram.

Like the laird o' Castlemilk's foals, born beauties.

Like the lasses\* o' Bayordie, ye learn by the lug (ear).—Ram.

\* Maidens.

Like the mad Mayor of Gantick, who was wise for a long day and then died of it.—(Cornw.)

Like the man o' Amperlys coo', she's come hame routin' but no very fu', wi' the tow about her horns.

Like the man on the raft, who thought the river banks were moving and himself standing still.—Cowan.

Like the man that sought the horse, and him on his back.

Like the man wi' the sair guts, no getting quat o't.

Like the Mayor of Calenich, who walked two miles to ride one.—(Corn.)

Like the Mayor of Falmouth, who thanked God when the town gaol was enlarged.—(Corn.)

## A NEW TREASURY OF SIMILES.

Like the Mayor of Hartlepool, you cannot do that\*.—Ray.

\* *i.e.* work impossibilities.

Like the Mayor of Market Jew, sitting in their own light.—(Corn.)

Like the miller's dog, ye lick your lips ere the pock be opened.—Kelly.

Like the Minister o' Bailie, preaching for selie (self).

The presence of the bishop, like the north wind, dispels infection.—T. Adams, *Wks.*, p. 935.

Like the old wife when her ale would not come,  
Thrust a firebrand in the grout\* and scratch'd her bum.

*Rare Triumphs of Love and Fortune* [H., O. P., vi. 155].

\* Ground malt.

Like the old woman's pig, if he's little he's old. *i.e.* crafty.—*Ib.*

Like the old woman's tripe\*, always ready.—(War.) Northall, *F. P.*

\* Dudley tripe.—(Wor.) *Ib.*

Like the Orkney butter, neither good to eat nor to creich wool.—Kelly.

Like the parson of Saddleworth, who could read in no book but his own.—(Chesh.) R.

Come il Prete del contado che non sa legger si non sul proprio  
Breviarios.—Torr.

His will is like the Persian law, unalterable.—T. Adams, *Wks.*, p. 442.

The thing is true, according to the law of the Medes and  
Persians, which altereth not.—*Daniel*, vi. 12.

Like the smith's dog, so used to sparks that he'll no burn.—Hislop.

Like the smith's dog, that sleeps at the noise of the hammers,  
and wakes at the crashing of teeth.—Fuller, *Gnom.*

And so, like Cole's dog, the untutored mome  
Must neither go to church nor bide at home.

Taylor, *Cormorants*, xii.

There is a prov. about old Cole's dog's pride, who took the  
wall of a dung-cart and so was crushed to death.—  
Southey, *C. P. Bk.*, iv. 676.

Like the snail carrieth her house always on her back.—D. Rogers,  
*Matrimonial Honour*, 278.

Like the swine's bairns, the aulder ye grow the thiefier like.

Like the tailor, that sewed for nothing and found the thread himself.\*  
—Fuller, *Gnom.*

\* Done over.—Northall, *F. P.*

Like the tod's whelps, aye the aulder the waur.

Like the two Kings of Brentford smelling at one nosegay.—Sheffield  
[D. of Buckingham], *Rehearsal*, ii. 2.

Like the wabster stealing through the warld.—Ram.

Like the waterman, which looketh one way and roweth another.—  
Mel., *Phil.*, 4.



# LEAN'S COLLECTANEA.

Like the Welshman's cow, little and deedy\*.—Baker, *N'hants Gloss.*  
\* Good.

Like the wife that ne'er cries for the ladle till the fat rins o'er.

[Wi' the mony daughters, the best comes hindmost.—Ram.]

Like the wife's tongue, often better meant than timed.

Like the witches o' Auchencrow, you get mair for your ill than  
your gude.

Like the Yorkshireman's days, of all sorts and sizes.—*P. Rob. Prog.*,  
1729.

Our intellectual eye is put out with feasting. Our means is liberal,  
but we will not allow ourselves to know. Like those that  
have a Free-School in the town, yet never a one can say his  
cross row.—T. Adams, p. 1094.

Like those dogs that, meeting with nobody else, bite one another.—  
Fuller, *Gnom.*

Like thunder, which breaks the bone without scratching the skin.—  
T. Adams, p. 474.

Like to the oldest Ling  
That limes their fingers that on it do feed,  
So that all things they touch to them do cling.  
Dav. [of H.], *Civil Wars of D. and F.*, 98.

*i.e.* every finger as good as a lime-twig. (Side-note.)

Like Towy's hawks, ye eat one anither.

Like Uncle Acky Sloddem, the picture of ill-luck.—(Corn.)

Like water to leather, the langer the tougher.

Like wheels in a jack, when one moves they all move.—D. Lupton,  
*London and Country Carbonadoed*, p. 71.

Like Will Summer, which being hurt with any, though he stood a  
furlong off him, would always strike his next fellow.—Melb.,  
*Phil.*, L.

Like Wood's dog, he'll neither go to church nor stay at home.—Fr.

Like Hunt's dog, that will neither go to church nor stay at  
home.—Ray, 1678.

Londoner-like, ask as much more as you will take.—Ray, 1678;  
Paschall.

Long and narrow, like the boy's granny.—Northall, *F. P.*

Long and slender, like a cat's elbow.—Fuller, *Gnom.*

Long and small, like the cat's elbow.—K.

Macclesfield measure, heap and thrust.—(Chesh.) Ray.

Meeterly (indifferently), as maids are in fairness.—Fuller.

More by chance than by any cunning, even like as the blind man  
doth cast his staff: peradventure he (doth) hit the thing he  
doth cast at, peradventure not hit it.—Boorde, *Brev. of Health*,  
Prol., 1547.

Nailed to the counter, like a bad shilling.

## A NEW TREASURY OF SIMILES.

- No great shakes (the older the worser), like my old shoes.  
 Like my old shoes, quite past all hope of mending.—Taylor  
 (W. P.), *Water Cormorants &c.*, vi.
- Not worse: much about one, as the collier said to the devil.—*Two Merry Milkmaids*, ii.
- Now up, now down, as bucket in a well.—Chau., *Kn. Tale*, 1533.
- On and on, like a pig in a harvest field.—*Norfolk. Ant. Miscny.*, i. 308.  
 One of Crocker's showers,  
 That lasts four-and-twenty hours.  
 (Devonsh.) *N.*, VIII. ii. 268.
- Paced like an alderman (sad).—Udall., *R. D.*; C.
- Peter of Wood, church and mills are all his.—(Chesh.) Ray.
- Poor and proud, still tailor-like.—[Collier] *Roxb. Ballads*, p. 285;  
 Lyly, *M. Bom.*, i. 3.
- Quick and nimble: more like a bear than a squirrel.—Hazlitt.
- Quite awry, like Grantham steeple.—Middleton, *Black Bk.*  
 A little fall will make the salt[cellar] look like Grantham steeple  
 with his cap to the alehouse.—Dekker, *Owle's Almanach*,  
 p. 39. 1618.  
 Quite young and all alive,  
 Like an old maid of forty-five.  
 Harland and Wilkinson, *Lancashire Folk Lore*, 194.
- Rather better than common, like Nanny Helmsey's pig.—Denham,  
*F. Lore N. of E.*, p. 16.  
 Then, as in Ireland, they do  
 Rhyme rats to death with [a] verse or two.  
 Flecknoe, *Diarium*, iv. 1656.  
 Will ever a rat-rhyme of words, said over without feeling or  
 blessing, work upon an unrenewed heart?—*Trial of the*  
*English Liturgie*, 1638.
- Rhymed to death, as they do Irish rats. *i.e.* by charm.—B. Jon.,  
*Poetaster*; Pope, *Sat. of Donne*, ii. 22.  
 I will not wish unto you to be rimed to death, as is said to be  
 done in Ireland.—Sidney, *Def. of Poesy*; Shak., *Mer. of*  
*Ven.*, IV. i. 44; Id., *As You Like It*, III. ii. 164; *Ratts Rhimed to*  
*Death, or the Rump Parit. Hanged up in the Shambles*, 12°. 1660.
- Rob. Gibb's contract, stark love and kindness.—Kelly.
- She pined away, like Jenkin's hen. *i.e.* died an old maid.
- She's ready donnd, like Willy Ho (Hall)'s dog.—Denham, *F. L.*  
*N. E.*, p. 16.
- Short and dirty, like a winter's day.—G.; Fuller, *Pisgah Sight*,  
 p. 187.  
 Short and sweet, like a winter's day.—Northall, *F. P.*
- Short and sharp, like a donkey's gallop.—Pegge, *Anon*, v. 38.
- Short and sweet, like a roast maggot.—Northall, *F. P.*

LEAN'S COLLECTANEA.

- Short and thick, citizen-like.—Hausted, *Rival Friends*, iv. 8. 1632.  
 Slow and sure, like Pedley's mare.—Fuller, *Gnom.*  
 Soft in her side, like the lasses o' Belford.—(Northd.) *Ib.*, p. 47.  
*i.e.* deficient in intellect.  
 Some good, some bad, as sheep come to the fold.—Ray, 1678.  
 Spotted and spangled, like Joe Dank's devil.—Northall, *F. P.*  
 Strike, like Jack o' th' clockhouse, never but in season.—Strode,  
*Floating Island*, B. 2.  
 Take your will of it, as the cat did of the haggis.—Kelly.  
 That's for that, as butter's for fish.—Kelly.  
 They'll all come back again, like the pies of Pelton.—(Northumbd.)  
 Denham, p. 107.  
 They'll come again as Goodyer's pigs did.—Ray, 1678. *i.e.* never.  
 The last best, like to good wives' daughters.  
 It is alleged that wives, after their eldest daughters are dis-  
 posed of, say that the youngest is far the best of the  
 family.—K.  
 The longer the worse, like to mine old shoes.—Ad., 1622.  
 The older the worse, like to my old shoes.—Cl.  
 Too much for one and not enough for two, like the Walsall man's  
 goose.—Poole, *Words of Staffordshire*.  
 Their words are irrevocable, like the ancient kings of Persia, and  
 we must not question or ask how and how it can be so  
 much, &c.—Taylor (W. P.), *Trav. to Prague*.  
 There is an act in the laird of Grant's Court that not above eleven  
 speak at once.—Kelly.  
*Simplicity (speaking of Dissimulation).*  
 There's a great many such promoting knaves that gets their living  
 With nothing else but facing, lying, swearing and flattering.  
 R. Wilson, *Three Ladies of London* [H., O.P., vi. 293].  
 They will allow us ne'er a jordan, and then we leak in your chimney;  
 and your chamber-lie breeds fleas like a loach.—Shak.,  
*1 Hy. IV.*, II. i. 18.  
 And lay gynnys and wylles in blynde brokes  
 ffor loches and googeons and goode game.  
*Piers of Fulham* [H., E. P. P., ii. 56].  
 Tho' he said little, he thought the more.—*Thos. of Reading*, by T.  
 D[eloney]. 1632.  
 Tho' he says nothing, he pays it with thinking, like the Welsh-  
 man's jackdaw.—Ray, 1678.  
 Miss says nothing, but I warrant she pays it off with thinking.  
 —S., *P. C.*, i., ascribes it to a Frenchman.  
 Though she's dirty she's dry, like the man's wife.—Hen.

## A NEW TREASURY OF SIMILES.

Thou'lt strip it, as Stack stripped the cat when he pulled her out of the churn.—Ray, 1678.

Thrashing round, like a short-tailed bull in fly-time.—(Amer.) B.

Thysbe stood peeping through the narrow chink,  
And though she spake not, she the more did think.

R. Brathwait, *Strappado for the Devil*, p. 253, repr. 1615.

'Tis all over, like the Fair of Athy.—(Ireland) Hazlitt.

To abuse one like a pickpocket. *i.e.* as he is "slated."

To agree as Lent and fishmongers.—Marston, *Malcontent*.

Some champions agree  
As wasp doth with bee.

Tusser, *Husb.*, Ap. 1573.

*Lawyer.* Tush, sir; I can make black white, and white black again.

Tut, he that will be a lawyer must have a thousand ways to feign;  
And many times we lawyers do one befriend another,  
And let good matters slip: tut, we agree like brother and brother.

R. Wilson, *The Three Ladies of London*, 1584  
[H., O. P., vi. 283].

To agree like finger and thumb.—F.

To agree like harp and harrow.—L. Wright, *Disp. of Duty*, 12 r., 1614.

Thy words and good proofs agree together like harp and harrow.—Melb., *Phil.*, K. 4; Becon, iii. 258; Tom Brown, *Wks.*, iii. 20.

To agree like lambs together.—He., *Ep.*, iv. 33.

(Every one in a several note.)

To agree like London clocks (ironical).—Ray.

To agree like pickpockets in a fair.—Ray, 1813.

To agree like pikes in a pond, ready to eat up one another.—T. Adams, *Wks.*, p. 376.

To agree like 'prentices.—Taylor (W. P.), *The World's Eighth Wonder*.

To agree like the hare and the hound.—Becon, i. 52.

To agree like the wax and the wick of a candle.—Percival, *Span. Gram.*, 1599.

To agree like two cats in a gutter.—H.

To agree like tykes and swine.—Hislop.

To agree together like bells.—*Knack to Know a Knave* [H., O. P., vi. 533. 1594]. (They want nothing but hanging up.)

To agree together, like cats and dogs.—Draxe; G. Harvey, *Letter Book*, p. 118.

To agree like Dogges and Cattes and meet as just as German lips.—Gosson, *Schole of Abuse*, p. 26; *How to Chuse a Good Wife* [H., O. P., ix.].

## LEAN'S COLLECTANEA.

To bandy like a racket ball.

The round world bandy like a racket ball.—Davies [of H.],  
*Humour's Heaven on Earth*, ii. 61.

To bang compliments backwards and forwards, like two asses  
scrubbing one another.—S., *P. C.*, iii.

To bawl loud enough to make a dead horse turn over in his grave.—  
Bartlett.

To be all behind, like a cow's tail.

To be as sharp as anything.

The same maiden, where the lokers on quaked and trembled for  
feare, daunced without any feare at all among sweardes  
and knives beyng as sharp as anything.—Udall, *Er. Apop.*,  
p. 32.

The tear-drop in his little eye again began to spring;  
His bosom throb'd with agony, he cried like anything.  
Barham, *Ing. Leg.*, "Mis. at Margate."

To be beaten like stock-fish.—C.

To be bout\* as Barrow was.—(Cheshire) Hazlitt.

\* Without.

To be caught like a mouse in a trap.—Barham, *Ing. Leg.*, "Bloudie  
Jack."

The cobbler preaches, and his audience are  
As wise as Mosse was when he caught his mare.

Taylor (W. P.), *A Swarm of Sectaries*, 1641.

We are taken napping. Ossitantes opprimimur.—C., *P. P.*

Instead of menacing or affrighting me with his sword or his  
frowns for my superlative presumption, he burst out into a  
laughter above E-la, to think how bravely napping he had  
took us.—Nash, *Unf. Trav.*, H. 2.

Alonely with his mistress—I will not say between my lady's  
legs—her brethren, as the harm of mishap would, took him  
napping as Moss did his mare.—Melb., *Phil.*

He was taken napping betwixt the hedge and the corn.

Prendre entre le hay et le bled.—Ht.

To catch one as Mosse caught the mare. *i.e.* napping.

Title of a ballad. See Arber's *Stationers' Reg.*, 1569-70.

Till day come catch him, as Mosse his gray mare, napping.—  
*Christmas Prince*.

Have I taken you napping?—D.

Be wise then in your ale, bold youths, for fear  
The gardener catch us as Moss caught his mare.

R. Fletcher, *Poems*, p. 213. 1650.

He found him napping as Moss found his mare.—Hill.

## A NEW TREASURY OF SIMILES.

To be cosened as the dog was, who thought to go to breakfast and went to hanging.—Torr.

To be damned like a Turk.—Bale, *K. John*, p. 88. 1550.

To be faced like the north wind of a map.—Lodge, *Wit's Mis.*, p. 78.

To be had for asking for, as they say of a Welsh maidenhead.  
Congreve, *Way of the World*, iii. 6.

To be jawed like a jelly.—Skelton, *El. Rum.*

To be joined like a five-fold twisted cord.—Davies, *Scourge of Folly*, p. 112.

To be like an oyster wife.

As pale as the vizard of the ghost which cried so miserably at the theatre, like an oyster-wife, "Hamlet, revenge!"—Lodge, *Wit's Miserie*, p. 56.

To be perfumed like a milliner.—Shak., *1 H. IV.*, I. iii. 36.

To be ravished with delight, like the wench that was got with child against her stomach.—Middleton, *Fam. of Love*, v. 3.

To be ringed like curtain rods.—Davies, *Scourge of Folly*, p. 95 (fingers).

To be soused in souse like a pickled herring.—Lodge, *Wit's Mis.*, p. 81.

To be stung (by fleas) like a tench.—Shak., *1 H. IV.*, II. i. 14.

To be tied like a bear unto the stake.—Taylor's *Revenge*.

Which it becometh him as well to do as to see a camel skip up and down, or a cow to bear a saddel, or a bear to pycke muskles, or to dance after a whelebarowe, or my lady the pigges mother to daunce her pygges a daunce.—Palsgrave, *Acolasius*, N. 4.

To be undone, as a man would undo an oyster.

To be undone like an oyster.—C.

To be whipt like tops in Lent.—B. Jon., *T. of Tub*, III. vii.

To beat one like a stock fish.—Withals, 1608; Becon, i. 522.

To become one, as well as a cow doth a cart-saddle.—Ray.

To beg like a cripple at a cross.—Rob. Whit., *Vulg.*

To begin like a whore, with good cheer.—Tournear, *Revenger's Tragedy*, iii.

To bellow like a bull.—C.

To bite like pepper.—J. Gay, *N. S.*

Biting and scratching like the cat and cur.—Dav. [of H.], *Hum. H. on E.*, i. 183. 1609.

To blunder, &c.

Thou blundyrst as a blynde buserde.—Wright, *Pol. Poems and Songs*, ii. 98.

To blush as red as fire.—Udall, *Er. Ap.*, p. 33.

(Ironical.) Alluding to the andirons on the hearth.

To blush like a black\* dog.—C.; Shak., *Tit. And.*, V. i. 121; Ray.  
Blue.—S., *P. C.*, i.

LEAN'S COLLECTANEA.

*Faciem perfricuit.*—W., 1610.

A black saint can no more blush than a black dog.—T. Adams, p. 379.

Why, he has a face like a black dog and bluseth like the back-side of a chimney.

He blushes like a red bull-calf.—Evans, *Leicester. Wds.*

Cf. "At the first blush." *i.s.* look.

If it be my fortune to meet with the learned woorkes of this London Sabinus, that can not play the part without a prompter nor utter a wise word without a piper, you shall see we will make him to blush like a black dog when he is graveled.—Gosson, *Apologie for Schollers of Abuse*, p. 75 [Arb. rep.].

To blush like copper.—Gosson, *Sch. of Ab.*, p. 75 [Arb. rep.]; *Xmas. Prince*, iii., 1607; B. and F., *Woman's Prize*, i. 3.

To breed like a rabbit.

As rude as a bear, no mule half so crabbed;  
She swills like a sow and she breeds like a rabbit.

Swift, *Portrait*.

Worms shall in you breed as bees does in the byke.—Town. *Myst.*, 325.

To burte\* like a ram.—Huloet.

\* Butt.

He brustleth as a monkes froise\*

Whan it is throwe into the panne.—Gower, *C. A.*, ii. 93.

The hissing noise made in heavy sleep.

\* Fritter.

To buz in your ear like a bee in a box.—T. Nash, *Unf. Trav.*, D. 3 r.

To cackle like a cadow\*.—Mar. of *Wit and Wis.*, p. 26.

\* Jackdaw.

To caper like a fly in a tar-box.

To care no more for one than his old shoes.—Draxe.

To carry and fetch like Bungy's dog.—B. Jon., *T. of a Tub*, II. iv.

To cast up one's eyes like a duck\* in a thunderstorm.—Scott, *Pov. of Peak*.

\* Dying duck.

To chafe like an apothecary.—Clarke.

To champ and chaff

As hogs do in a draff.—Ym. of *Hypocr.*, 1455. 1533.

To change like a weathercock.—R. Tofte, *Fruits of Jealousy*, p. 81. 1615.

To chatter like a magpie.

Full of jargoun as a flekked pie.—Chau., *Merch. T.*, 1848.

Thei chateryn and chateryn as they jays were.—Cov. *Myst.*, p. 382.

Sowing their seed of chattering like the pie.—Barc., *S. of Fo.*, ii. 4.

## A NEW TREASURY OF SIMILES.

- To cheep like a mouse.—Dunbar, *The Tod and the Lamb*.
- To clap, &c.  
     But still her tongue was clapping like a patten.—He., *Ep.*, iv. 47.  
         I clang as a clod in clay  
         In London many a day.  
             *World and Child*. [H., O.P., i. 269].
- To claw a thing as Clayton clawed the pudding when he ate bag and all.—Ray.  
     To claw a thing worse than a Middlesex bailiff.—Franck, *Northn. Mem.*, p. 79. 1694.
- To cluster together like John Gray's bird, *ut dicitur*, who always loved company.—Quar. between Hall and Mallerie (*Misc. Ant. Angliæ*).
- To come as country gentlewomen do into the fashion, that is, in the tail or latter end on 't.—Sharpham, *Fleire*, iv.
- To come as near as the hare covet to come nigh unto a tabret.—Becon, iii. 258.
- To come, &c.  
     Misfortune comes like the coroner's business, huddle upon huddle.—Webster, *White Devil*, p. 20 [Dyce's ed.].  
     Randle's fortunes came tumbling in like lawyer's fees, huddle upon huddle.—Rowley, *Match at Midn.*, iv.  
         Ye come among us plenty,  
         By coples in a peire,  
         As spirites in the heire  
         Or dogges in the Hayre.—*Ym. of Hypocr.*, 2402.
- To come down on one like a sledge-hammer.  
     His money comes from him like drops of blood.—Ray, 1678.
- To come home as glad as children come from school.—Gasc., *D. B. In.*, 171.
- To come home as wise as he went.—Hey., *F. Ps.* [H., O.P., i. 345].
- To come home like the parson's cow, with a calf at her foot.—(Chesh.) Ray.
- To commit as many absurdities as a clown in eating of an egg.—Ray, 1670.
- To consume as snow against the sun.—*P. of D. D.*, p. 75.
- To cool down like a dish of tea.—C. Cibber, *Careless Husb.*, iv. 1.
- To count like Jews and gree like brothers.—Hen.
- To creep like a snail.—Draxe.  
         Creeping like snail  
         Unwillingly to school.  
             Shak., *As You Like It*, II. vii. 146.
- To creep like a thief out of a hedge.—Dek., *S. D. S. of L.*, 3. [Arb. rep., p. 25.—ED.]
- To cry like a child—like winking.



## LEAN'S COLLECTANEA.

- To cry out like hounds at a chase.—*Ym. of Hypoc.*, 1457.
- To damn yourself as black as buttermilk.—Sharman, *Hist. of Swearing*.
- To dance as a bear.—*Hickscorner* [H., O. P., i. 184].
- To dance\* like a cat on hot bricks†.
- \* Go. † A bake stone.—R.
- To dance like a Dutch Froe: my heels are as light as my head.—S. S., *Hon. Lawyer*, iv.
- To dance like a lubber in a net.—Bullein, *B. of D.*, f. 73.
- To dance like a thief in a mist, nobody can find you.—Midd., *Your Five Gallants*, v. 1.
- To dance like a thief and hobble as a bear.—Bar., *Ecl.*, iv.
- To dance like a town top.—B. & F., *Night Walker*, i. 3.
- To dangle.
- Come, come, my lord, unloose your folded thoughts  
And let them dangle loose as a bride's hair.  
N. Tate, *Injured Love*.
- And in thy sitting use a meane  
As may become thee well,  
Not straddling, no, nor tottering  
And dangling like a bell.  
R. Waste, *Book of Demeanour*, 1619.
- To demur like a posed lawyer, as if delay could remove some impediments.—T. Adams, p. 444.
- To die like a dog (in a ditch).—Shak., 2 *H. IV.*, II. iv. 164; Barry, *Ram Alley*, iii. 1; Nash, *Unf. Trav.*, E.
- To die like a dog on a pitchfork.—Day, *B. B. B. Green*, iv.
- To die like damned beggars.—Dav. [of Her.], *Civil Wars of D. and F.*, 65.
- To die where Bradley died, in the middle of the bed like a chrysom child. *i.e.* quietly.
- To divide me like a bribe buck, each a haunch.—Shak., *M. W. W.*, V. v. 22. *i.e.* a stolen deer.
- To do a thing as soon as look [at it].
- To do as much as for mine own father.—Skelton, *Mag.*
- To do as the blind jade, break your neck down a hill because you see it not.—Middleton, *Fam. of Love*, v. 3.
- To do like one's betters.
- To do secundum usum Sarum.—Ray.
- To do things by degrees, as the cat aate pestil\*.—Peacock, *Linc. Gloss*.
- \* Pestle.
- To dog one like his murderer.—Shak., *Tw. N.*, III. ii. 71.
- To draw like jet-stone.—Dav. [of Her.], *Commendatory Poems* [Grosart's ed., p. 13].
- It drives like a nail, *i.e.* progresses.—Vanbrugh, *Prov. Husb.*, iv.

## A NEW TREASURY OF SIMILES.

- To drink bote with the douke and dyne bote ones.—*P. Plowman* vii. 174, C. text.
- To drink like a beast. *i.e.* only when thirsty.
- To drink like a fish.—B. & F., *Nightwalker*, iv. 4.
- To drink like a funnel.
- To drink like a lord.—Midd., *Spanish Gipsy*, iv. 1.
- To drink like a sleuthound (bloodhound).—Denham, *F. L. of North*, p. 131.
- To drink like a toper.
- To drink like an elephant.—B. & F., *Nightwalker*, iv. 4.
- To eat no more than a maid.—Chau., *Miller's Tale*, 3707.
- To fade as flower in May.—*Everyman*, H., O. P., i. 99 [line 18, rep. 1902.—Ed.].
- To fall off like an apple at Michaelmas, without shaking.—Day, *I. of Gulls*, E. 4, iv. 1.
- To fall on his feet like a cat.  
To pitch upon his legs like a cat.—B. and F., *Mons. Thomas*, iii. 3.
- To fare like a duke.—Heiwood.
- To fare like a prince.—Withals.
- To fawn like a dog that stands at receipt of a trencher.—Melbancke, *Philot.*, p. 28.
- To feast like an emperor.—Withals.
- To feed like a boar in a frank.—Ray.
- To feed like a farmer.—Ray ; S., *P. C.*, ii. ; Taylor (W. P.), *Pennyless Pilg.*
- To feed like a freeholder of Macclesfield, who hath neither corn nor hay at Michaelmas.—(Chesh.), Fuller.
- To feed alone, like the hangman of Flushing.—Mass., *New Way &c.*, iv. 1.  
[See "A perfect Banquet," &c., cited on p. 8 from Mass., *City Madam*.]
- Then at the cupborde one doth another tell,  
See how he feedeth like the devil of hell.—Bar., *Ecl.*, ii.
- To feel as mean as a rooster in a thunder-shower.—Bartlett.
- To fight as he were wood.—W. Wager, *The Longer Thou Livest*, D. 111.
- To fight for your ain hand, like Henry Wynd.—Scott, *Rob Roy*.
- To filch like a rap-man.—Dav., *Sc. of F.*, p. 14.
- To fit one like a glove.
- To <sup>fly</sup> flye\* lyke a dog or a whelp.—Boorde, *Int. to K.*, c. xix.  
\* Fly.
- To fly as fast as the hare from the horn.—Melb., *Phil.*, C. 4.

# LEAN'S COLLECTANEA.

- To fly as fast as a bear in a cage. (Ironical).—*Jack Juggler* [H., *O. P.*, ii. 147].
- To fly as from the plague.—Dav., *Wit's Pilg.*, Q. 41.
- To fly as if the devil drove.—Swift, *A Dialogue*.
- To fly one like a serpent.—Sharpham, *Cupid's Whirligig*, v.
- To fly one like sheep.—Davies, *Sc. of Fo.*, p. 61.
- To foam at the mouth like a boar.—Lodge, *Wit's Mis.*, p. 77.
- To follow close and softly, like a horsekeeper\* in a lady's matted chamber at midnight.—Middleton, *Family of Love*, iv. 1.
- \* *i.e.* groom, the lady's paramour.
- Nay, a great lady brought her stable into her chamber and married her horsekeeper.—*Poor Robin*, Feb., 1704.
- Falstaff*. The rogue fled from me like quicksilver.
- Doll*. I' faith and thou followedst him like a church.
- Shak., *2 H. IV.*, II. iv. 218.
- To follow one another like ducks in a gutter.
- To follow\* one like a Tantony† pig.—Ray.
- \* Tag after. † St. Anthony's.
- To fret like a grogram.—Sharpham, *Cupid's Whirl.*, iv.
- To fret like a gummed velvet.—Shak., *1 H. IV.*, II. ii. 2.
- To fret like gum taffety.—Ray, 1678; S.
- "No taffety more changeable than they."—Taylor (W. P.), *Wks.*
- To fret like tinsel.—B. & F., *Pilg.*, iii. 3.
- To fret one's guts to fiddlestrings.—Bartlett.
- To frown like a tiger.—Bullein, *B. of D.* [S. M.], 74.
- To frown like Good Friday.—Spen., *Sh. Kal.*, Feb. 30th.
- To fume like a stew-pot.—Sharpham, *Cupid's Whirl.*, iv.
- To fyll as dooth a gull.—*Hye Way to Spital House*, 247 [H., *E. P. P.*, iv. 35].
- To gape as it were dogs for a bone.—Barc., *Sh. of Fo.*, ii. 93 repr.
- To gape like an oyster.—B. & F., *Bonduca*, i. 1; Id., *F. M. of Inn*, ii. 2; B. Jon., *Bart. Fair*, v. 5.
- To get on by a thing as Dickson did by his distress.—Ray, 1670.
- To get on like a house on fire.
- To give one as good as he brings.
- To go along like blazes.—De Quincey, *Spanish Nun*, 24.
- To go along like one o'clock. *i.e.* the dinner-hour.
- To go along like sixty.
- To go as a bear to the stake.—Draxe.
- To go as fast as his legs might bear him.—Udall, *Er. Ap.*, 372.
- To go as if dead lice dropped off from you.
- To go as if nine men pulled you and ten men held you.—W.

## A NEW TREASURY OF SIMILES.

- To go as if she cracked nuts with her tail.—Ray, 1678.
- To go as straight as a schoolboy at Christmas.
- To go away like a dog with his tail between his legs.—Tarlton, *Jests*, p. 28 (Shak. Soc.).
- To go down your throat like chopped hay.—Swift.
- To go like a cat on hot bricks.
- To go like a cat upon a hot bake stone.—Ray, 1678.
- To go like a dromedary, dreamy and drowsy.—*Tr. of Treasure* [H., O.P., iii. 264].
- To go like a gleeman's bitch (*i.e.* a blind musician).
- To go like a two-year old.
- To go like sheep to the slaughter.—Marston, *Insatiate Countess*, i.
- To go like the wind.
- To go off like a candle in a snuff.—R., 1678.
- To go off like a shot.
- To go out like the snuff of a candle.
- To go sometime aside and sometime arrere.—*P. Plow. Vis.*, v. 354 [B. text].
- To go sometime round like a whirligig or Lenten top.—Taylor, *Praise of Clean Linen*.
- Page.* My heart goes pit-a-pat in my belly like a pair of washing beetles.—Day, *Law Tricks*, v.
- To go through one like water through a sieve.—Barclay, *Ship of Fools*, i. 245 repr.
- To go to and back, like to a vagabond flag upon the stream.—Shak., *A. & C.*, I. iv. 45.
- To go to sea like a gentleman with his gloves on.—Dana. (Said of stuck-up officers.)
- To go up like the rocket and come down like the stick. (Of sudden and short-lived eminence.)—T. Paine of Burke.
- To govern worse than the Turk in our misgovernance.—Bar., *S. of F.*, ii. 138 repr.
- To grant willingly, yet something nicely, as maidens do their honesty.—Melb., *Phil.*, 45.
- To grin and gnarr as doth a butcher's cur.—Bar., *Myrrour of Good Manners*.
- To grin like a basket of chips.—Grose.
- To grin like a Cheshire cat.—*N.*, I. v. 402.
- Lo! like a Cheshire cat our court will grin.—Peter Pindar, ii. 91. 1830.
- To grin like a sheep's head in a pair o' tangs.—Hislop.
- To grow like a cow's tail. *i.e.* downwards.
- To grow like a medlar, the sweeter for its age.—Gay, *Wife of Bath*, i.

# LEAN'S COLLECTANEA.

- To grow like grass in May.—Miss Evans [George Eliot], *Silas Marner*.
- To grow like mad.  
     Sow beans in the mud  
     And they'll grow like wood.—Ray, 1670.
- To grunt like a bear when he is a moaning.—Fulwell, *Like Will to Like*, 1568 [H., O. P., iii. 329].
- The greedy devil xal grone grysly as a grys\*.—*Cov. Myst.*, p. 159.  
     \* Pig.
- To handle his bow like a crow-keeper.—Shak., *K. Lear*, IV. 4.
- To hang on her lips like a padlock on a pedlar's budget.—Sharpham, *Cupid's Whirligig*, v.
- Thy words hang together like feathers in the wind.—Skelton, *Mag.*
- It hangs together as pebbles in a wyth (Inanis opera).—Cl.
- It hangs together like a rope of sand.—Cl.
- O Lord, he will hang upon him like a disease.—Shak., *Much Ado.*, I. i. 70.
- I could hulk your grace and hang you up cross-legged, like a hare at a poulterer's.—B. and F., *Philaster*, v.
- Avarice*. Yea, see that ye hang and draw together like furies.—*Respublica*, i. 3. 1553.
- To hate a person like poison.
- To hate a person like hell.—Dav. [of H.], *Select Second Husb.*, C. 2 r.
- To hate a person like a toad.—Wager, *Longer Thou Livest*, D. 11 e.
- I hate 'em\* worse than any citizen's son—worse than the cur-dog or serpent.—Hall, *Chron.*, 273.  
     \* Tears.
- Worse than I can hate salt water.—Tourneur, *Rev. Trag.*, iii.
- Worse than any of the seven deadly sins.—Day, *I. of Gulls*, G. 3.
- Though I do hate him as I do hell pains.—Shak., *Oth.*, I. i. 155.  
     That every citizen hate his neighbour,  
     As his wife doth [the] Pope and Tiber.
- Dash*. I hate burning as I do the devil and a dry proverb.—Shirley, *Honoraria and Mammon*, iv. 3.
- I do hate him, as I hate the devil.—B. Jon., *Every Man out of his Humour*, i. 2; Porter, *Two Angry Women* [H., O. P., vii. 338].
- Is there no looking-glass within; for I hate glasses  
     As naturally as some do cats or cheese.  
     Tomkis, *Albumazar*, iii. 9.
- I hate it like a sick man's dream.—T. Adams, *Wks.*, p. 558.
- I hate it as an unfilled can.—Shak., *Tw. N.*, II. iii. 6.
- To be hated as the lent.—E. More, *Def. of W.*, p. 18. 1557.

## A NEW TREASURY OF SIMILES.

- To haunt one like a ghost.—Sharpsham, *Cupid's Whirligig*, v.
- To have a conscience worse than any dog.—Taylor (W. P.), *A Thief*.
- To have a face like a Bartholomew Fair baby.—*London Chanticleers*, xiv.
- To have a head as big\* as brass.—Porter, *Two Angry Women* [H., O. P., vii. 357].  
\* *i.e.* bold.
- To have a mouth like a Barbary purse, full of wrinkles.—Lodge, *Wit's Mis.*, 90.
- To have a mouth like the whale that swallowed a whole fleet.—*Ib.*
- To have as many diseases as a horse.—Ho., *Parley of Beasts*, p. 77.
- To have as many faces as a sheep. Ne obolum quidem habet unde testim emat.—W., 1616.
- To have as many tricks as a dancing bear.—R., 1678.
- To have as many tricks as a lawyer.—W.
- To have as much pity as a dog.—*Cock Lorel's Bote* [Roxb. Club].
- To have as much skill in it as a horse.—Fulwell, *Ars. Adul.*, D. 2.
- To have dined as well as my Lord Mayor.—W. King, *The Old Cheese*.  
See Edm. Gayton, *Art of Longevity*, V.  
Shall find a satisfaction in his fare  
As great as if he had din'd with my Lord Mayor.  
Sheridan, *Descr. of Swift's Dinner with Him*.
- To have little more divinity than your Lordship's mule.—Melb., *Phil.*, N. 2.  
Fleetwood (Recorder of London) imprisoned one for saying he had sup't as well as the Lord Maior when he had nothing but bread and cheese.—Manningham, *Diary*, 1601, f. 30 (Cam. Soc.).
- To have no more sense than a shoat\* in pickle.—Lodge, *Wit's Mis.*, p. 81.  
\* A young pig.
- [To have] no more wit than a coot.—Bale, *K. John* [Cam. Soc., p. 7].
- To have you chained, &c.  
I'll lead ye about the country, like a bear, by the nose; make ye turn spits like a dog in a wheel; and if that won't do have ye chain'd like a flea in a box.—Wilson, *Belphegor*, v. 2.
- To hear as hogs do in harvest, or with your harvest ears.—Ray.
- To help a person [at meals] as you love them.
- To hew as small as flesh to pot.—*J. Jug.* [H., O. P., ii. 120].
- To hold on like grim death.
- To hold together like burrs.—C.
- To hold together like neighbour's children.—Melb., *Phil.*, p. 61.

# LEAN'S COLLECTANEA.

To hold together like the men of Marsham when they lost their common.—(Linc.) Ray.

To hold up his head like a steed of ten pounds.—Ray, 1678.

To hop as light as bird from briar.—Shak., *M. N. D.*, V. i. 383.

To hug one as the devil hugs a witch.—Ray, 1678; Glapthorne, *Wit in a Constable*, ii.

To jump\* at it like a cock at a gooseberry (blackberry).—Ray.

\* Leap.

To keep your home like a snail.—Melb., *Phil.*, *Dd.*

To kill with kindness, as fond apes do their young.—Dav. [of H.], *A Select Second Husband*, D. 4.

To kiss like the devil and the collier.—Killigrew, *Thomaso*, I. v. 12.

To know a hawk from a handsaw\*.—Shak., *Ham.*, II. ii. 375.

\* Heronshaw.

It lifts a man up till he grows less and less, like a hawk after a heronshaw.—Hawkins, *Apollo Shroving*, iv. 1. 1626.

To kiss as close\*

As shells of cockles meet.

B. Jon., *Cat*, II. iii.; Id., *Cynthia's Rev.* v. 4.

\* Not like a slobbering Dutchman.—Tournour, *Rev. Trag.*, iii.

To kiss as close

As a scallop.—Id., *Alchemist*, III. iii.

To know a thing as parfitely as my Paternoster.—Pal., *Ac.*, L. 3.

Nor do I know what is become of him more than the Pope of Rome.—But., *Hud.*, I. iii. 263.

Peter! quod a plouz-mon, and putte forthe his hed,  
I know him as kuyndeliche as clerk doth his bokes.

Langland, *P. Plow. Vis.*, A. vi. 29.

Nor argue well on questions that arise,

Nor plead a case more than my Lord Mayor's mule.

Geo. Gascoigne, *Herbs*, i. p. 380; Haz., repr.

Which they understood

As much as did a horse to do them good.—Wither, *Ab.*, &c.

To know a thing (or person) like a book.

To know as well as I know 'twill rain on Simon and Jude's Day next (Oct. 28).

To know as well as if I had gone through him with a lighted link.

To know as well as the beggar knows his dish\*.—D.; Bp. Pilkington, *Burning of St. Paul's, London*, xv. p. 1.

\* Clapperdish.—*P. of D. D.*, p. 132. Clapdish.—Crowne, *Julian.*, v. Bag.—He.

See *New Eng. Dict.*

To know cheese from chalke.

For thoughte I have no learning, yet I know chese from chalke.—L. Sheppard, *John Bon and Mast. Parson.*

## A NEW TREASURY OF SIMILES.

Down with those maids that ever talke,  
Whether it be of chese or chalke.  
Light are they whose tongues do so walk,  
Let them all go downe a, downe a.

Becon, *Invective Against Whoredom*.

The mariages are made; yea, and those many times in the  
tender yeres of the children whan they are scantly able to  
discern between cheese and chalk.—Becon, *B. of Matr.*,  
i. 640.

To know him as I do my own self.—W.

To know how many beans make five.

*Fort Shadow.* I'll try thine ears. Hark, does't rattle?

*Shad.* Yes, like three blue beans in a blue bladder.

Dekker, *Old Fortunatus*.

See *Mus. Delic.*, ii. 167.

See G. Peele, *Old Wives' Tale*:

"Three blue beans in a blue bladder;  
Rattle, bladder, rattle."

They say  
That putting all his words together  
'Tis three blue beans in a blue bladder.

Prior, *Alma*, i. 25.

Not to know a B from a bull's foot.—*Pol. Poems* (Rolls Series),  
ii. 57.

Not to know how many blue beans make five.

To know no more how to play than a post.—*Shuffling, Cutting and  
Dealing*, 1659.

To know no more of it than Tom, our clerk, knows what the priest  
saith at mass.

To know no more than Gib, our cat.—Fulwell, *Like Will to Like*  
[H., *O.P.*, iii. 334]; Udall, *R. R. D.*, Prol.

He knows as much as my horse (ironical).—Wilson, *Cheats*, iv. 5.

To know one no more than he does the Pope of Rome.—Ray, 1678.

To know no more [of it] than my Lord Mayor's horse.—*Poor Robin  
Prog.*, 1678.

To labour like a thresher.—B. and F., *Custom of Country*, iii. 3.

To laugh like old Bogie.—Sternberg, *Northants Gloss*.

To laugh like Robin Goodfellow—a long, loud, hearty horse laugh.—  
Forby.

To laugh till one is like to burst.

To laugh till the tears run down one's cheeks.

To lay about him like a bull in a china shop.—H., *O.P.*, x. 509.

To lay like pigeons, every month.—T. Adams, *Wks.*, p. 193.

To lay oneself open like an oyster.—*A Knack to Know a Knave*  
[H., *O.P.*, vi. 567].



LEAN'S COLLECTANEA.

To leap like a buck.—Otway, *Soldier's Fortune*, ii. 1681.

He lap at me like a cock at a grozet\*.—Cunn., *Gloss. to Burns*.

\* Gooseberry.

To lick it up like Lim\* hay.—(Chesh.) R. (the grass Elymus).

\* Lymon.—Haz.

To lie as close as a cockle.—B. and F., *Wildgoose Chase*, 11.

To lie as fast as a dog will lick a dish.—He.; Ferg.

To lie as quiet as a sucking lamb.—Barry, *Ram Alley*, v.

To lie as still as a cat in a gutter.—*Appius and Virginia* [H., *O. P.*, iv. 148].

To lie at command like a strumpet.—Dav. [of H.], *C. W. D. and F.*, 81.

To lie like a courtier.—Swift, *Poem on W. Wood*.

To lie like a hog.—*Marr. of Wit and Sc.* [H., *O. P.*, ii. 355].

For after all oure sport  
Than will he rout and snort,  
Then swetely together we lie  
As two pygges in a sty.

Skelton, *Elynor Rummin*.

To lie like a lapwing.—*Sir Gyles Goosecappe*, A. 3. 1606.

To lie like a lawyer.

He'll lie like to your Switzer or lawyer; he'll be of any side  
for most money.—Webster, *Malcontent*, i. 1.

Menteur comme un arracheur de dents.—Joub., *Er. Pop.*, II. 246.

Piu bugiardo ch'un Epitafio.—Cord., 1538.

To lie like a rope up-reert.—*Exm. Scolding*, 150. i.e. as fast as a  
horse would gallop.—Editor's note.

To lie like a thief.—Day, *B. B. of B. Gr.*, IV.

To lie like a whore.—*Nice Wanton* [H., *O. P.*, ii. 173].

To lie like truth.

To lie till he was black in the face, or as a dead corpse\*.

\* Still like a log.—With., 1586.

To lisp often like a flattering wanton.—Middleton, *Father Hubbard's Tales*.

To live as long as old Russe of Pottern, who lived till all the world  
was weary of him.—Howell.

To live as many years as they have hairs.—Dav. [of H.], *C. W. D. and F.*, 95.

To live as merry as any king.—*Hickscorner* [H., *O. P.*, i. 185].

To live at home like a snail in the shell.—*Three Lords and Three Ladies of London* [H., *O. P.*, vi. 392].

To live like a gentleman.

To live like a lord. Libera vivere.—Huloet.

To live like a prince.

## A NEW TREASURY OF SIMILES.

To live like a mouse in a mill, and have another to grind my meal  
for me.

To live like a toad under a harrow.

To live like fighting cocks.

To live together like cat and dog.

To long for a thing like a woman with child.

Nares, who refers to the eager and fanciful cravings of the  
first month of pregnancy, the expression, "You have a  
month's mind to it," so common in Elizabethan writers.

To look as angry as if he was vexed.—(Irish) Ray, 1813.

To look as angry as if he were vexed.—Ht.

To look as bauld as a black-faced wedder.

To look as big as if he had eaten bull beef.—C., *P. P.*

They have eaten bull† beef and threatened highly.—Gosson,  
*Sch. of Abuse*, p. 64.

† Baret, 1580.

Le sang de taureau est il venimeux?—Joubert, *Prop. Vulg.*, 274.

Methinks they be a race of bull-beef born.—Gascoigne, *Voyage  
into Holland*.

Looking big as marquesses of all beefe.—Melbancke, *Phil.*, J. 3.

Thou hast eaten bull beef and braggest highly.—Melb., *Phil.*,  
Y. 2.

If thou wert half starved like a shotten herring.—Gay, *Wife of  
Bath*, iii. 1.

Look as big as five-and-fifty, and flush.—B. Jon., *Alch.*, I. ii.

To look as big as if he had eaten his bed straw.—Ray.

To look as black as thunder.

To look as blue as a badger. *i.e.* depressed.—Northall, *F. P.*

To look as blue as a whetstone (with cold).—Brockett.

To look as green as West India pickles.

To look as grim as hell.—Shak., *Oth.*, IV. ii. 65.

He looks like the bear in the play\*: he has killed the lady with  
his very sight.—Field, *Amends for Ladies*, v. 2.

\* *Mucedorus*, 1598.

To look as if butter would not melt in his mouth.—H. But I  
warrant cheese won't choke her.—S., *P. C.*, 1.

To look as if he could swallow a cow.—Howell.

To look as if he had sold all and took nothing for it.—Howell.

To look as if he had sucked his dam through a hurdle.—Ray, 1678.

To look as if he lived on Tewkesbury mustard.—Ray.

To look as if he were hanged already.—Taylor (W. P.), *Cast over the  
Water*.

To look as if he would jump down your throat.

## LEAN'S COLLECTANEA.

- To look as if he would run through me.—Horman, *Vulg.*, 46.
- To look as if one had been drawn thro' a hedge backwards.—Northall, *F. P.*
- To look as if she could eat me without salt.—S., *P. C.*, i.
- To look as if the wood were full of thieves.
- To look as if you had lost a carrack\*.—B. and F., *Woman's Prize*, iv. 3.      \* Caracca, ship.
- Gunner.*      That's an Englishman:  
He looks as though he had lost his dog.  
B. and F., *Double Marriage*, iii. 3.
- You shall find him with two cushions under his head and his cloke wrapt about him, as though he had neither won nor lost.—B. Jon., *Ev. Man in his Humour*, I. iv.
- To look as mim as if butter would not melt in her mouth.—S., *P. C.*, i.
- To look as red as scarlet.—*Sir Giles Goosecap*, v.
- To look as solemnly as gargellis in a wall that gryn and stare.—*Ruyn of a Ream*, 178.
- To look as though he would look through me.—Ad., 1622.
- To look as wise as he conveniently can.
- To look big like a man.—W. Wager, *The Longer Thou Livest*; Dr.  
(In Love's Court) where many a proper youth, thinking to rise aloft, is magnified till he look as high as Lincolne, climbing up by a ladder and a hempen cord higher than he would by half-a-yarde from the ground.—Melbancke, *Philot.*, p. 18.
- To look fleyit (frightened).—Ram.
- To look in as Preston's dog looked into his neighbour's door, of no malicious intent to eat any Christmas pie, but to see how Christmas went.—*A Declaration of Popish Impostures*, by S. N[arsnet], p. 116. Lond., 4to. 1603.
- To look like a boiled turnip (sickly).—N., *F. P.*
- To look like a cow turd stuck with primroses.—Ray, 1678.  
*Ld. Sparkish.* My lady Smart, your ladyship has a very fine scarf.  
*Ly. S.* Yes, my lord, it will make a flaming figure in a country church.—S., *P. C.*
- To look like a dog that has lost his tail.—*Ib.*  
Then mayest thou go like a dog that has lost his tail.—Melb., *Philot.*, p. 28.
- To look like a dog under a door.—Ray, 1678.
- To look like a drowned rat (mouse).—*Ib.*; Nash, *L. St.* [*Harl. Misc.*, vi. 167].  
With a bush pendant underneath his hatte,  
Three hearts on a side, like on a drowned ratte.  
S., *P. C.*, ii.

## A NEW TREASURY OF SIMILES.

- To look like a hog in armour.—Hill.
- To look like a lady in a landward kirk.—Ram.
- To look like a Lochaber axe fresh frae the grindstone.—Ram.
- To look like a sow saddled.
- To look like a strained hair in a can.—Ray.
- To look like a tooth-drawer.—R., 1678.
- To look like a wild cat out of a bush.—Henderson.  
*i.e.* very thin and meagre.
- To look like an owl in an ivy bush.—Ray.  
 I sit like an owl in the ivy bush of a tavern.—Middleton and Rowley, *Spanish Gipsy*, iv. 3.  
 All wonder at him like an owl in an ivy tree.—Draxe.  
 Thou lokest as thou woldest finde an hare,  
 For ever upon the ground I see thee stare.  
 Chau., *C. T.*, 13627 [Prologue to *Sir Thopas*, 6.—ED.].
- To look like Let-me-be.
- To look like Mumchance, that was hanged for saying nothing.—  
 S., *P. C.*, i.; B. E., *N. D. Cant. Crew*.
- To look like one that came out of hell.—*M. of W. and Sc.*, V. i. [H., *O. P.* ii.].
- To look like one that has lost his remembrance.—Wager, *Rep. of M. Magd.*, C. 1.
- To look like the far end o' a French fiddle.—Hislop.
- To look like the laird (o' fear) of pity (frighted).—(Sc.) Ramsay.
- To look like two asses scrubbing one another.\*—S., *P. C.*, iii.  
 \* Flatterers.
- To look on a man as if he would eat him.—Lodge, *Wit's Mis.*, 62.
- To look over one\*, as the devil looked over Lincoln.—He.  
*i.e.* contemptuously. \* Overlook.
- To look the picture of despair.  
 To look the picture of ill luck.—R.
- To look up like a man.—*Trial of Treas.* [H., *O. P.*, iii. 263].
- To loun(d)ge as a dog that has lost his tail.—Clarke.
- To love a person (or thing) as the cat loves mustard.—*Id.*
- To love as a sow marjoram.—Bailey.
- To love as a Welchman does toasted cheese.—J. Day, *Humour Out of Breath*, iii. 1608.
- To love as the devil loves holy water.—S., *P. C.*, iii.; R., 1670.  
 Dæmon ipse crucem fugit ut malus undique lucem.—With., 1586.  
 Hys companye chyldren forsoke everychone,  
 They dyd flee fro hym, as the devyll fro holy water.  
*Lyfe of Robert the Devyll*, 173 [H., *E. P. P.*, i. 226].

## LEAN'S COLLECTANEA.

To love as the dog\* loves a whip.—Ray, 1678.

\* An ape.

L'aimer comme une espine en mon pied.—1601.

To love as well as suster and brother.—Occleve, *Reg. Principum*, p. 440.

To love like anything.—J. Gay, *N. S.*, 60.

I love him like pie:

I'd rather the devil had him than I.—S., *P. C.*

To love no more than a fish loves water.—Shak., *All's Well*, III. vi. 77.

To love one as hot as coals.—Pal., *Ac.*, O. 2.

To love one as the devil loves apple dumplings.—Peacock, *Lin. Glo.*

At Hart Hall\*, Oxford, the only dinner on fast days.

[\*Transformed into Hertford College. "Small beer and apple dumplings," the regimen of Dr. Newton, the principal who obtained the charter making it into a college, was proverbial.—Ed.]

To love one as we do barbers, that is while they are trimming us.—Tatham, *Rump*, 1.

To lurk in corners like a mouse.—Gasc., *Barthol. of Bath*, i. 141.

To make mincing faces like a country bride at the upper end of the table.—Nabbes, *Tottenham Court*, iii. 6.

To make no more reckoning of their sermons than they do of a fiddler and his song, and not so much.—Cawdray, *Tr. of Sim.*, 5. 357.

And every man made of me as worthy

As though I had been a knight.

*World and Child* [H., *O. P.*, i. 263].

To meet just in the midway, as litters do.—J. Day, *I. of Gulls*, F. 4.

To melt like butter in a sow's tail.—Ray; Ho.

To mend as a fletcher mends\* his bolt.—Heiwood.

\* Doth.—W., 1616.

To mend as sour ale in summer.—Heiwood. *i.e.* worsen.

*Res.* And how do you mend now in thrift and in purse?

*People.* As zour ale in summer, that is still worse and worse.

*Respublica*, iv. 2. 1553.

To mince her oaths, like a city madam, or seller of gingerbread.

He would pun(ch) thee into shivers with his fist, as a sailor breaks a biscuit.—Shak., *Tr. and Cr.*, II. i. 37.

To mince like a maiden bride.—Breton, *Pasquil's Madcap*, p. 9.

*i.e.* walk affectedly. See Shak., *M. W. W.*, V. i. 8.

To moisten like a melting eye.—Shak., *Rape of Lucrece*, 1227.

To mow like an ape.—Shak., *Temp.* II. ii. 9.

To mumble as if he were at his matins.—Lodge, *Wit's Mis.*, p. 27.

To mumble as the cade\* which cheweth the cud.—Gasc., *Gl. of Gov.*, iii. 4.

\* Cad=a young lamb; L. *Catulus*.

## A NEW TREASURY OF SIMILES.

- To need a wife as much as a dog does a side-pocket.—Grose.
- To obey one as a dog.—*Hyeway to Spital Hous*, 945 [1031, H., *E. P. P.*, iv. 68.]
- To pace like an alderman—a soft slow, as they say, an alderman's pace.—Withals, 1608.
- Ingreditur junonium.—W., 1616.
- To peep like an adder thro' a quickset hedge.—R. Fletcher, *Poems*, p. 192. 1656.
- Whiles the dry land peeped up out of the froth  
Like a short commons in a sea of broth.  
R. Fletcher, *Poems*, p. 218.
- To pick it as clean as a bone.—S. Wesley, *Maggots*, p. 91. 1685.
- To pill a man as an onion.—Skelton, *Boke of Three Fooles*.
- To pinch like a snudge\*.—Heiwood.
- \* Miser.
- To pine away like Jenkin's hen.—Hislop.
- To play like a porpice before a storm.—Ravenscroft, *Canterbury Guests*, p. 24.
- To prate like a parrot.—Ray, 1678; Cl.
- To preach as popular as a pie.—*Chest. Pl.*, i. 88.
- To press one as men do press a sponge.—*Respublica*, v. 10. 1553.
- To prick out as a post.—*Ym. of Hypocr.*, iii., 1533. *i.e.* a messenger.
- To quake like an aspen leaf.—Ray; Bullein, *B. of Def.*, 73. 1564.
- Upon this Frere his herte was so wood,  
That lyk an aspen leaf he quook for yre.  
Chau., *Somnour's Pro.*, 2.
- My flesh it quakes as leves on lynde\*.—*Town. M.*, 303.
- \* Lime tree.
- To shake as an aspen leaf.—Howell.
- To shake like an oven.—Ray.
- To rail like a rude costermonger.—B. and F., *Scornful Lady*.
- To rattle, &c.
- The woodhackle that singeth chur\*  
Horsly, as he had the mur.  
Skelton, *Ph. Sparowe*, 418.
- [\* See chirr.—*New Eng. Dict.*—ED.]
- He rateled in the throte as he had the murre.—Lydgate, *Le Assemble de Dyeus*, b 1, 4to.
- To rejoice as much as the people of Cornwall do at the news of a wreck.—Tom Brown, *Wks.*, 158.
- To relish a love-song like a robin redbreast.—Shak., *T. G. V.*, II. i. 18.
- To rend and tear like an arrant Turk.—*Strange Metam. of Man*.
- To ride like a Kern of Ireland.—Shak., *H. V.*, III. vii. 52.
- See To spread.

## LEAN'S COLLECTANEA.

To ride like a sailor.

And as horsemen are none of the best mariners, so mariners are commonly the worst horsemen: as one of them being upon a tired hackney once (his companions prayed him to ride faster) said "he was becalmed."—Taylor, *Navy of Ls.*

To ride like the very devil.

To ride like wild fire.

They rode through the towne lyke as wylde fyre  
Had ben new put in every horse tayle.

*Fests of Widow Edyth*, xii. 1525.

To rise as early as the lark.—T. Heywd., *F. M. of W.*, p. 36.

To rise, &c.

*Sir John.* A perfect banquet! At the upper end.

His chair in state he shall feast like a prince.

*Holdfast.* And rise like a Dutch hangman.

*Massinger, City Madam*, v. 3.

In the Low Countries the office of hangman was regarded as so infamous that no one would sit or eat with him.—H. C.

To rout\* like a hog.—Heiwood.

\* Snore.

To rout like an Irish lackey.—Sharpham, *Cupid's Whirligig*, H. 3.

To run as fast as my feet were made of lead.—*Jacob and Esau*.  
[H., *O. P.*, ii. 229].

To run as rat unto her bane.—*P. of D. D.*, p. 129.

To run as smooth off the tongue as a shove-groat shilling.—B. Jon.,  
*Every Man in His Humour*, iii. 5.

To run as swift as a pudding would creep (ironical).—Armin, *Nest of Ninnies*, p. 23.

Away he skulketh as a hare.—Gower, *C. A.*, iv.

To run away like a new shorn sheep.—*Contention bet. Liberality and Prodigality*, iv. 1 [H., *O. P.*, viii.].

To run from it as a mendicant friar from an alms (ironical).—T. Adams, *Wks.*, p. 174.

To run like a lamplighter.

To run like smoke and oakum,—(Ken.) Bartlett.

To run like water off a duck's back.

To run upstairs like a spinner upon small cobweb ropes.

To salute as ceremoniously as lawyers when they meet after a long vacation.—Midd., *Fam. of Love*, ii. 1.

To scare the ladies like a crow-keeper (a "bird-bay").—Shak.,  
*R. and J.*, I. iv. 6.

To scold like a butter-whore.—Day, *Isle of Gulls*, G. 2.

To scold and rail

Like porters o'er a pot of ale.

Swift, "To M. Delany."

## A NEW TREASURY OF SIMILES.

- To scold like a cotquean.—Ford, *'Tis Pity She's a Whore*.
- To scold like a cutpurse.—R., 1678.
- To scold like a wych waller\*.—(Ches.) R.  
\* i.e. a boiler of salt.
- To scold like an oyster-woman at Billingsgate.—Hll.
- To scold like butterwives.—C.
- To scorn a thing as a dog scorns tripe.—Ray.
- To scorn and mock as an ape.—*Sir Peter Idle*, E.E.T.S., Extr. 8.  
 Maister Grombold, that cane handelle a pen,  
 For on booke he skrapith like an hen,  
 That no man may his letters know nor se,  
 Allethough he looke trughe spectacles thre.  
*Colyn Blowbol's Testament*, 97 [H., E.P.P., i. 96].
- To see as clear as day.—Shak., 2 *H. VI.*, II. i. 107.
- To see as clear as a lynx.—Lodge, *W. Mis.*, 103.
- To seek a thing both where it is and is not, as Scoggin did the hare.—Melbancke, *Phil.*, p. 32.
- To serve one another's turn as the mules scratch one another's back.—Becon, ii. 130.
- To shake him up like a cat in a blanket.—Nash, *L. St.*
- To shake him up like a shirt in a hurricane.—Bartlett.
- To shine as bright as is the sonny day.—Bar., *Sh. of Fo.*, ii. 274 [repr.].
- To shine as Phœbus doth in a May morning.—Bar., *C. of L.*, A. 8.
- To shine like a goldsmith's shop in Cheapside.—Nabbes, *Cov. Gard.*, iv. 31.
- To shine like Holmby (House).—(Northamptonshire) Miss Baker.
- To shine like the sunny side o' a shairney wecht.—Ramsay.
- To shoot like your Jesuit, all at the purse.—S. S., *Hon. Lawyer*, ii. 1616.
- To shrink as a snail.—*Coventry Myst.*, p. 209.  
 To move as a snail.  
 He stirs no more than beaten stockfish.—C.
- To shrink faster than Northern cloth.—T. Nash, *Terrors of Night*, H. 2.
- To shrink like Northern cloth in the wetting.—Taylor, *Navy of Landships*.
- To shun him like the pest.—Sharpham, *Cupid's Whirligig*, v.
- To sigh like a dog that hath lost his master.—T. Lodge, *Wit's Miserie*, p. 46. 1596.
- To sigh like a furnace.—Shak., *As Y. L.*, II. vii. 147.
- To sigh like a schoolboy that has lost his A B C.—Shak., *T. G. V.*, II. i. 19.



## LEAN'S COLLECTANEA.

To simper as a mare when she eats thistles.—S., *P.C.*; Davies, *Sc. of F.*, 95.

An ass where thistles grew exceeding rife,  
How simperingly he did a thistle gnaw.

Davies, *Sc. of Fol.*, p. 53.

To simper as a miller's mare.—D'urfey.

To simper like a bride on her wedding day.—Ray, 1678.

To simper like a furmity kettle.—*Ib.*

To simper like a porridge pot on the fire when it first begins to seethe.—Nash, *Unf. Trav.*

To simper like a riven dish.—Ray, 1678.

To sing always oon song, like the cuckowe.—*Dialogues of Creat.*, 46.

To sing as one may say.—S., *P.C.*, i.

To sing as sweetly as a nightingale.—Shak., *T. of Shr.*, II. i. 170.

Singing as sweetly and making as heavenly a noise as doth an  
arbour of nightingales in a calm-winded night.—J. Grange,  
*Golden Aphroditis*, N. r. 1577.

To sing like a bee in a pitcher.—(Glou.) Robertson, *Gloss.* [E.D.S.]

To sing [or speak] like a mouse in a cheese (faintly).—Fuller.

To sing like a nightingale.—*Cobler of Canterbury*, 1608.

To sing like an angel.—Evelyn, *Mundus Muliebris*, Pref.

To sing like the great organ pipe in Poules.—Lodge, *Wit's Mis.*, 88.

To sing out as a bell.—Tuss., *Husw.*, p. 9. 1573.

To sit and hiss like bottle(d) ale.—Taylor, *Revenge*.

To sit at home in their chairs, like a boar that is a franking in his sty.—Cawdray, *Tr. of Sim.*, p. 778.

To sit down to supper like a lord.—Nash, *Lenten Stuff*.

They are set sunning like a crow in a gutter.—*Rare Triumphs of Love and Fortune* [H., *O.P.*, vi. 158].

To sit like a bean\* in a monk's hood.—Heywood.

\* *i.e.* Bone.

To sit like a frog on a chopping-block.—Ray, 1678.

To sit like a wire-drawer under his work.—(Yorksh.) R.

To sit like an owl in an ivy tod\* all alone. See To look.

\* Bush.

To sit like craws in a mist.—Hislop.

To sit like the nightingale.

The godly must be fain to sit like the nightingale, with a thorn  
against their breast.—T. Adams, p. 788.

To sit up all night like a watching candle.—Tomkis, *Albumazar*, ii. 9.

To skip in and out like Jack of Bedlam.—Heiwood, *Ep.*, iv. 47.

To skip up and down like a company of virginal jacks.—Day,  
*I. of Gulls*, v. 1606.

## A NEW TREASURY OF SIMILES.

- To sleep as dogs do when wives sift meal.—Hislop.
- To sleep as snug as pigs in pea straw.—T. Heyw., *Woman Killed with Kindness*, p. 42.
- To lie like swine sleeping upright.—*H. W. to Spital Ho.*, 256 [H., *E. P. P.*, iv. 36].
- To sleep as soundly as a constable.—Braithwait, *Whimzies*, 1631.
- To sleep like a Bristol merchant. With one eye open.  
     Bid the steward of my house sleep with open eyes in my absence.—Dekker, *Hon. Who.*, II. i. 2.
- To sleep like a dog in a mill.—Hp.
- To sleep like a sucking-pig.—Chapman.
- Dormer come un topo.\*
- \* A mouse.
- To sleep like a top.—B. and F., *Two Noble Kinsmen*.
- To smell all of drink as a beggar's beard.—Lyly, *Endymion*, iv. 2.
- To smell divinely redolent.  
     How each thing smells divinely redolent!  
     Like to a field of beans when nearly blown,  
     Or like a meadow being lately mown.  
         Herrick, ii. 94 [*Hesp.* 422.—ED.].
- Like to a mead new shorn.—*Id.*, iii. 169 [*Noble Numbers*, 96.—ED.].
- Smellynge as the rose ay fresh and redolent.—Bar., *S. of F.*, ii. 16.
- As swete bawme they smell.—Bar., *S. of F.*, ii. 221.
- She smells as sweet as any posy.—Killigrew, *Thomaso*, I.
- To smile like a brewer's horse.—Howell.
- To smile on one like summer.—Sharpham, *Cupid's Whirligig*, iv.
- To snore like a porc-pisce (porpoise).—B. Jon., *Silent Woman*, iv. 4.
- To snort.  
     This miller hath so wisly bibbed ale,  
     That as a hors he snorteth in his sleep.  
         Chau., *Reves T.*, 4162.
- To speak as fine as a small silken thread.—*J. Jugeler* [H., *O. P.*, ii. 117].
- To speak as if he would creep into one's mouth.—Howell.
- To speak as if he would jump down your throat (roughly).—Skelton, *Magn.*, 1395.
- To speak as if she would creep into your bosom (softly).—Heywood.
- To speak as lordly as a king.—Chau., *Reves Pro.*, 3900.
- To speak as true as velvet.—*Id.*
- To speak as well of one as heart can think.—*Mar. of Wit and Sc.*, III. i. [H., *O. P.*, ii. 347].

## LEAN'S COLLECTANEA.

To speak French like a native.

To speak in his nose.

He speaketh in his nose,  
And sneseth fast and eek he had the pose.  
Chaucer, *Manc. Pro.*, 61.

And he speketh thurgh the nose,  
As he were in the quakke, or on the pose.  
Id., *Rous T.*, 4132.

Snevelying in her nose  
As thoughe she had the pose\*.  
Skelton, *El. Rum.*, 364.

\* *i.e.* Rheum.

To speak like a bachelor in music, all in numbers.—*Merry Devil of Edmonton*.

To speak like a capon that had the cough.—Udall, *R. R. D.*, i. 2.

To speak like a daw (foolishly).—L. Sheppard, *J. Bon and Mast. Parson*, 38.

To speak like a mouse in a cheese.—Hill.; *Christmas Prince*, vi. 1670.

To speak out like a ram.\*      \* ? man.

To speak puling. See *Hyeway to the Spyttel House*, H., *E. P. P.*, 26 n.

To speak puling, like a beggar at Hallowmas.—Shak., *T. G. V.*, II. i. 22. *i.e.* when they went souling, promising to pray for the souls of the benevolent and their deceased friends, one as fair as Judas did Christ the same night that he betrayed him.—Melb., *Phil.*, Y.

To spread like wild-fire (erysipelas).

To spy.

You can spy a thing as soon as you see it.—Melb., *Phil.*, p. 13.

To squeeze as dry as a kysch.

*People.* An ye bid me, chill squeeze him as dry as a kyxe.

*Avarice.* Nay, by the paske of God I shall then die of the fixe.

*Respublica*, v. 10. 1553.

To stamp like a Newcastle fish-wife (? with chest well forward).—Denham, *F. L. North of E.*

To stamp like an ewe upon yeaning.—(Somr.) *R.*, 1678.

To stand in a corner like Robin Hood.—*Mar. of Wit & Sc.* [H., *O. P.*, ii. 357].

Standing in corners like as it were a spy.—Bar., *Sh. of Fools*, i. 299.

Standing at the door like a sheriff's post.—Shak., *Tw. N.*, I. v. 140.

Standing staring (gaze).—J. Gay, *N. S.*

Standing staring like a stuck pig.—S., *P. C.*, ii.

He comes screaming like a pig half sticked.—*Warning for Fair Women*, Ind.

Standing staring like an owl.

Standing up to him like a man.

## A NEW TREASURY OF SIMILES.

To stand like a cur.

The poore man at the durre  
Standes lyke an Island\* curre,  
And dares not ons to sturre,  
Except he goo his waye.  
*Vox Populi*, 475 [H., E. P. P., iii. 284].

\* Iceland.

And left us lying I wot nere howe,  
All bemased in a sounne  
As we hade bene sticked swyne.

*Chester Plays*, ii. 93.

To stand like Mumphazard, who was hanged for saying nothing.—  
(Chesh.) R.

To stare like a mad bull.

That he began to loken and to stare like a wode bole or a wilde  
mare.—*Colyn Blowbol's Testament*, 10 [H., E. P. P., i. 92].

To glore like a paddock.

To stay for a person as one horse does for another.—S., P. C., ii. ;  
Torriano. (*i.e.* wait at meals for late comers.)

To stick as close as my shirt does to my back on a sultry, sweating  
day.—*London Chanticleers*, iv.

To stick as close to a man as a cast mistress.—Gay, *Wife of Bath*, iv.

To stick like a comanche on a mustang. The worse it jumps  
the tighter he sticks.—Bartlett.

He sticks up his riggen\* like a puzzon'd ratten.—Denham,  
*F. L. N. of E.*, 16. 1858.

\* Backbone.

To stick (to a thing) like wax.

To stick to one like a burr.—J. Gay, *N. S.*

To cleave together like burrs.—Heywood.

To cleave like a cleg.\*—Rob. Whit., *Gl.*

\* Horse-fly.

Together they cleave more fast than do burres.—Barcl., *Ecl.*, ii.

See Shak., *M. for M.*, IV. iii. 173 ; *Tr. and Cr.*, III. ii. 108.

Joyned as burre to burre.—Bar., *Mir. of G. Man.*

Bet ze sall find me biding lyk a bur.—Montgom. [*Sonnets*] *Wks.*,  
p. 95.

To stick to one like a leech.

To stink as a rotten dog.—*Hickscorner* [H., O. P., i. 190].

To stink as dog in dyke.—*Towneley Myst.*, 325.

To stink like a brock.—Burns, *The Twa Dogs*.

To stink like a fishmonger's sleeves.

To stink like a goat.—Chau., *Chanouns Yemmanes Tale*, 886.

To stink like a poison'd rat behind a hanging.—B. and F., *Mad  
Lover*, W. 5.

# LEAN'S COLLECTANEA.

- To stink like a polecat.—Clarke.
- To stink like currier's hands.—*P. Robin*.
- To stink like new ox-dung.—Buttes, *Dyd's Dry Dinner*.
- To stink like the devil in hell.—*Towneley Myst.*, p. 12.
- To stink worse than an elder pipe.—Barry, *Ram Alley*, v.
- To strike like the blind man; 'twas the boy that stole your meat and you'll beat the post.—Shak., *M. Ato*, II. i. 176.
- To strip a thing as Stack stripped the cat when he pulled her out of the churn.—Ray, 1678.
- To strut or strag.—Ray.
- To strut like a crow in a gutter.—Hazlitt.
- To strut like a juggler.—Ford, *Lover's Mel.*, iv. 2.
- To strut like a new churchwarden.—T. Adams, *Wks.*, p. 456.
- To strut like a turkeycock.—Ray.
- To strut, &c.
- "He struts it bravely  
An Alderman's pace at least."  
*See To pace.* Rowley, *New Wonder*, iii.
- To jet as it were a goose on a green.—*Solimon & Perseda* [*H.*, *O.P.*, v. 275].
- To jet it jolly as a jay.—Skelton, *Magnif.*, 470.
- To suck his fingers like the bear.—Bar., *S. of F.*, ii. 43.  
*i.e.* from hunger.—Id., *Ecl.*, i.
- To swallow and pocket more disgraces than large-conscienced lawyer fees in a Michaelmas term.—Middleton, *Fam. of Love*, iv. 4.
- To swarm as thick as bees.—Gascoigne, *Grief of Joy*, ii.
- To swarm like flies at Bartholomew-tide, that come up with drovers.—Middleton, *Mad World*, v. 1.
- To swear like a comfit-maker's wife.—Shak., *H. IV.*, III. i. 248.
- To swear like a lady, a good mouthfilling oath.—*Ib.*, 254.
- To swear like a lord. *i.e.* affectedly.—Sir T. Elyot, *Gouv.*, i. 275.
- To swear like a ruffian.—Dav., *Sc. of Fol.*, ix. 14.
- To swear like a termagant.—Barry, *Ram Alley*, iii.
- To swear like a tinker.—Coryat, *Crudities*, 1611.
- To swear like a trooper.
- To sweat as if he had eaten grains.—B. & F., *Cus. of Country*, i. 1.
- To sweat at the nose like a woodcock.—Torriano.
- To sweat like a Brock.—Carr, *Craven Gloss*.
- To sweat like a bull.
- To swell like a tabor or a drounslet\*.—Boorde, *Brev. of Health*, 345.  
[\* Drum.—N. E. D.—Ed.]

## A NEW TREASURY OF SIMILES.

- To swell like a toad.—Heywood; Barnfield, *Combat*, 1598 [Arber's repr. of *Poems*, p. 110.—ED.]; Tusser, *Husb.*  
 Inflat se tanquam rana.—Petronius Arb. [in fragm., *Tragur.* c. 74.—ED.]
- To swim like a duck.
- To swim like a stone (ironical).—Torriano.
- To take a man up as short as a dog in a halter.—Clarke.
- To take chalk for cheese.—T. Heywood, *Fair Maid of the West*, p. 22.
- To take on as if heaven and earth should go together.—Pal., *Ac.*, Q. 3.
- To take on like a bedlam\*.—Grange, *Gold. Aphrod.*, F., iii. 1577.  
 \* Madman.
- To take upon her like a dame, a duchess, or a queen.—*Marriage of Wit and Science* [H., O.P., ii. 350].
- To talk as Dutch\* as Darnford's dog.—Jackson, *Shrop. Words*.  
 \* *i.e.* With affectate refinement.
- To talk, &c.  
     Talks as familiarly of roaring lions  
     As maids of thirteen do of puppy dogs.  
   Shak., *K. John*, II. i. 459.
- To talk as glib as he that farms the monuments.—Shirley, *Bird in a Cage*.
- To talk at the table like Benjamin's mess, five times to his part.—Earle, *Microcosm*, No. 43.
- To talk childish.
- To talk like a book.
- To talk like a justice of the peace, of a thousand matters and to no purpose.
- To talk like a parrot, whose words came forth like winter snow, such store he had.—Melb., *Phil.*
- To talk like poor Poll.—Garrick of *Goldsmith*.
- To talk like a parson's daughter.—Middleton, *Father Hubbard*.
- To talk like a waiting gentlewoman.—Shak., *1 Hen. IV.*, I. iii. 55.
- To talk like an apothecary. *i.e.* ignorantly.—Howell.
- To prate like a poticary.—Clarke.
- To talk no wiser than an apothecary that looked for Jews' ears on an old pillory when the dead wood bore none but scriveners.—Nabbes, *Tottenham Court*, iii. 6.
- To thrive as a daw.—Tuss., *Good Husb.*, L. 39.
- To tread as if on the four winds (lightly).—A. Marvell.
- To tremble like an aspen leaf.—Lodge, *Wit's Mis.*, p. 59; Dekker, *Hon. Whore*, vi.; Occleve, *Reg. Prin.*, 71; Shak., *2 H. IV.*, II. iv. 102; Id., *Tit. And.*, II. iv. 45; B. and F., *Knight of the Burning Pestle*, iii. 1.
- To trip it\* like a fairy.—Hausted, *Rival Friends*, iv. 9.  
 \* Dance

## LEAN'S COLLECTANEA.

- To trot like a doe.—Ray, 1678.
- To trust a man as far as may be.—Gasc., *Supposus*, 1.
- To trust a man as far as one can see him.
- To trust a man as one's brother.—*Piers of Fulham*, l. 110 [H., *E. P. P.*, ii. 6].
- To trust a man as truly as our creeds.—Gasc., *Dulce bellum Inexpertis*, 151.
- To turn about like a weathercock.—H.  
I am as very a turncoat as the weathercock of Poules.—*Mar. of Wit and Wis.*, p. 24.
- To turn and tumble as pigs do in a poke.—*How the Serjeant would Learn to be a Friar*, l. 248. ? Sir T. More [Haz., *E. P. P.*, iii. 128].  
They walwe doon two as pigges in a poke.—Chau., *Reve's Tale*, 4278.
- To turn o' the toe like a parish top.—Shak., *Tw. N.*, I. iii. 38;  
*Ayenbit of Inwit*, ed. Morris, p. 189.  
See Nares, *Parish Top*.
- To use, &c.  
I will use you as bad as a Jew.—Fuller, *Worthies*.  
They would no more pity them nor rew  
(They be so fell), than on a thief or Jew.  
*Hyse-way to Spital House*, 1006 [H., *E. P. P.*, iv. 67].
- To vanish like hailstones. Shak., *M. W. W.*, I. iii. 78.
- To vapour like a tinker.—Ford, *Lover's Melancholy*, iv. 2.
- To wait on a person like John a Noakes, for nothing.—Taylor (W. P.), *Waterman's Suit*.
- To walk alone, like one that had the pestilence.—Shak., *T. G. of V.*, II. i. 19.
- To walk and talk like hens in harvest.—(Irish.)
- To walk like a crab, backwards.
- To walk the town as free as an alderman.—*Wit's Interpreter*, p. 41. 1681.
- To wander where thou wilt, like a new-shorn sheep.—Melb., *Philot.*, p. 28.
- To waste as fast as dyke water.—Carr., *Craven Gloss*.
- To watch a person as a cat would watch a mouse.—S., *P. C.*, iii.;  
*P. Robin*, June, 1730; B. E., *N. D. Cant. Cr.*  
To watch a person as the cat doth the mouse.—With., 1608.
- To watch a person as the devil doth for the death of a bawd.—  
Middn., *Roaring Girl*, iii. 3.  
*Petruccio*. There will I watch you like a wither'd jury:  
Thou shalt have neither meat, fire nor candle,  
Nor anything that's easy.—B. and F., *Wom. Prize*, i. 3.

## A NEW TREASURY OF SIMILES.

- To waver like the widdircok in wind.—Montgom., *Agt. Fort.*
- To weep like a crocodile.—Lodge, *Wit's Mis.*, p. 46.
- To weep like a young wench that has buried her grandam.—Shak., *T. G. V.*, II. i. 20.
- To whinny like wanton waggies\*.—S. Gosson, *Quippes for Upstart Gentlewn.*, 50. 1598. \* ? nags.
- To whisk and rampe† about like a Tom-boy.—Udall, *R. R. D.*, ii. 4.  
† Romp.
- To wink with one eye like a gunner.—Rowley, *All's Lost by Lust*, iii.
- To wither away.  
As muck upon mould  
I widder away.—Townley *Myst.*, p. 21.
- To work like a brick, or bricks.—Lyly, *M. Bom.*, iv. i. 1592.
- To work like a dray horse.
- To work like a galley slave.
- To work like a Turk.—Baker, *Northampt. Gloss.*
- To work like soap in a sow's tail.—R.  
As if working for needfire. *i.e.* vigorously—*con amore*; the needfire being produced by rubbing two pieces of wood together, in order that cattle suffering from murrain may be passed through the smoke.
- To work like wax in a sow's ear.
- To work on one like *aqua vite* with a midwife.—Shak., *Tw. N.*, II. v. 176.
- To work this gear like wax.—Gascoigne, *Grief of Joy*, ii. 3.
- To wreath your arms like a malcontent.—Shak., *T. G. V.*, II. i. 17.
- To wriggle in and out like an eel in a sandbag.—Middleton, *Roaring Girl*, iv. 1.
- To write like an angel.  
Applied by Garrick, speaking of Goldsmith as an author, with the pendant; but talked like poor Poll.  
D'Israeli, howsoever (*Cur. of Lit. Art* "On Writing Masters"), says the phrase on its origin alluded to the caligraphy of one Angelo Vergecio, a Greek who came into Italy and France in the reign of Francis the First.  
With a face fylled with falseness  
Bearded lyke to a kitling of May.  
Bar., *Castle of Labour*, A. 5.
- (To march) two and two, Newgate fashion.—Shak., *1 H. IV.*, III. iii. 87.
- To the purpose, as priests praise God in the morning.—Walker.
- Tossed from post to pillar, like an espial or runagate.—Melb., *Phil.*, *Ed.* 2.
- Undone, as we would undo an oyster.—Walker, *Param.*; Ray, 1678.



LEAN'S COLLECTANEA.

Up and down, as a yard of pump water.—(Sea) Russell.

Up in the buckle, like John Barr's cat.—Hislop.

Upon my ain expenses, as the man biggit the dyke.—K.

"I John Moody civis Aberdonensis buildest this kirkyard of fitty upon my own expenses."

An inscription in a Scot. kirkyard.

We're a' here, like the bairns o' Blythe.—(Northumbd.) Denham, p. 46.

"What mon aw flee te next?" as the teaylear's lad said when he had been all day stitching a buttonhole.—Brockett, *N. C. Gloss.*

With a bit and a bob, as they feed apes.—C.

With a bit and a knock, as men feed apes.—Wesley, *Maggots*, p. 89.

Like to apes' rewards, a piece of bread and therewithal a bob.  
—Gascoigne, *Steel Glass*.

Women are like medlars, no sooner ripe than rotten.—Dekker, *Hon. Who.*, 2.

Ye breed o' Saughton\* swine, ye're nebs never out o' an ill turn.—K. (To mischievous boys.)

\* Kilpikes.

Ye breed o' the tod's bairns, if one be good, all are good.—Hen.

Ye breed of McFarlane's geese. Ye have mair mind of your play than your meat.—K.

Spoken to children when their earnestness upon their play keeps them from dinner.—K.

Ye feik\* it away like old wives baking.—K.

\* Bristle about.

Ye gang about by Lanark for fear Linton dogs bite you.—Ram.

Ye hae a conscience like Coldingham Common.

Ye hae little need o' the Campsie wife's prayer, "That she might be able to think enough o' herself."

Ye hae ta'en it on you, as the wife did the dancing.—K.

Spoken to them that take a sudden humour to such a thing and persist in it.—K.

Ye loe a' ye see,

Like Rab Roole when he's ree\*.—Hislop.

\* *i.e.* half drunk.—*Cm., Gl. to Burns.*

Ye'll worry in the band\*, like McEwan's calf.—Hen.

\* *i.e.* halter.

Ye ser'd me as the wife did the cat—coost me into the kirk and syne harled me out again.—K.

Ye're buttoned up the back like Achmacoy's dog.—K.

Spoken to lean people whose backbones stand out.—K.

## A NEW TREASURY OF SIMILES.

Ye're either ower het or ower cold, like the miller o' Marshack mill.  
—Hen.

Ye're like a bad liver, the last day there's aye maist to do wi' ye.—  
Hislop.

Ye're like the laird o' Butterburn, "Whatever is, is right."—  
(Northumbd.)

A jeer at an optimist laird who when lying in the ditch and  
calling for help was answered with his own saying.—  
Denham, *F. L. N. of Eng.*, p. 6.

Ye're like Tom Todd's pig; it's a' your ain bringing on.—  
(Northumbd.) Denham, p. 173.

*i.e.* he was run over by his own fault (addressed to people  
who lay their fault on the times).

Yo' bin lucky, like Tom 'Odges, as lost five pund an' fund a pig's  
yok'.—Jackson, *Shrop. Words*.

You are as necessary in a city as tumblers in Norfolk, sumners in  
Lancashire, or rakehells in an army.—Webster, *W. Ho.*, iii. 2.

You are like Maby's mare, you broke fairly off.—K.

You are like the goodman's mother, you are ay in the gate (in the  
way as the daughter-in-law thought).—K.

You are like the herd's wife, you dress at night.—K.

You are like the Lady Mary, when you're good you're o'er good.—K.  
A drunken man made a petition to be helped to mount his  
horse, and after many ineffectual efforts succeeded, but  
fell over on the other side and made this complaint.

You are like the man that sought his mare, and he riding upon her.  
—K.

You are like the witches, you can do no good to yourself.—K.

You are very foresightly, like Forsyth's cat.—K.

You been like Smithwick, either clem'd or bossten.—(Chesh.) Wil-  
braham; Ray, 1678.

You breed of good malt, you are long a-coming.—K.

You breed of old maidens, you look high.—K.

You breed of our laird, you'll do no right and take no wrong.—K.

You breed of the chapmen, you are ay to hansel.—K.

You breed of the gowk, you have ay but one song.—K.

You breed of the leek, you have a white head and green tail.—K.

You breed of the tod, you grow gray before you grow good.—K.

You breed of water-kail and cock lairds\*, you need mickle service.  
—K.

\* Young.

[Broth needs many ingredients.]

You eat above the tongue like a calf.

## LEAN'S COLLECTANEA.

- You look like a Moray man melting brass.—K.  
 You run like Teague, before your errand.—Hazlitt.  
 You thought wrong, like Hob's hog (who fancied that the butcher who came to kill him had brought his breakfast).—Evans, *Leicestersh. Gloss.*  
 You'll go to the gate MacEwan's calf ge'd, and it worried in the band.—K.  
 You'll go the gate Mackewn's calf gaed, and it worried in the band. *i.e.* was strangled.—K.  
 You're like Dan's boys, too hot, and too full, and too many clothes on.—(Irsh) N.  
 You're like the hens, you go ay to the heap.—K.  
 You're too fast, like Walsall clock.—Ht.
- As a lord in each land I am beloved.—*World and Child* [H., O. P. i. 250].  
 As active as a Norfolk tumbler.—Dekker, *West. Ho*, ii. 1.  
 As yare\* as a tumbler.—Dekker, *Satiromastix*.  
 \* Active.  
 As ambitious as the devil.—B. and F., *Mad Lover*, iv. 4.  
 As amiable as Rachel.—Becon, i. 676.  
 As angry as a pismire\*.—Chau., *Somnour's T.*, 1825.  
 \* An ant.  
 As angry as a wasp.—H.; *Mar. of Wit &c.* [H., O. P., ii. 388]; Gasc., *Steel Glass*; Skelton, *El. Rum.*, 330.  
 As angry as an ape.—Montg., *Ch. and Sl.*, 64.  
 As fel as any fire.—Skelton, *Wy come ye, &c.*, 246.  
 As wroth as wynde.—*Cov. Myst.*, p. 9.  
 To fall in a rage as if the devil was on him.—Palsg., *Ac.*, Q. 2.  
 As arrant a whore as ever p . . . d.—Ray, 1678.  
 A more arranter devil is there not betwixt St. David's and London.—Lodge, *Wit's Mis.*, p. 10.  
 As awk'ard as a grund-toad.—Peacock, *Linc. Gloss.*  
 As bad as a toothdrawing.—*Sir T. More* [*Sh. Sc.*, p. 51].  
 There's ne'er a finger on your hands but is as bad as a lime-twig.—J. Day, *Blind Beggar of Bethnal Green*, iv.  
 As bad as bad can be.—S., *P. C.*, iii.  
 As bad as cheating the devil in the dark and two farthing candles for a halfpenny.—Fuller, *Gnom.*; Ray, 1813.  
 As bad as Jeffreys.—(New Forest) Wise, p. 179.  
 As bad as marrying the devil's daughter and living with the old folks.—Forby, *E. Ang.*; *Poor Robin*, Sep., 1745.  
*i.e.* of one making unpromising connections in marriage.

## A NEW TREASURY OF SIMILES.

- As bad as ploughing with dogs.—(North Country) *Gentleman's Magazine*, I. 299. 1795.
- As bad as Suffolk cheese.—Swift.
- As bald as a billiard ball.
- As bald as a coot.—H.
- As pilled as an ape was his crown.—*Hyeway to the Spital House*, 113 [H., *E. P. P.*, iv. 28]; W., 1616.
- As bare as a bird's tail.
- As bare as an ape is behind.—Ingled, *Disob. Child* [H., *O. P.*, ii. 308].
- As pilled as an ape was his skull.—Chau., *Reve's T.*, 3935; *Miller of Trumpington* [Wright's *Anec. Lit.*, p. 24].
- As bare as rich. For I am shave as nye as any frere.—Chau., *Compl. to his Empty Purse*, 19.
- As bare as common.—*News fr. Chelmsfd.*, 1663, [*Bagford Ballads*, ii. 470].
- As bare as January.—Armin, *Two Maids of More Clacke*.
- As bare as Job.—D.; *Nice Wanton* [H., *O. P.*, ii. 172]; Ud., *Er. Ap.*, 236.
- See As naked.
- As bare as my arm.
- As bare as my arse.—Palsg., *Ac.*
- As bare as my nail.—Nash, *Saf. Wal.*, Ep. c.; Fulwell, *Like Will to Like* [H., *O. P.*, iii. 346].
- As bare as the back of my hand.—R., 1678.
- As bare as the birch at Yule even. *i.e.* poor.—(Sc.) Ferguson.
- Of all blis let it be als bair as the birk.—Montg., *Flying*.
- As barren as a stock-fish.—Taylor (W. P.), *Wks.*, 1630.
- As barren as banks of Libya.—Shak., *Tr. and Cr.*, I. iii. 327.
- As bashful as a Lenten lover.—Denham.
- i.e.* one who abstains from touching his mistress.
- See Cotgrave, *sub.* Caresme.
- As hard as an egg at Easter.
- Dolent, contemplative lent-lovers\*  
 . . . who never meddle with the flesh.  
 Urq., *Rabelais*, II. xxi.
- \* *Amoureux de quaresme*.
- As bawdy as a butcher, meaning that filthiness sticks to his conditions as visibly as grease to the butcher's apron.—Smyth, *Bills*.
- Bawdy, A.-N. dirty. See ref. in Hill.
- As beautiful as heaven (a face).—J. Day, *Isle of Gulls*, ii.

# LEAN'S COLLECTANEA.

As big a fool as Jack Hafod.

The last official fool in England, said to have been a retainer in the house of Mr. Bartlett, of Castle Morton, at the south end of the Malvern hills. The date of his death is not precisely known, but it would seem to have been at the end of the 18th century. He is still spoken of in this saying.—*Malvern Advr.*, 3/4/'75.

As big a liar as Tom Payne (or Pepper), and he got kicked out of hell for telling lies.—(Devonsh.) *N.*, VIII. ii. 368.

As big a liar as Tom Pepper.—Robinson, *Dialect of Leeds*, p. 405. 1862.

To make an excuse as big as a lie.—R. Brome, i. 471; Becon, i. 515.

As big as a bee's knee.—*N.*, *F. P.*

As big as a beggar.—*Ap. and Vir.* [H., *O. P.*, iv. 118].

As big as a bugbear.—*Bagford Ballads*, ii. 998.

As big as a Christmas pig.—Denham.

As big as a cod's head.—Edw., *Damon and Pithias* [H., *O. P.*, iv. 64].

She's as big as she can tumble.—Rowley, *Shoemaker*, v.

As big as a cow\*.—Herrick, iii. 63.

\* Large wooden tub.

As big as a Dorchester butt (not as big as a pin's head).—Still, *Gammer Gurton's Needle*, i. 5.

As big as a flag in the foretop.—Nash, *Unf. Trav.*, D. 1.

As big as a goose's egg.—*P. Plowman, Creds*, 1225.

As big as a house.

As big as a parson's barn (always ready for more).

I remember that in my childhood the nickname of "Parsonage Barn" was hurled at the head of any of us who coveted and claimed more than his allotted share. A large cave near Swanage is called "The Parson's Barn."—Herrick, *West Dorset*.

As big as a tun.—*Interlude of Youth* [H., *O. P.*, ii. 6].

His breath doors of life on a sudden were shut

As a Canary butt.—Ned Ward, *Nupt. Dial.*, ii. 5.

And he died full as big as a Dorchester butt.—O'Keefe, *The Poor Soldier* (of Toby Fillpot).

Eyes as big as saucers.—Mass., *Ver. Wom.*, ii. 3.

As big as all out of doors.—(Amer.) Bartlett.

As big as big may be.—Fitzherbert, *B. of Husb.*, 1534.

As big as brass.—Porter, *T. A. W.*

As big as bull-beef at Candlemas.—Denham.

Bull's beefe is of a rank and unpleasant taste, of thick, gross, and corrupt juyce, and of a very hard digestion. I commend it unto poor, hard labourers, and to them that desire to look big and to live basely.—Venner, *Via Recta ad Vitam Longam*.

## A NEW TREASURY OF SIMILES.

As big as good barrels.—Fulwell, *Like Will to Like* [H., O. P., iii. 310].

As big as he can hold.—Wilson, *Projectors*, i.

As big as Hercules' bull.—Thersites [H., O. P., i. 416].

As big\* as if he had eaten bull beef.—Clarke.

\* Proud.

As big as John of Gaunt.—Ned Ward, *Nuſt. Dial.*, II. v.

As big as Ketherick's pie.

He was the first Mayor of Plymouth in 1439, and the pie he had made for his inauguration banquet was 14 ft. long, and an oven was built for the baking of it. It was composed of every sort of fish, flesh, and fowl that could be got for money.—*Athenæum*, 11/4/77.

As big as the mouth of an oven.—Wesley, *Maggots*, 115.

As big as Tom Payne of Stratton.

i.e. the celebrated Cornish giant, Antony Payne, servant to Sir Bevil Grenvil.—(Devon.) *N.*, VIII. ii. 368.

As bitter as aloes.

As bitter as coloquintida.—Shak., *Othello*, I. iii. 355; Barc., *Ecl.*, iii.; *Cov. Myst.*, 233; Gasc., *Weeds*.

As bitter as fell.—Spenser, *F. Q.*, III. xi. 2.

As bitter as gall.—Hazlitt.

As bitter as soot.—Lees.

As bitter as wormwood.—*Prov.* v. 4.

As black as a berry or a slo.—Chau., *R. of Ro.*, 928; Id., *Mill. T.*, 3246.

As black as a coal.—Chau., *Kn. T.*, 2142, 2692; *Towneley Myst.*, p. 4.

As black as a coot.—Clarke.

As black as a crow.—Chau., *Knight's Tale*, 2692.

As black as a nigger. *See* as swart.

They are more fowle than the black devil of hell.—Barclay, *Sh. of Fo.*, ii. 268.

Swart like a tawny Indian.—Lodge, *Wit's Mis.*, p. 27.

To beat his face as black as a blue clout.—B. and F., *Pilgrim*, iv. 4.

My head all parched and black as any pan.—Barclay, *Ecl.*, i.

La nuit, qui est noire comme Je ne scai quoi.—*Com. de Prov.*, ii. 1616.

As tawny as a Moor.—W.

As black as a paigle\*.—(Northn.) Ray, 1678.

\* Cowslip or crowsfoot.

As black as a raven.—Ray, 1678; Boorde, *B. of H.*, 112.

As black as a sloe.—R. Brome; Davies, *Sc. of Folly*, p. 23.

# LEAN'S COLLECTANEA.

- As black as a [chimney] sweep.—Northall, *F. P.*
- As black as a toad.—Nash, *Unf. Trav.*, O. 4.
- As black as Acheron.—Shak., *M. N. D.*, III. ii. 357.
- As black as an ouzell.—Chapman, *May Day*, i.
- As black as ashbuds in the front of March.—Tennyson, *Gard. Daughter*.
- See B. Jon., *Pan's Anniversary*.
- See Meriton, *Yerksh. Ale*, p. 83. 1687.
- Robinson, *Whitby Gloss.*, E.D.S., gives yellowish and soft.
- Blake, adj. As blake as butteni.
- Ther were floures both blew and blake (in Paradise).—*Coventry Myst.*, p. 2; Chapman, *Humorous Day's Mirth*; Cawdray, *Tr. of Sim.*, p. 214. 1600.
- As black as blake†. † Yellow.
- As black as buckram.—Middleton, *World Tost at Tennis*.
- As black as ink.—Ray, 1678.
- As black as jet.—R., 1678 [Montg., *Flying*, 1597].
- As black as my hat.—*School of Slovenrie*, p. 107.
- As black as Lucifer.—*Merry Devil of Edmonton*.
- As black as pitch.—J. Taylor (W.P.), *Sir Gregory Nonsense*; Greene, *Doron's Eclogue* [in Menaphon].
- As black as sable.—Gower, *C. Am.*, f. 1901.
- As black as soot.—Brome, iii. 335.
- As black as the Black Prince.—Nash, *P. Penniless*, p. 44.
- As black as the devil.—W., 1616; Shak., *Win. T.*, IV. iv. 216.
- As black as the devil is in a comedy.—Killigrew, *Thomaso*, II. i. 2.
- As black as the devil's nutting bag.—Friend, *Flowers and Flower Lore*, p. 210.
- As black as the ground.—*Sch. of Slov.*, 52.
- As black as thunder.—N., *F. P.*
- As blea as a blea-berry.—Rob., *Whitby Gloss*.
- As blea\* as a whetstone.  
\* Of a dusky blue.
- As blear-eyed as a cat.—Barcl., *Castle of Lab.*, A. 5.
- As blind as a bat.—Ray, 1678.
- As blind as a bat at noon.—C.
- As blind as a bee.—*The Smyth and His Dame* [H., *E. P. P.*, iii. 209]; Nash, *Lenten Stuffe*.
- As blind as a beetle.—L. Wright, *Display of Duty*, p. 5. 1614.
- Beetle blind.—Heiwood, *Spider and Flie*, ii. 56.

## A NEW TREASURY OF SIMILES.

As blind as a beetle.

Wedgwood, *Origin of Lange.*, p. 27, refers this to the cock-chafer, as also as a buzzard from its flying in your face. Tennyson, *N. Farmer*, calls it a buzzard clock.

Ask the blindest beetle, that is whom he sees.—*Nobody and Somebody*, c. 1592.

As blind as a buzzard.—D.

As blind as a mole\*.—D.

\* Want.—Withals, 1586.

As blind as a stone.—Chau., *R. of Ro.*, 1101.

As blind as an owl at noonday.—C., *P. P.*

As blind as ignorance.—B. and F., *Lovers' Progress*, iii. 3.

As blithe as a bird on the tree.

As blithe as a robin reddocke.—Smyth, *Berkeley MSS.*

As blithe as May.—R. Fletcher, *Poems*, p. 208. 1656.

As blo as lead\*.—*Towneley Myst.*, p. 224; *P. Plow. Vis.*, iii. 97, B.

\* i.e. livid.

As bloody as the hunter.—Shak., *Tw. N.*, III. iv. 212.

As blue as a blaver.—(Scot.) Johnston, *Flora of Berwick*.

The blawort is the cornflower.

Pinch the maids as blue as bilberry.—Shak., *M. W. W.*, V. v. 43.

As blue as a razor\*.—Pegge, *Anon.*, vi. 3.

\* Azure.

As blue as salt water.—Mass., *Guardian*, ii. 1.

As bluff as bull beef.

See To look as big as if he had eaten, &c.

As blunt as the back of a knife.—Rob. Heath, *Clarestella*, 140.

As blunt as the fencer's foils.—Shak., *M. Ado*, V. ii. 12.

*Pla.* How like you Musus' fashion in his carriage?

*Bra. Sig.* Oh, filthily; he is as blunt as Paul's.—*Jack Drums' Ent.*, iv. 1601.

As bold as a badger's horse.—N.

As bold as a miller's shirt, which takes a rogue by the throat every morning.—*Marr. of Wit and Science* [*H.*, O.P., ii. 336].

As bold as a new made Knight.—Nabbes, *Tottenham Court*, v. 4.

As bold as Beauchamp.—Clarke.

*Follywit.* We sing of wandering Knights, what them betide,

Who nor in one place nor one shape abide;

They're here now, and anon no scouts can reach 'em,

Being every man well hors'd like a bold Beacham.

Middleton, *A Mad World, my Masters*, v. 2.

Alluding to one of the characters in a drama produced before 1600 by T. Heywood, *The Bold Beauchamps*, but now lost.

—Dyce.



LEAN'S COLLECTANEA.

**Have at you, Beauchamp.—Shirley, *The Witty Fair One*, iv.**

Let me see—the author of the *Bold Old Beauchamp*

## And *England's Joy.*

The last was a well writ piece I assure ye.

**Suckling, *Goblins* [H., O. P., x. 172].**

**Nares suggests Nich. Breton as the author.**

**As bold as blind Bayard.—Ray.**

As bold as Bayard the blind.—Chau., *Tro. and Crus.*, i. 218; *Id.*,

*Chanoun's Yemannes T.*, 1412; *Ap. and Vir.* [H., O.P., iv. 118];

*Lydgate, Warres of Troy, B. v.; Skelt., P. agst Garnasche,*

1 ch.; Otway, *Soldier's Fortune*, iv.

Nothing is bolder than blind Bayard, which falleth oft in the

mire.—Bullein, *Dialogue*, f. 10.

**As bold as brass.**

**See To have a heart.**

**As bold as geese or lions of Coteswolde Heath.—Bullein, *B. of Def.***

[*Sickness &c.*, f. 24], 1562.

**As boundless as the wind.—Swift to Mr. Delany.**

**As bountiful as the showers that fall**

**Into the Spring's green bosom.**

Shirley, *Lady of Pleasure*, iv. 3.

As bow-legged as Potter's pig — (Kiddr.) *N.*, II. xii. 501.

As brag\* as a body louse.—Still, *Gam. Gwr. Needle*, ii. 4.

\* Brisk.

As brant (brent, steep) as a house (roof).—Robinson, *Whitby Gloss.*

**As brave as a lion.**

As brave\* as any countess thou dost go.—Cranley, *Amanda*, p. 51, repr.

\* Fine.

As brave as bold.—Gasc., *Dulce bellum Inexp.*, 95.

As brave as brave may be.—Gasc., *Posies*, "Mas. of Mont."

As brave as his own sword. Quoted as a prov. of Sir Gawain. *King Arthur*, &c., 23.

As brave as holly.—Rowley, *Shoemaker*, v.

As brave\* as the best.—Gas., *Glass of Gov.*, iv. 3.

\* Fine.

Yet he'll the courage have

To call my Lord Mayor "knave."

Herrick, ii. 264 [Hesp., 774.—ED.].

As braw as Bink's wife when she bekit to the minister wi' the dishclout on her head.—Henderson.

**Braw, like the sun on Shairney Water.**

As brief as he was proud.—Greene, *Quip*. 1592.

As bright as a blossom on brere.—*The Smyth and his Dame* [Haz.,  
E. P. P., iii. 207].

As blossom bright on bough.

## A NEW TREASURY OF SIMILES.

- As bright as a bullace.—Lydgate, *Minor Poems*, 1840.  
 As bright as a button.  
 As bright as a fleck stone.—Nash, *Unf. Trav.*, D. 4.  
     Flike-stone—a small stone used in spinning.—*Nominale Ms.*  
 As bright as a new key.—Udall, *Roister D.*, iv. 3.  
 As bright as a new penny.—N., *F. P.*  
 As bright as any siller.—Still, *G. G. N.*, ii. 1.  
 As bright as beryl.—*Cov. Myst.*, p. 402.  
 As bright as day.—Chau., *Miller's T.*, 3318; *Cov. Myst.*, p. 210.  
 As bright as fire.—*Towneley Myst.*, 126.  
 As bright as glass.—Gasc., *Voy. to Holland*.  
 As bright as gold.—Huloet.  
 As bright as innocence.—J. Day, *Law Tricks*, i. 1608.  
 As bright as St. George.—Udall, *R. D.*, iv. 3.  
 As bright as stars in winter.—Chau., *Ct. of Love*, 82.  
     Aungelle in hevyn evyrmore xal be  
     In lyth ful clere brighth as ble.—*Cov. Myst.*, 20.  
 As bright as the sun.—J. Gay, *N. S.*  
 As bright as the sunbeam.—*Ib.*, p. 289.  
 As brisk as a bee (in a tarpot).—Ray.  
 As brisk\* as a body louse.—R.  
     \* See As brag (above).  
 As brisk as a cup of wine.—Greene, *Friar Bacon*, p. 163.  
     A cup of wine that's briske and fine.—Shak., 2 *Hen. IV.*, V.  
         iii. 48.  
 As brisk as a tunder\* box.—Peacock, *Linc. Gly.*  
     \* Tinder.  
 As brisk as bottled ale.—J. Gay, *N. S.*  
 As brisk as Roger on his wedding-day.—Ned Ward, *Nupt. Dial.*, II. v.  
 As brittle as the glass.—*Mirror for Mag.*, 179; *Rare Triumphs of Love*  
     *and Fortune*, 1589 [H., *O. P.*, vi. 152].  
 As brittle as Venice glass.—W.  
     But we bee frail as glass  
     And also bretylle.—*Lib. of Eng. Policy*  
         [*Pol. Poems and Songs*, i. 180, *Rolls Ser.*].  
     Whoso couth take hede and let the world pas  
     It is ever in drede and bretylle as glass.—*Town. M.*, 101.  
 As snapple† as a carrot.—Peacock, *Linc. Gly.*  
     † Brittle.  
 As broad as a furred stomacher.—Nash, *Terrors of Night*, H. 41.  
 As broad as a groat.—Tusser, *Husb.*, 1577.  
     With a paire of heeles  
     As broad as two wheelles.  
         Skelton, *El. Rummyng*.

## LEAN'S COLLECTANEA.

- As broad as barn doors.—Heywood, *Four P's* [H., O.P., i. 376].
- As broad as it's long.
- As broad as the Chancery seal.—Greene, *Quip &c.*
- As broad as the space between two lines in a Chancery bill.—Sharpham, *Fleire*, v.
- As brown as a berry.—J. Gay, *N. S.*; *Robin Conscience* [H., E. P. P., iii. 243]; Chau., *Coke's T.*, 4368.
- “His palfrey was as brown as is a berry.”—Chau., *Provl. C. T.*, 207.
- As brown as a chesten\*.—Heywood, 1546.  
\* Chestnut.
- As brown as a nut.—Warner, *Albion's Eng.*, 20.
- As brown in hue as hazel nuts.—Shak., *T. of Sh.*, II. i. 247.
- Kate like the hazel twig  
Is straight and slender, and as brown in hue  
As hazel nuts and sweeter than the kernels.  
Shak., *T. of Sh.*, II. i. 246.
- As brym\* as a boar.—*Wife Lapped in Morel's Skin*, 847.  
\* Fierce.
- As bug† as my lord.—Peacock, *Linc. Gloss.*  
† Proud, conceited.
- As bulksome stands as Ketti's stone.—(Welsh) Howell, p. 21.
- As busy as a bee.—W.; Chau., *March. T.*, *Epil.*, 2422; Davies, *Wit's Pilgr.*, Sonn. 94; Lyly, *Eup.*, 252.
- As busy as bees.—Cogan, *H. of Health*, p. 13.
- As busy as bees in a bason.—(Leicr.) Toone.
- As busy as a body louse.—C.
- As busy as a cat in a tripe shop.—N., *F. P.*
- More clamorous than a parrot against rain.—Shak., *A. Y. L.*, IV. i. 134.
- All stant in chaunge lyke a Mydsomer rose.—Lydgate, *Sloan MSS.*, f. 312.
- As busy as a child at play.—Butler, *Hud.*, III. ii. 359.
- As busy as a dog in duff\*.—Jackson, *Shrop. Words.*  
\* Dough.
- As busy as a good wife at oven (and neither meal nor dough).—R.
- As busy as a hen with one\* chicken.—Clarke; Shirley, *Witty Fair One*, ii. 2.  
\* Ten chickens.—Hill.
- As busy as a hen with fifteen chickens in a barnyard.—Bartlett.
- As busy as a negro in a sugar cask.—Bartlett.
- As busy as Batty.—(Dev.) Hazlitt.
- As busy as country attorneys at an Assizes.—Dekker, *S. D. Sins of L.*, 4. 1606.
- As busy as the day is long.
- As busy as the devil in a gale of wind.—Denham, *F. L.*, p. 3. 1852.

## A NEW TREASURY OF SIMILES.

- As busy as the devil in a high wind.—Fuller.  
 As calm as a lake.  
 As calm as a milk-bowl\*.—*Poor Robin, Prog.*, 1766.  
     \* Pan.—Taylor (W. P.), *Navy of Landships*.  
 As calm as a mill-pond.  
 As calm as virtue.—Shak., *Cymb.*, V. v. 174.  
 As cankered as a cow wi' ae horn.—Hislop.  
 As changeable as a woman's mind.  
 As changeable as the wind (on a winter's night).—J. Gay, *N. S.*  
     A woman variable as the wind.—Bar., *S. of F.*, ii. 183.  
     Inconstant as the wind.—*Marriage of Wit and S.* [H., *O. P.*, ii. 326].  
 As chaunging as a vane.—Chau., *Clerkes Tale*, 995.  
     As variable as a fane standing in the wind.—Bar., *C. of L.*, E. 3.  
 As chaste as a veiled nun.—Bishop Hall, *Sat.*, iv. iii.  
     Chaste to her lorde, both day and night,  
     Chaste as is the turtill upon the tre.  
         *The Knight of Curtesy and the Fair Lady of Faguell*  
         [H., *E. P. P.*, ii. 67].  
 As chaste as dogge at bytche-watche (canis catuleens).—Horman,  
     *Vulg.*, 67. 1519.  
 As chaste as ice.—Shak., *Ham.*, III. i. 136.  
     As chaste as the icicle.—Shak., *Cor.*, V. iii. 65.  
 As chaste as innocence white soul.—J. Day, *Humour out of Breath*,  
     iv. 1608.  
 As chaste as is Diana.—Shak., *M. of V.*, I. ii. 95.  
 As chaste as is Pandora's or Diana's thoughts.—*Solimon and Perseda*  
     [H., *O. P.*, 369].  
 As chaste as is the bud ere it be blown.—Shak., *M. Ado.*, IV. i. 57.  
 As chaste as morning dew.—Young, *Night Thoughts*.  
 As chaste as Penelope.—Bar., *Ecl.*, ii.  
 As chaste as Susanna.—Bee.  
 As chaste as the rose.—Rowley, *All's Lost, &c.*, iv. 1633.  
 As chaste as unsunn'd snow.—Shak., *Cym.*, II. v. 13.  
 As chaste as untrodden snow.  
 As chaste as was Saynt John.—Bar., *S. of F.*, i. 113.  
 As cheap as a dog in a halfpenny.  
     Dagger-cheap—at a very easy price.—Bp. Andrewes, *Serm.*,  
         v. 546.  
 As cheap as dirt.  
 As cheap as lies.—Shak., *Cor.*, V. vi. 47.  
 As cheap as neck-beef.—Swift.

# LEAN'S COLLECTANEA.

As cheap as old clothes.—H. Walpole [*Letters to Countess Ossory*, Dec. 15th, 1786].

As cheap as stinking mackerel.—Shak., *1 H. IV.*, II. iv. 349.

As cheerful as a mute at a funeral.

An eye as cheerful as the morning sun.—Brathwait, *Sheph. T.*, p. 95. 1623.

As churlish as a hog.—B. Jon., *Every Man out of H.*, v. 4; Taylor (W.P.), *Misc.*, i. 41.

As civil as an orange (a play on Seville).—Shak., *M. Ado*, II. i. 263.

As civil as lawyers.—Webster, *Westward Ho!* ii. 2.

As clean and pure as the black of the eye.—Bathman, *Upon Bartol.*, p. 73. 1582.

Now scours he streets on either side, as clean  
As smoking showers of rain the streets do scour.

J. Davies [of Her.], *The Picture of the Plague*, p. 223, 1609.

As pure as flour taken from the bran.—*Sir Peter Idles*, E.E.T.S., Ex. viii.

As clean as a (new) penny.—J. Gay, *N. S.*

As clean as a (new) pin.—(Warw.) N., *F. P.*

As clean as a pick (*i.e.* pitchfork).—Middleton, *World Tost at Tennis*.

As clean as a pink.—N., *F. P.*; Middleton, *Inner Temple Masque*.

As clean as a smelt.—Baker, *Northants Gl.*

As clean as a sound sheep's heart.—Shak., *As Y. L.*, III. ii. 387.

As trim as a trencher, as trick, as sweet, as clean.—*Jac. and Es.* [H., O. P., ii. 233].

As clean as a whistle.

As clear a skin as Susanna.—Nash, *Unf. Trav.*, N. 21.

As clear as a bell.—Chau., *ProL. C. T.*, 170.

As clear as a candlelight (ironical).—*Sir G. Goosecap*, i. 3.

As clear as a cat's eye.—*The Puritan*, iv. 2.

As clear as a carbuncle\*.—Skelton, *Magn.*, 1574.

\* Eye.

As clear as a pearl.—Tav., *Prov.*, f. 73. 1539.

As clear as a whistle.—John Byrom, *Epist. to Lloyd*.

As clear as any pearl.—*Jacob and Esau* [H., O. P., ii. 232].

As crystal clyfe\*.—*Town. M.*, 79.

\* Clear.

As clear as clear.—Jackson, *Shropshire Words*.

As clear as crystal.—Fulwell, *Like Will to Like* [H., O. P., iii. 330]; *Cov. Myst.*, p. 402.

As clear as crystal stone.—Spenser, *F. Q.*, III. i. 15; *World and Child* [H., O. P., i. 268].

## A NEW TREASURY OF SIMILES.

- As clear as day.—Armin, *Nest of Ninnies*. 1608.  
 As clear as the day.—Wager, *Rep. of Mary Magd.*, F. iv.  
 As clear as glass.—Gasc., *Supp.*, iii. 1; Dav. [of H.], *S. S. Husb.*, Bb. i.  
 As clear as light.—Midd., *Triumphs of Love and Antiquity*.  
 As clear as morning roses newly wash'd with dew.—Shak., *T. of Shr.*, II. i. 171.  
 As clear as mud (ironical).—N., *F. P.*  
 As clear as rockwater (?).—De Foe, *Tour of G. B.*, iii. 124.  
 As clear as the moonlight.—Chau., *Romaunt of Rose*, 1010.  
 As clear as the sun [at noonday\*].—Ray.  
     \* Noontide.—Hazlitt.  
 As clever as mad.—N., *F. P.*  
 As close as a close stool.—Melbancke, *Phil.*, 59.  
 As close as a cockle.—B. and F., *Two Noble Kinsmen*, iv. 1.  
     As fast\* as a Kentish oyster.—Greene, *Morando*, 240.  
     \* Close.  
 As close\* as a falconer's pouch or a country wench's placket.—  
     Sharpham, *Cupid's Whirligig*.  
     \* Shut.  
 As close as a flea in a blanket.—Yea and Nay *Almanac*, Pt. II. 1680.  
 As close as a jail.—Tusser, *Husb.* 1577.  
 As close as a virgin.—Tourneur, *Revenger's Trag.*, 29.  
     *Primero.* But I must swear you to be secret, close.  
     *Frippery.* As a maid of ten.  
     *Pri.* Had you sworn but two years higher  
         I would ne'er ha' believ'd you.  
     *Fri.* Nay, I let twelve done,  
         For after twelve has struck, maids look for one.  
             Middleton, *Your Five Gallants*, i. 1.  
 As close [packed] as herrings in a barrel.  
     As close together kept those two  
     As dogs in couplings use to do.  
     T. Ward, *England's Reformation*, p. 150. 1719.  
 Wedged together as close as wheat-ears in a Tunbridge pie.—  
     Ned Ward, ii. 250.  
     In ridding of pasture with turfes that lie by  
     Fill every hole up as close as a die\*.—Tusser.  
     \* Fitting as a die.  
 As close\* as my currier and I in a tavern on a Monday morning.—  
     Rowley, *Shoemaker a Gentl.*, v. 1638.  
     \* Secret.  
 To seel her father's eyes up close as oak.—Shak., *Oth.*,  
     III. iii. 214.

# LEAN'S COLLECTANEA.

- As close\* as the Black Hole at Calcutta.  
\* Ill-ventilated.
- As close\* as wax†.—B. & F., *Love's Pilgrimage*, iii. 3.  
\* Secret. † i.e. Melted beeswax.
- As fast as wax and witness can make good.—Davenport, *New Trick to Cheat the Devil*, iii.
- As fast as thumb in fist.—*Sir P. Idle*, E.E.T.S., Ext. viii. 110.
- As fast\* as beggary follows drunkenness.—S. S., *Honest Lawyer*; W.  
\* Near.
- As coarse as an ass riddle\*.—Carr, *Craven Gloss*.  
\* Sieve for ashes.
- As coarse as beanstraw.
- As coarse as canvas.—Gasc., *Supp.*, iii. 4.
- As coarse as heather.
- As coarse as hemp.—N., V. v.
- As coarse as Hickling gorse.
- As coarse as Nancy's harnsack\* three threads out of the pound.—Cunningham, *Gloss. to Burns*.  
\* Hardin-packing cloth.—J.
- As cold as a clock.—Lyly, *Euphuus*, Arb. repr.; Melb., *Phil.*, iii., p. 106.
- As cold as a cucumber. See As cool.
- As cold as a draught of small drink in a frosty morning.—Greene,\*  
*Looking Glass for London*, p. 121.  
\* [Lodge. See Greg's *List of Eng. Plays*.—Ed.]
- As cold as a frog\*.—Herrick, iii. 158.  
\* Paddock.
- As cold as a key.—H.; Shak., *R. III.*, I. ii. 5; Id., *Rape of Lucrece*, 1774.  
And on the key-cold floor them throw.—*Rob. Goodfellow* [*Roxb. Ball.*, ii. 84].
- As cold as a key\*.  
\* Key-cold.—Dekker, *Seven Deadly Sins of L.*, 2; Cawdray, *Tr. of Sim.*, p. 354
- As cold as a snowball.—Taylor (W. P.), *Xmas In and Out*. 1652.
- As cold as a stone.—Varchi, *Blaz. of Jeal.*, Tofte's tr., p. 38; Bar., *C. of Lab.*, A. 6.  
As cauld as a curling stane.  
As cold as lead or stone.—Bar., *S. of F.*, i. 296 [repr.].  
As cold as marble.—Cawdray, *Tr. of Sim.*, 269.
- As cold as an old man's kindness.—Middleton, *Phœnix*, i. 6.
- As cold as charity.—Hazlitt. See *Matt.*, xxiv. 12.
- As cold as Christmas.—B. and F., *Coxcomb*, i. 3; Id., *Bloody Brother*, ii. 2.  
As cold as a Christmas evening.—Melb., *Phil.*, J. 3.

## A NEW TREASURY OF SIMILES.

- As cold as clay.—*Roxburghe Ballads*, iii. 28; *Cov. Myst.*, 227.
- As cold as clots\*.—Baker, *N'hants Gloss.*  
   \* Clods.
- As cold as crystal.—B. and F., *Valint.*, i. 1.
- As cold as ice (in the middle of July).—Middn., *Father Hubbard's Tales*.
- As cold as is a dead man's nose.—Shak., *W. T.*, II. i. 151.
- As cold as the north side of a January gravestone by moonlight.—Bartlett.
- As comely as a cow in a cage.—H.; *Yea and Nay Almk.*, 1688.
- As comfortable a man (to a woman in my case) as ever trod—huh—shoeleather.—Midd., *Mad World*, iii. 2.
- As comfortable as a chick in wool.—N., *F. P.*
- As comfortable as matrimony (to an old woman).—S., *P. C.*, ii.
- As common a thing as can be.—Marston, *Insatiate Countess*, ii.
- As common an answer as yours was a question.—*Sir Giles Goosecap* [H., *O. P.*, ii. 1].
- As common as a barber's chair.—Clarke; Gosson, *School of Abuse*, p. 66 [Arb. repr.]  
   Bright as the day and as the morning fair,  
   Such Chloe is and common as the air,  
   And make mine honor but a barber's chair.—Prior.
- See N. Breton, *I Wd. and I Wd. Not*, 12. 1614.
- As common as a barber's cittern for every serving-man to play upon.—Dekker, *Honest Whore*, II. v.  
   " That cursed barber! I have married his cittern that's  
   common to all men."—B. Jonson, *Silent Woman*, iii. 5.
- As common as a whore.
- As common as a woman or her synonymy.—Hausted, *Rival Friends*, v. 3.
- As common as any tavern door.—Sharpham, *Fleire*, iv.
- As common as bribery.—Webster, *Northward Hoe*.
- As common as coals from Newcastle.—Junius, *Nomenclator*, 1585;  
   Heywood, 2d Pt. *Q. Eliz.'s Troubles*.
- As common as Coleman-hedge.—W., 1616; Clarke.
- As common as cracking of nuts.—Day, *Law Tricks*, iv.
- As common as Get-out.—(Cornw.) Hazlitt.
- As common as lice in Ireland or scabs in France.—Webster, *Westward Ho.*, iii. 3.
- As common as rhubarb among physicians.—Nash, *Saffr. Walden*, S. 4;  
   Taylor (W. P.), *Navy of Landships*.
- As common as scolding at Billingsgate.—Lyly, *M. Bombie*, i. 1.
- As common as the cartway.—*Dives and Pauper*, 65. 1535.



# LEAN'S COLLECTANEA.

- As common as the hedge or highway.—B. E., *N. D. Cant. Crew*.  
 As common as the highway.—C., *P. P.*; Ray, 1678.  
     As common as the stairs  
     That mount the Capitol.—Shak, *Cymb.* I. vi., 104.  
 As common as the stones in our streets.—T. Adams, *Wks.*, p. 9.  
 As common as the town sewer.  
 As common as the way between St. Alban's and London.—Shak.,  
     *2 H. IV.*, II. ii. 161.  
 As common as tobacco (of a woman).—Dek., 2nd Pt. *Hon. Who.*, i. 12.  
 As confident as Hercules.—*Histrionastix*, X. iii. 1610.  
 As constant as Penelope unto her make.—Gasc., *Bartholomew of Bath*.  
 As constant as snow in the sun (ironical).—*Tr. of Treas.* [H., *O. P.*,  
     iii. 292].  
 As constant as the Northern star.—Armin, *Two Maids of More-clake*,  
     p. 102.  
 As cool as a cucumber (fried in snow).—J. Gay, *N. S.*  
     And of courage as cold as a cucumber.—John Tatham, *The*  
     *Rump*, i.; Id., *Scots' Figaries*, iv.  
     A young maid is as cold as a cucumber.—B. and F., *Cupid's*  
     *Revenge*; *Poor Robin*, 1690.  
 As cool as a custard.  
 As cowardly as a wild duck.—Shak., *1 H. IV.*, II. ii. 96.  
     To have no more heart than a sheep.—Udal, *Er. Ap.*, 217.  
 As coy and still.  
     But if any thynke that I hyt hym to nere  
     Let him nat grutche but kepe him coy and still.  
   Bar., *S. of F.*, ii. 256.  
     But touchynge wymen, of them I wyll nought say  
     They can not speke, but ar as coy and still  
     As the horle wynde or clapper or a mille.  
   Bar., *S. of F.*, i. 109.  
     Ye ryde as coy and stille as dooth a mayde  
     Were newe spoused, sitting at the bord.  
   Chau., *Clerkes Prol.*, 2.  
 As coy\* as a croker's† mare.—H.  
     \* *i.e.* timid.                      † Croker, a grower of saffron.—Halliwell.  
 As coy as a lege-de-moy.—Skelton, *El. Rum.*, vii. [See *N. E. D.*—ED.].  
 As coy as an alderman's eldest daughter.—Nabbes, *Tottenham Court*,  
     ii. 3.  
 As crafty as a Franciscan friar.—Tusser, *Husb.*, p. 11. 1513.  
 As crafty as a Kendal fox.—Ho.  
 As crafty as the devil of hell.—Gasc., *Supp.*, ii. 2.  
 As crank as a holy friar fed with hailstones.—B. & F., *Sea Voy.*, iv. 3.  
 As crazy as a bed bug.—(Amer.) Bartlett.

## A NEW TREASURY OF SIMILES.

- As crestfallen as a dried pear.—Shak., *M. W. W.*, IV. v. 92.
- As crooked as a cammock.—Lyly, *M. Bombie*, i. 3.
- As crooked as a chestnut bough.—Sir W. Davenant, *The Wits*.
- As crooked as a dog's hind leg.—N., *F. P.*
- As crooked as a gaff.
- As crooked as a gaumeril.—(Yk.) Hazlitt.
- As crooked as a ram's horn.
- As crooked as a Virginia fence.—Bartlett.
- As crooked as a Yarmouth steeple.—Nall, *Gt. Yarmouth*.
- As crooked as an Izzart.—Robinson, *Whitby Gloss*.
- As crooked as Crawley brook.—Fuller.
- As crooked as Robinhood's bow.—Hazlitt.
- As crooked as the A's and B's quite down to Izzard.—Nares.  
[See *N. E. D.*].
- As crooked as the letter Z.—Grose.
- As cross as a bear with a sore head.
- As cross as a cat.
- As cross as a fitchet\*.—Jennings, *W. of E. V.*  
\* Polecat.
- As cross as nine highways.
- As cross as the tongs.—Baker, *N'hants Gloss*.
- As cross as two sticks.  
We got out of bed back'ards, I think, for we're as cross as two sticks.—Dickens, *Martin Chuzzlewit*, xxix.
- As crouse as a lopp.—(Yk.) Ht.  
Fleas are called lops in the North.—Bullein, *B. of D.* 1562.  
*Shem's Wife*. Heare are beastes in this house,  
Heare cattes make it crousse.—*Chest. Plays*, 51.
- As crouse\* as a new washen louse.—R.  
\* Lively.
- As cruel as a Spaniard.—(W. Corn.)  
The village of Paulchurch was burnt by them.—Polwhele,  
*Hist. of Corn.*, v. 37.
- As cruel as an ostrich.—Denham.
- As cunning as a bee.—Lyly, *Alexander, Campaspe, and Diog.*, iv. 1.
- As cunning as a crowder\*.  
\* Fiddler.
- As cunning as a cuttle.—Cowan, *Sea Phrases*.
- As cunning as a dead pig, but not half so honest.—S., *P. C.*, iii.
- As cunning as a fox.—N., *F. P.*
- As cunning as Captn. Drake.—Ray, 1678.

## LEAN'S COLLECTANEA.

As cunning as Craddock\*, &c.—Ray, 1678.

\* The Rev. John Craddock who built Gainford Hall in 1600.—Murray, *Hdbk. Durham*.

As cunning as fast and loose.—Shak., *L. L. L.*, III. i. 97. *i.s.* the game of prick the garter.

As cunning as Jacob was that could stab in the fifth rib, a speeding place.—T. Adams, p. 1004.

As cunning\* in music. \* *i.s.* Skilful.

Cf. 1 Sam., xvi. 16, 17, 18; 1 Chron., xxv. 7; Ps., lviii. 5; cxxxvii. 5.

As dainty and nice as a halfpenny worth of silver spoons.—J. Jugalar [*H., O.P.*, ii. 117].

As dainty as a snyghte\*.—Lydgate, *Minor Poems*, p. 192.  
\* Snipe.

As dainty as it is dear.—Heywood, *Four P's* [*H., O.P.*, i. 365].

As dank\* as a dog.—Shak., 1 H. IV., II. i. 8.  
\* Damp.

As dapper as a cock wren.

As dapper as a crow.—Ym. of *Hypoc.*, 95. 1533.

As dark as bit\*.—Baker, *N'hants Gloss*.  
\* ? Bitumen.

As dark as coal.—Chau., *Miller's T.*, 3731; Bunyan, *Pilgrim's Prog.*, P. i.

As dark as Erebus.

As dark as hell.—Dav. [of Hereford], *Wit's Pilg.*, Son.

As dark as my hat.

As dark as my pocket.

As dark as night.

As dark as pitch.—Porter, T. A. W. [*Haz., O.P.*, vii. 360]; Chau., *Miller's T.*, 3736.

As dead as a block.—D. Rogers, *Naaman*, p. 291.

As dead as a dog that lieth in a ditch.—S. Rowlands, *Good Newes and Bad Newes*, c. 4. 1622.

Why were I not dead as is the dounge?—*Chest. Pl.*, ii. 185.

"Dead Chelsea!"\* An exclamation uttered by a Grenadier at Fontenoy on having his leg carried away by a cannon ball.—Grose, *Dict. of Vulg. Tongue*.

\* Alluding to hospital.

As dead as a door nail.—Ray, 1678; S. Porter, *Two Angry Women* [*H., O.P.*, vii. 357]; Nash, *Lenten Stuff*; P. Plow., ii. 184 [C. Text\*]; Shak., 2 H. IV., V. iii. 120; Id., 2 H. VI., IV. x. 39; Lodge, *Wit's M.*, p. 81; Armin, *Nest of Ninnies*.

\* See Skeat's note.

As dead as a door nail.—*News from the North*. 1579; L. Wright, *Display of Duty*. 1614; Dr.; Cl.

## A NEW TREASURY OF SIMILES.

- As dead as a [door] tree.—*Wm. of Palerne*, 628, 3396 [E.E.T.S.].  
 And see *Specimens of English*, Morris and Skeat, p. 239, l. 117.
- As dead as a hammer.—Baker, *N'hants Gloss.*; Lowsley, *Berksh. Wds.*
- As dead as a herring.—J. Gay, *N. S.*; Butler, *Hud.*, ii. 3, 1148;  
 T. Nabbes, *Tottenham Court*, p. 7. 1638.
- As dead as a mackerel.—(Amer.) Cowan, *Sea. P.*
- As dead as a salmon.—C. Anstey, *N. Bath Guide*, *Lett.* xiii.; Nash,  
*Have with you to Saf. Wald.*, T. 1596.
- As dead as charity.—Field, *Woman is a Weathercock*, iv. 2. [Herrick,  
*Hesp.*, 785.—Ed.].
- As dead as ditches.—R. Brough.
- As dead as mutton.  
 Brady, *Var. of Lit.* (1826), explains the phrase as pointing to  
 the fact that mutton is always a *dead* sheep.
- Dead for a ducat.—Shak., *Ham.*, III. iv. 24.
- As deaf as a beetle.
- As deaf as a door.—Breton, *Mis. of Mavillia*, p. 49.  
 Ye deaf door posts, could ye not hear?—R. Crowley, *Select*  
*Wks.*, p. iii. (E.E.T. Soc.), Ex. xv.
- As deaf as a post.—N., *F. P.*  
 As good to speak to a post.—D.
- As deaf as a shad.—Sam Slick, *Wise Saws*.
- As deaf as a stone.—Occleve, *De Reg. Prin.* 65; Herrick, ii. 25.
- As deaf as nuts.—Herrick, *Epit. on M. Ursley*,
- As dear as any darling.—Cawdray, *Tr. of Sim.*, 217.
- As dear\* as daylight.—B. & F., *Sea Voy.*, i. 1.  
 \* Beloved.
- As dear as his eyeball.—T. Heywood, *Woman Killed with Kindness*,  
 p. 66.
- As dear as saffron\*.—Elworthy, *W. Somt. Wd. Bk.*  
 \* Saffurn.—Peacock, *Linc. Gloss.*
- As dear as the apple of his eye.
- As dear as the heart in my bosom.—J. Day, *Blind Beggar of B. Gr.*, iv.
- As dear as two eggs a penny.—Ray. 1678.
- As dear to me as mine own dear brother.—*Marr. of Wit and Sc.*, ii.  
 338.
- As dear to me as my eyes.—Pegge, *Anon.*, v. 9.
- As deep as a cup.
- As deep as a draw-well.—(Glo.) N., *F. P.*
- As deep as a well.—Shak., *R. and J.*, III. i. 93.
- As deep as Chelsea Reach.—*N. and Q.*, ii.
- As deep as Currie well†.—Ho.  
 † A river south of Eden.

# LEAN'S COLLECTANEA.

- As deep as Garrick.—*N. and Q.*, ii.  
 As deep as dirty. See As black.  
 As deep as hell\*.—A. Brome, *Ballads*, V. iii.; Dav., *Wit's Pilgr.*, v. 3.  
     \* i.e. crafty.—Jackson, *Shrop. W. Bk.*  
 As deep as Hell Kettles\*.—Fuller.  
     \* Near Darlington.  
 As deep as the North [Star].—*N. and Q.*, ii.  
 As deep as Wilkes.—Baker, *N'hants Gloss.*  
 As demure as a whore at a christening.—Kelly.  
 As demure as if butter would not melt in his mouth.\*—R.  
     \* Some add: "And yet cheese will not choke him."—R.  
 As [much] deformed as De la Mott's house\*.—*N.*, V. ix. 47.  
     \* ? Hawse, halse, neck.  
 As devout as De la Mott's house.  
     With evyn as great devocyon as a gander.—Bar., *S. of F.*,  
     i. 221.  
 As different as chalk from cheese.  
     Do not these thynges differ as mucche as chalcke and chese?—  
     Shacklock, *Hatchet of Heresies* [Antwerp, 1565].  
     As different as to give chalk for cheese.—Baret, *Alv.* 1580.  
     He discerneth not cheese from chalk.—Wager, *The Longer Thou*  
     *Livest*, H. 1, C. 1568.  
     Lo! how they feignen chalk for cheese.—Gower, *Prol. Conf.*  
     *Amantis*.  
     " What did'st thou crave?" " The root, the fruit, the stalk,  
     I asked them all." " What gave she, cheese or chalk?"  
     S. Rowlands, *Good Newes and Bad Newes*, 4. 1622.  
 As different as one egg is from another.  
     As much difference as between Suffolk and Cheddar [cheese].—  
     Torr.  
     As much difference between them as between a horse chestnut  
     and a chestnut horse.  
     We and he differ as much as heaven and hell.—Fulwell, *Like*  
     *Will to Like* [H., O.P., iii. 338].  
     As much difference between them as betwixt white and black.—  
     Rowley, *Witch of Edmon.*, v. 1.  
     As much difference between them as a duke most doughty in  
     deed.—Cov. *Myst.*, p. 157.  
 As digne as dich water.—*Piers Plo. Crede*, 747.  
     As digne as water in a dich.—Chau., *Reves T.*, 44.  
 As disconsolate as Dame Hockaday's hen.—(Corn.) Hazlitt.  
 As dissonant as heaven and hell.—Rowley, *All's Lost*, ii.  
 As dizzy as a goose.—Clarke.  
 As drunk as a beggar.—D.

## A NEW TREASURY OF SIMILES.

- As drunk as a besom.—N., *F. P.*
- As drunk as a boiled owl.—N., *F. P.*; Peacock, *Linc. Gloss.*
- As drunk as a devil.—J. Wilson, *Belphegor*, i. 1691.
- As drunk as devils.—Pepys, *Diary*, Sep. 6, 1666.
- As drunk as a drum.—Farquhar, *Sir H. Wildair*, iv. 2.
- Rutterkyn shall bryng you all good luck;  
A stoup of bere up at a pluck,  
Till his brayne be as wise as a duk,  
Like a rutter, hoyda!—*Add. MSS.* 5465, fol. 114.
- As drunk as a fiddler.—*The Puritan*. 1609.
- As drunk as a fish.—B. Jon., *New Inn*, III. ii.
- As drunk as a fly.—N., *F. P.*
- As drunk as a fool.—*Ib.*
- As drunk as a loon.—Bartlett.
- As drunk as a lord.—Combe, *Syntax*, i. 7.
- As drunk as a mouse.—*Doctor Doubleale* [H., *E. P. P.*, iii. 308]; *C. Blowb. Test.* [H., *E. P. P.*, i. 98 and 103]; *Disobedient Child* [H., *O. P.*, ii. 300].
- As dronke as a dreynnt mous.—Ritson, *Anc. Songs*, "The Man in the Moon."
- And see *Gesta Romanorum*, i. 70, ed. Madden, p. 408.
- As drunk as a M.P. (can't stand upright).—N., *F. P.*
- As drunk as a parson.—(War.) *Ib.*
- As drunk as a pig.—*Ib.*
- As drunk as a piper.—*Ib.*
- As drunk as a porter.—Field, *Woman is a Weathercock*, ii. 2.
- As drunk as a prince.—Wesley, *Maggots*, p. 77; Fulwell, *Like Will to Like*. 1568 [H., *O. P.*, iii. 339].
- As drunk as a rat.—W. N., *Merry Drollery*; Taylor (W. P.), *Brood of Cormorants*, p. 28 D; *Rox. Ball.*, iii. 100; Borde, *Int. to Know.*, ch. viii.
- As drunk as a sow.—B. Jon., *Every Man Out of His Humour*, V. v.
- As drunk as any swine.—*C. Blowbol's Test.* [H., *E. P. P.*, i. 92].
- As dronken as are swyne.—E. More, *Def. of Wom.*, 562.
- Dronkenner than swine.—Bar., *Ecl.*, iii.
- Some sowe dronke, swallowynge mete without mesure;  
Some mawdelayne dronke, mournynge loudly and hye.  
Barc., *Sh. of F.*, i. 96.
- As drunk as a tinker at Banbury or nurses at a christening.—*Lon. Chanticleers*, v.
- As drunk as a tinker's bitch.—(E. Ang.) Forby.
- As drunk as a top.
- As drunk as a wheel-barrow.—S. Wesley, *Maggots*. 1685, p. 77; Cotton, *Burlesque upon Burlesque*, p. 243.

## LEAN'S COLLECTANEA.

As drunk as an ape.—N., *F. P.*

For gradations of drunkenness, see *Gent. Mag.*, p. 559. 1770.

Some are Apedronke, full of laughter and of toyes;  
Some merry dronke, syngynge with wynches and boys.

Barc., *Sk. of F.*

As drongen as an ape.—Grange, *Golden Aphrod.*; *Colyn Blowbol's Test.* [H., *E. P. P.*, i. 104].

As drunk as blazes. *i.s.* blaizers.

Woolcombers, who on Bishop Blaize's day (Feb. 3rd) went in procession every seventh year.—Harland and Wilkinson, *Lancash. Legd.*, 1873.

As drunk as Chloe.

As drunk as cloy\*.—Robinson, *Whit. Gl.*

\* Satiety, repletion.

As drunk as David's sow.—J. Gay, *N. S.*, iii.

As drunk as muck.—N., *F. P.*

As drunk as soot.—*Ib.*

As drunk as ten bears.

As thrunk\* as three in a bed.—(Chesh.) Hazlitt. See *As thrang.*

\* *i.s.* crowded.

Whistle drunk.—Fielding, *T. Jones*, XII. ii.

As dry as a bone.—Ray, 1678; Shirley, *Lady of Pleasure*, iv. 2.

As dry as a chip.—W.

As dry\* as a dog.—Marlowe, *Dr. Faustus*. 1616.

\* Thirsty.

As dry as a hake.—Kennett, *Parochial Antiquities*.

As dry as a kex.—*Respublica*, v. 10. 1553.

As dry as a lime-burner's wig.—Bartlett.

As dry\* as a limekiln. \* Thirsty.

As dry\* as the clerk of a limekiln.—(Am.) B.

\* Thirsty.

As dry as a post-horse.—*Woman Turn'd Bully*, iii. 2. 1675.

As dry as a shaft.—Chau., *Knight's T.*, 1362.

As dry as clay.—*Cov. Myst.*, p. 153.

As dry as cloa of cloy.—(Surrey.)

As dry as dust.—*Timon*, ii. 5 (Shak. Soc.); Dekker, *Shoemaker's Holiday*.

As dry as hay.—Shak., *Macb.*, I. iii. 18.

As dry as the remainder biscuit after a voyage.—Shak., *As Y. L. It.*, II. vii. 39.

As dry as tinder.—W. Lyndsay, *Dreme*, 443.

As dull as a bachelor beaver.—Bartlett.

As dull as a beetle.—Ray; Whitinton, *Vulg.*, A. 3.

## A NEW TREASURY OF SIMILES.

- As dull as a devil.—Wilson, *Belphegor*, i.  
 As dull as a Dutchman.—C.  
 As dull as a full-crammed capon.—R. Heath, *Ep.*, p. 4.  
 As dull as a pig of lead.—*Help to Discourse*, 125. 1636.  
 As dull as a platonic lover.—*Woman Turn'd Bully*, ii 2.  
 As dull as a post.—J. Gay, *N. S.*  
 As dull as a whetstone.—Rob. Heath, *Epigr.*, p. 40. 1650.  
 As dull as an alderman at church, or a fat lap-dog after dinner.—  
     Holcroft, *Duplicity*, i. 1.  
 As dull as an ass.—Occleve, *De Reg. Pr.*, 139.  
 As dull as ditchwater.  
 As dull as dun in the mire.—Chau., *Manc. Prol.*, 5.  
     *See Shak., Rom. and Jul.*, I. iv. 41.  
     To draw dun out of the mire was a popular pastime temp.  
     James I. *See Rowlands, The Letting of Humour's Blood.*  
     1611.  
 As dombe and deaf as a doted doo.—*Chest. Pl.*, ii. 41.  
 As dumb as a dog.—B. & F., *Wom. Pleased*, iii. 2.  
 As dumb as a fish.—B. Jon., *Staple of News*, III. ii.  
 As dun as a mouse.—Ray. 1678.  
     A land of darkness as darkness itself.—*Job*, x. 22.  
 As eager\* as prick'd wine.—Butler, *Hud.*, iii. 1.  
     \* Sharp.  
 As easy as a child.—B. and F., *Woman's Prize*, i. 2.  
 As easy as a glove.—Shak., *All's W.*, V. iii. 271.  
     A glove or boot so many times pull'd on  
     May well sit easy on the hand or foot.  
     Fielding, *Tom Thumb*, ii. 7.  
 As easy as a shoe.—Baker, *N'hants Gloss*.  
 As easy as felling of a log.—B.  
 As easy as lying.—Shak., *Hamlet*, III. ii. 348.  
 As easy as pap.  
 As easy as pissing a bed.—R., 1678.  
 As easy as thanks.—Shak., *M. Ado*, II. iii. 238.  
 As easy as to kiss one's hand.—Torriano.  
 As easy as to lick a dish.—Ray. 1678.  
 As easy as to say "Jack Robinson."  
     Jep can drink as easily now as if I sat in my shirt.—Edwardes,  
     *Dam. and Pithias* [H., *O.P.*, iv. 73].  
 As easy as to set dogs on sheep.—Shak., *Cor.*, II. i. 246.  
     And all shall come as even as two testers.—B. and F., *Woman's*  
     *Prize*, v. 4.



# LEAN'S COLLECTANEA.

As fain as fool of a fair day.—K. (*See As glad, &c.*)

Al so fayn as foul of fair morwenynge.—*P. Plow.* [C. Text], xii. 104.

As fayn as fowel is of the brighte sonne.—Chau., *K. T.*, 1579.

As fowel is fayn, whan that the sonne upryseth.—Chau., *Shipman's T.*, 51.

As fair and as white\*

As the fote of a kite.—Skelton, *El. Rum.*  
\* (Ironical.)

As fair as Beauty herself.—C., *P. P.*

As fair as crystalline.—*A Knack to Know a Knave* [H., *O. P.*, vi. 565].

As fair as day.—Shak., *L. L. L.*, IV. iii. 87.

As fair as flower in field.—*Towneley Myst.*, 224.

As fair as flowers in June.—Dunbar, *Two Married Women &c.*, 27.

As fair as heaven.—B. and F., *Valentinian*, i. 2.

And therefore as fair as I can and may  
With aspen herte I praye hem abyde.

T. Occleve, *A. de B.*, &c., xvii., p. 74  
(ed. Mason).

As fair as is the radiant North Star.

As fair as Lady Done.—(Ches.) R.

As fair as Nell á Greece.—(Helen) B. and F., *Woman's Prize*, ii. 4.

As fair as the cross of Abingdon.—Pasquil's *Palinodia*.

As fair as the first look of May.—Sheppard, *Epigr.*, v. 28. 1651.

As faithless as the sea.—Gay, *Wife of Bath*, iv.

As false† as a Scot.—Ray.

† False Scots are ye.—J. Skelton, *D. of Albany*, p. 26.

It is said that a Scot will prove false to his father and dissemble  
with his brother.—Taylor, *Christmas*. 1652.

As false as Cressell was to Troye.—*P. of D. D.*, p. 132.

As false as dicer's\* oaths.—Shak., *Hamlet*, III. iv. 45.

\* ? Disours (professional storyteller).

See *Piers Plowman Vis.*, vi. 56.

As false as fair.—Heywood.

As false as God is true.—Heywood.

As false as hell.—J. Gay, *N. S.*

As false as o'er dyed blacks.—Shak., *W. T.*, I. ii. 131.

As false as Waghorn, and he was nineteen times fauser than the  
deil.—Kelly.

As false as waters.—Shak., *W. T.*, I. ii. 132.

There's no more faith in thee than in a stewed prune, nor no  
more truth in thee than in a drawn fox.—Shak., *1 Hen. IV.*,  
III. iii. 112.

As false as wind.

## A NEW TREASURY OF SIMILES.

- As familiar as an ague.—Tourneur, *Revenger's Tragedy*, 1.  
 As familiar as his garter.—Shak., *Henry V.*, I. i. 47.  
 As familiar as slap-dragons with the hemming.—Braithwait, *The Laws of Drinking*, p. 147.  
 With us as familiar.—T. Adams, *Wks.*, 1613.  
 He has described Edwardo as if they had lain in a belly;  
 h' as a shrewd memory.—Killigrew, *Thomaso*, V. ii. 2.  
 As familiar with all as Tyllie's Epistles.—Melbancke, *Phil.*, p. 29.  
 As familiar with me as my dog.—Shak., *2 Hen. IV.*, II. ii. 102.  
 See As common.  
 As far as guess may give.—Gascoigne, *Masque for Visc. Montacute*.  
 As far as the poles asunder.—Farquhar, *Beaux' Stratagem*, v. 5.  
 As far hence as Polle steeple.—*Respublica*, iv. 3, 553.  
 As far wide as the man in the moon.—Denham.  
 As fast as a cook cracks eggs.—T. Nash, *Unf. Trav.*, O. 41.  
 As fast as a dog will lick a dish.—Heywood.  
 As fast as a horse will lick his ear (ironical).—*Jacob and Esau*  
 [H., O. P., ii. 235].  
 As fast\* as a Kentish oyster.—Green, *Tu Quoque* [H., O. P., vi. 282].  
 \* Close.  
 As fast as a snail (ironical).—J. Heywood, *Johan J.*, p. 21.  
 As fast as ever I may.—(Ches.) R.  
 As fast as hail.—W.  
 As fast as her legs will carry her.—T. Nash, *Unf. Trav.*, 15.  
 But betherward she comes as fast as her legs can her carry.—  
 Still, *Gammer Gurton's Needle*, ii. 2.  
 As fast as his legs will carry him.—S., *P. C.*, i.  
 As fast as hops.—Porter, *Two Angry Women* [H., O. P., vii. 356].  
 As fast as I can.—*Respublica*, iii. 3. 1553.  
 As fast as wind and sail can carry it.—Udall, *R. D.*, 2.  
 As fast as the wind.  
 As fat as a barn-door fowl.—Congreve, *Old Bachelor*, iv. 8.  
 As fat as a country whipping-post (ironical).—Bailey.  
 As fat as a fool.—*Appius and Virginia* [H., O. P., iv. 118].  
 As fat as a hen in the forehead (ironical).—S., *P. C.*, iii.  
 As fat as a hog.—*Contention between Liberality and Prodigality*, V. i.  
 [H., O. P., viii.]  
 As fat as a Kentish oyster.—Green, *Tu Quoque* [H., O. P., vi. 282].  
 As fat as a match with the brimstone off.—N., *F. P.*  
 As fat as a mere swine\*.—Jam.  
 \* Sea-horse, porpoise, or dolphin.  
 As fat as a [bacon] pig at Martlemas.—Denham.

# LEAN'S COLLECTANEA.

As fat as a porpoise.—S., *P. C.*, ii.

As fat as a whale.—Chau., *Somnour's T.*, 222.

Sic fartingailis on flaggis als fatt as quhailis.—Dunbar, *A Gowl. Satire*, i. 71.

As fat as an ox.—Nash, *Lenten Stuff*.

As fat as any bawd.—Taylor, *The Goose*.

As fat as Big Ben.—(Leeds.)

As fat as brawn.—Dav., *Sc. of F.*, p. 12.

As fat as butter.—Ray, 1678; J. Gay, *N. S.*; Shak., *1 H. IV.* II. iv. 493.

As fearful as a hare.—*Sir Giles Goosecap*, i. 1. 1606.

For fear I quaked; cold were my feet;

I had in me as good a mind

As hath a goose upon a spit.—Bar., *C. of L.*, E. 3.

There's no more valour in that Poins than in a wild-duck.—Shak., *1 H. IV.*, II. ii. 96.

As fearless as a drunkard.—Middleton, *Mayor of Queenboro'*, ii. 3.

As fickle as a feather.—A. Brome, *Song*, 45.

As fickle as a friend.

As fickle as a siege.—Shak., *Cymb.*, III. iv. 133.

As fickle as the flying air.—B. and F., *Sea Voyage*, iv. 2.

As fickle as the whirling wheel.—*Rare Triumphs of Love and Fortune* [H., *O. P.*, V. i. 152].

As fierce as a dig\*.—(Lanc.) *N. and Q.*, ii.

\* *i. e.* duck.

As fierce as a goose.—R.

As fierce as a lion of Cotswold.—(Gloucester) Heywood; Davies, *Epigr.*, 180 [Sir John Oldcastle]. 1611.

*Cf.* Scotland, Lammermuir.

As bold as a lion.—Chau., *Knight's T.*, 740.

*See* As bold as a Cotssold lion.—Udall, *R. D.*, iv. 6.

"Now have at the lions on Cotsolde." †

† A sheep.—Hll.

The expression occurs in *Thersites* [H., *O. P.*, i. 400].

Castus\* is as furious as a Lyon of Cotsold,

Why that makes his lioness to take him a coockold.

Porter, *T. A. W.* [H., *O. P.*, vii. 357].

\* An he be moved.

She foameth like a boar, the beast should seem bold

For she is as fierce as a Lyon of Cotsolde.

J. Hew., *Dial.*, I. xi.

## A NEW TREASURY OF SIMILES.

No man hath harde  
Of such a cowarde,  
And such a mad ymage  
Carried in a cage,  
As it were a cotage;  
Or of such a mawment  
Carried in a tent;  
In a tent! nay, nay,  
But in a mountayne gay  
Lyke a great hill  
For a wyndmill  
Therin to couche styll  
That no man hym kyll;  
As it were a gote  
In a sheep cote.

About hym a parke  
Of a madde warke,  
Men call it a toyle;  
Therin, like a royle\*,  
Sir Dunkan ye dared  
And thus ye prepared  
Youre carkas to kepe  
Like a sely shepe  
A shepe of Cottyswolde  
From rayne and from colde  
And from rayning of rappes  
And such after clappes  
Thus in your cowardly castell  
Ye decte you to dwell.

Skelton, "*How the Dowty Duke of Albany, lyke a Cowarde  
Knyte, ran away*," *L.*, 252 [*Wks.*, ii. 379].

\* Hll. says roil=a Flemish horse, but Dyce a blowsy slattern.

Sell as well as Cotsall wool and make as good as any Kentish  
cloth.—*Strange Metamorphoses of Man*, p. 23.

As fierce as a ramcat.—Bartlett.

As fierce as a Turk.—Bale, *K. Johan*, c. 1550 (Camd. Soc.), p. 30,  
and *see* pp. 48, 88.

Such crueltie hath not been known  
Among the Turks so rude.—*Philotus*, B. 2. 1603.

Usurped power that is more fierce than a Turk.—Bale, *Kynges  
Johan*, p. 30.

The Turks I daresay are a thousand times better than you.—  
*Ib.*, p. 88.

As fierce as aqua fortis.—Tatham, *Rump.*, iv.

As filthy as heart can think.—Tyndale, *Wks.*, 1573, f. 104.

As fine and soft as Dutch cloth.—Yarranton, *England's Improvement*,  
i. 108. 1677.

As fine as a carrot fresh scraped.

As fine as a carrot new scraped.

As fine as a hedge in May.—Wesley, *Maggots*, p. 62.

As fine as a horse.

As fine as a lord's bastard.—*R.*, 1678.

As fine as a Maypole on May-day.—Denham.

As fine as a prince, and as gim as the best of them.—Vanbrugh,  
*Confederacy*, I. iii.

As fine as a princess.—Wilson, *Belphegor*, ii. 4.

As fine as an ape in purple.—Clarke.

As fine as Bartholomew\* babies.—*P. Rob.*, May, 1702.

\* Fair.

As fyn as ducket in Venice.—Chau., *House of Fame*, iii. 258.

## LEAN'S COLLECTANEA.

As [so] fine as fine might be.—*Handful of Pleasant Del.*, Arb. repr., p. 18. 1584.

As fine as fine white gloves could make them.—Flecknoe, *Diavolus*, vii.

As<sup>x</sup> fine as fivepence.—R., 1678; *Ap. and Vir.* [H., O. P., iv. 148]; S. Wesley, *Maggots*, p. 109; Wych., *Love in a Wood*, v. 2; Grim, *the Collier of Croydon*, ii. 1662.

Overdear of threepence.—Clarke.

You'll give a groat raking.—K.

As fine as sixpence.—*P. Robin*, May, 1700.

As fine as his hands can make him.—Clarke.

As fine as if you had a whiting hanging at your side or girdle.—R., 1678.

It was the custom for the passengers at every inn to give the waggoner on May-day a ribbon to adorn his team.—*Gentl. Mag.*, p. 354. 1754.

As fine as Kerton\* spinning.—(Devon).  
\* Crediton.

As fine as the Crusado.—Gascoigne, *Supp.*, lii. 1.

As firm as a rock.

As firm as rocky mountains.—Shak., *2 H. IV.*, IV. i. 188.

As firm founded as the rock.—Shak., *Mac.*, III. iv. 22.

As firm\* as are the poles whereon heaven lies.—*Solimon and Perseda* [H., O. P., v. 369]. \* Constant.

As firm as faith.—Shak., *M. W. W.*, IV. iv. 9.

As firm\* as winter and summer.—Ford, *'Tis Pity She's a Whore*, iv. 3.  
\* Certain.

As fit as a die\*.—Melbancke, *Phil.*, 41.  
\* i.e. exact.

As fit as a fiddle.—Haughton, *Englishmen for my Money*, iv. 1 [H., O. P., x. 259].

As fit as a pudding.—Dekker, *Shoemaker's Holiday*.

As fit as a pudding for a friar's\* mouth.—Day, *B. B. B. Gr.*, iv.; Cl.; Fulwell, *Like Will to Like*.

\* Dog's—Lyly, *M. Bomb.*, ii. 1.

As fit as a rope for a thief.—Denham; *Mar. of Wit and Wisdom* (Shak. Soc.), p. 15.

As fit as a saddle for a sow.—Ray.

As fit as a shoulder of mutton for a sick horse.—Withals, 1616.

As fit as a thump with a stone in an apothecary's eye.—Fuller.

As fit as ten groates is for the hand of an attorney, as your French crown for your taffeta punk, as Tib's rush for Tom's forefinger, as a pancake for Shrove Tuesday, a morris for May-day, as the nail to his hole, the cuckold to his horn, as a scolding quean to a wrangling knave, as the nun's lip to the friar's mouth, nay, as the pudding to his skin.—Shak., *All's Well*, II. ii. 20.

## A NEW TREASURY OF SIMILES.

- So fit a mate  
As Tom and Tib for Kit and Kate.  
Fulwell, *Like Will to Like* [H., O. P., iii. 319].
- As flat as a cake.—Udall, *Er. App.*, p. 250; Baret, *Alv.*, s. v. Gateau.  
The jokes of an auctioneer are generally as level\* as a cold  
slap-jack.—(Amer.) Bartlett.  
\* Good.
- As flat as a conger.—*Thersites* [H., O. P., i. 410].
- As flat as a flaun\*.—(North) R., 1768.  
\* Custard.
- As flat as a flounder.—B. and F., *Women Pleased*, ii. 4; Gay, *Wife of Bath*, ii.
- As flat as a pancake.—Middleton, *Roaring Girl*, ii. 1; *London Chantic.*, i. 2 [H., O. P., xii. 327].
- As flat as a pancake or a barley froyes\*.—Day, *Bl. Beg. of Bethnal Gr.*, iv. 1659.  
\* Froiske, an omelette au lard.—Nares.  
This wine wants flavour, savour, odour, vigour;  
Taste it, dear Madam, 'tis as pale and flat  
As a sear fly-flap.—*L. Alimony*, iv. 3 [H., O. P., xiv.].
- As flat as ditchwater.
- As flat as woman backward.—Rob. Heath, *Epigr.*, 141. 1650.
- As flattering\* as a spaniel.—With., 1616.  
\* Fawning.
- As flecked as a pie.—Chau., *Canon's Yeoman's Prol.*, 12.  
A theme as fluent as the sea.—Shak., *H. V.*, III. vii. 33.
- As flush as May.—Shak., *Ham.*, III. iii. 81.
- As fond as a beasom\*. \* Broom.  
Besom-head, a foolish person —Peacock, *Linc. Gloss.*
- As fond of a raw place as a blue bottle.—N., *F. P. i.e.* quarrelsome.
- As fond of an old sweetheart as a brisk widow of her third husband.  
—Wilson, *Belphegor*, ii. 4.
- As fond of it as an ape of a whip and bell.—R.
- As forlorn as a musquash when his swamp has been drained.—*Id.*
- As forlorn as an unmated coon.—Bartlett.
- As foul as a priest's ear.—(Irish) Cheales.
- As foul as an Inn of Chancery tablecloth.—Barry, *Ram Alley*, iv.
- As foul as Zebedee's hen that laid three rotten eggs to a good one.—Bartlett.  
They are more fowle than the black devil of hell.—Bar.,  
*S. of F.*, ii. 269.  
Her skin loose and slacke,  
Grained like a sacke,  
With a croked backe.  
Skelton, *Elynor Running*.

## LEAN'S COLLECTANEA.

As frail as glass.—J. Davies [of Her.], *Select Second Husb.*, 133.

As frail as her tiffany\*.—*Ib.*

\* Portable flour sieve.—Hill.

As free\* as a blind man [is] of his eye.—With., 1586.

\* Of his gifts.

As free\* as a Jew of his eye.—Denham.

\* Of his gifts.

As free\* as a dead horse is of farts.—R.

\* Poor.

As free\* as a king.—Lodge, *Wit's M.*, p. 89.

\* Generous.

As free as air.—Marston, *Insatiate Countess*, i. 1; Field, *Weathercock*, i.

Courtiers as free, as debonair, unarm'd,

As bending angels.—Shak., *Tr. and Cr.*, I. iii. 235.

John or Joan as free I make thee

As heart may think or eye may see.

Becon, *The Plenary Indulgence of*  
*St. John of Beverly*, iii. 361.

As free as mountain winds.—Shak., *Temp.*, I. ii. 499.

As free as the air we breathe.—Braithwait, *Shep. Tales*, *Ecl.* iii. 1621;

Wilson, *And. Com.*, ii. 1.

As freely as St. Robert† gave his cow.—R.

† This Robert was a Knaresburgh saint.—R.

As freely as the collier that called my Lord Mayor knave when he  
got on Bristow causey\*.

\* Causeway.

As fresh and flourishing as the flowers in May.—Wager., *Rep. of*  
*Mary Magd.*, B. 1567.

Thy colour quycke, and pleasaunt lyke a mayde.—Bar.,  
*S. of F.*, ii. 172.

As fresh and youthful as the month of May.—Barry, *Ram Alley*, v.

As fresh as a basket-hilt dagger.—Field, *Amends for Ladies*, iii. 4.

As fresh as a bridegroom.—Shak., *1 H. IV.*, I. iii. 34.

As fresh as a four-year-old.—Surtees, *Handley Cross*, ch. 38.

As fresh as a rose [in June].—R., 1678.

As fair and fresh as rose on thorn.—*P. Robin*, 1727.

As fair and fresh as any flower.—*Mar. of Wit and Science*  
[H., *O. P.*, ii. 342].

As fresh as an eel.—*Towneley Mysteries*, 107.

As fresh as butter just from the churn.—Bartlett.

As fresh as farthings from the mint.—Swift.

As fresh as flower of May.—Spenser, *Col. Clout*, 106. 1595.

As fresh as flowers in May.—*World and Child*, 1522 [Haz., *O. P.*,  
i. 247].

As fresh as grass.—Huloet.

## A NEW TREASURY OF SIMILES.

As fresh as is the month of May.—*Maid's Metamorphosis*, B. 3. 1600.

As fresh as meadow in a morn of May.

As fresh as payles of swete milk as full as they be able.—Bar., *Ecl.*, iv.

As fresh as paint.

As fretting as gum taffety. *See* To fret.

As fretting as an old grogram\*.—Ford, *Love's Sacr.*, I. ii.

\* Gros grain, silk.

So fretful, you cannot live long.—Shak., *1 H. IV.*, III. iii. 11.

As friendly as he were his own brother.—Chau., *Kn. T.*, 794.

As friendly as Ruth.—Becon, i. 676.

As frolic as a Dutch tanikin.—S. S., *Honest Lawyer*, i. 1616.

As full as a bee with thyme.—Herrick [*Hesp.* 444.—ED.].

"As full as a jade," quoth the bride.—Ray. 1678.

As full as a piper's bag.—B. Jon., *Tale of Tub*, v. 3.

*Nor.* I'll ne mare, I' is 'een as vull as a paiper's bag, by my troth, I.

*Pup.* Do my Northern cloth zhrink i' the wetting? ha?

*Knock.* Why, well said, old flea-bitten; thou'lt never tire I see.  
Id., *Barth. Fair*, iv. 4.

As full as a pullet.—Lodge, *Wit's Miserie*, p. 39. 1596.

As full as a tick.—Ray. 1678.

As full as a toad is of poison.—Ray.

As full as a tun.—Heywood.

As well-stuffed as a ton.—Barc., *Ecl.*, iv.

As full as an egg.—J. Gay, *N. S.*

As full as an egg is of meat.—Wesley, *Maggots*, p. 85.

An egg is not so full of meat as she is full of lies.—*Gammer Gurton's Needle*, v. 2.

As full of quarrels as an egg is full of meat.—Shak., *R. and J.*, III. i. 21.

Plein comme un œuf.—Meurier. 1558.

Ye be as full good matter as an egge is of ote mele.—Whit., *Vulg.*, f. 29.

As full as he could hold.—Dav., *Civile Warres of Death and Fortune*, 82.

He is swolne as great as the skyn wyl holde.—Horm., *Vulg.*, 300.

As full as it can hold.

As full as the hyve is of honey.—Chau., *Coke's T.*, 9.

As full [of conceit] as the moon.—Clarke.

As full of clap\* as is a mill.—Occleve, *De Reg. Prin.*, p. 7.

\* i.e. clatter, noise.

As full of honesty as a marrowbone is full of honey.—Wever, *Lusty Juventus* [H., O.P., ii. 79].



# LEAN'S COLLECTANEA.

As full of megrims as a dancing bear.—N., *F. P.*

As full of spirit as the month of May.—Shak., *1 H. IV.*, IV. i. 101.

Fals flaterers fyllyd ful of gyle  
And fowle corrupcion as is a botche or byle.

Bar., *S. of F.*, ii. 211.

As full of wit as a ginger-beer bottle is of pop.—Bartlett.

As game as a pebble.

As gaudy as the summer.—Shirley, *Lady of Pleasure*, ii. 1.

As gay as gold.—*Chester Plays*, p. ii.

"Gaillard he was as goldfynch in the shawe."—Chau., *Coke's T.*, 3.

As gaudy\* as a fine maid Marion.—Taylor (*W. P.*), *Trav. to Prague*.  
\* Garish.

He looks as gaunt and prin as he that spent  
A tedious twelve years in an eager Lent.—Fletcher.

As gaunt as a greyhound.—Ray, 1678.

As gentle as a falcon.—Heywood, *Ep.*, vi. 91; *W.*, 1616; *Mar. of Wit and Wisdom* (Shak. Soc.), p. 14.

Mirry Margaret  
As midsomer flower,  
Gentyll as faucoun  
Or hauke of the towre.

Skelton, *To Maistres Margaret Hussey*. 1529!

Harmeles creatures, none evel ment,  
The upper hand if they once get,  
Can no more harme then a Mermeset.

*Scholehouse of Women*, 711 [*H.*, *E. P. P.*, iv. 132].

As gentle as a jay on tree.—*World and Child*, 1522 [*H.*, *O. P.*, i. 254].

As gentle\* as a lamb.—Shak., *R. and J.*, II. v. 44; Denham.

\* Mild, meek.—Clarke.

As gentle as Gorman's bitch that lap ower the ingle and ate the roast.—Hislop.

As gentle as may be.—Clarke, *Phras. Puer.*

As gentle as zephyrs blowing below the violet.—Shak., *Cymb.*, IV. ii. 173.

As giddy\* as a goose. \* Dizzy.

*More.* And with as glad a mind go I with you  
As ever truant bade the school adieu.

(*Going to the Tower.*) *Sir T. More* (Shak. Soc.), p. 12.

As gim as the best of them.—*Mir. for Mag.*, ii. 239 (ed. He.).

*i.e.* neat, spruce. See As fine.

As glad as a fool.—R.

As glad as a fowl of a fair day.—C.

*Cf.* As fain, &c. *i.e.* a fine day.—*Health to Serving Men*. 1598  
[*Haz.*, rep. 133].

## A NEW TREASURY OF SIMILES.

For was ther never fowl so fayn of May,  
As I shal been, whan that she cometh in Troye.  
Chau., *Tr. and Cr.*, v. 425.

As glad as fish that were but lately catcht,  
And straight again were cast into the pool.  
Gascoigne, *Dulce bellum Inexpertis*, 171.

As glad as one would give me a crown.—*Mar. of Wit and Wis.*  
(Shak. Soc.), p. 53.

As glad as she might be.—*Lady Bessy* (Percy Soc.), p. 12.

As glad as tho' he had found a treasure.—Adagia.

As gleg\* as MacKeachan's elshin that ran through sax plies o' bend-  
leather and half an inch into the King's heel.—Scott, *Heart*  
*of Midloth.*, c. 17. \* Sharp.

As glum as a hare.—Gayton, *Art of Longevity*, xvii.

As good a deed as it is to help a dog over a stile.—Heywood.

As good a maid as Fletcher's mare that bare three great foals.—  
*A Manifest Detection of the Use of Dice Play* (Percy Soc.).

As good a maid as her mother.—Howell.

As good a maid as she before was.—*Sch. of Wom.*, 153 [H., *E. P. P.*,  
IV. iii].

As good a scholar as my horse Ball.—Clarke.

As good as a feast.

As good as a jury to prove it.—Rowley, *Witch of Edmon.*, iv. 1.

As good as a play.

An exclamation of Chas. II. when attending the discussion in  
Parliament of Lord Ross's\* Divorce Bill.

[\* John Manners, 1st Duke of Rutland. See Burnet, *Own Time*.—Ed.]

As good as a comedy.—Taylor (W. P.), *Wit and Mirth*, 129.

He so strangely looked as his countenance was better than the  
play.—Armin, *Nest of Ninnies*, 1605.

As good as a puppet show.—N., *F. P.*

As good as an almanac [to tell the weather].—*Strange Metam. of Man.*

As good as any between Bagshot\* and Baw-waw\*.—Ray.

\* There's but the breadth of a street between these two.—Ray.

As good as any in Kent or Christendom.—C.

As good as [to] drink.—Shak., *1 H. IV.*, II. i. 28; *ib.*, II. ii. 21.

As good as ever drave top over tiled house.—Ray. 1678.

As good as ever flew in the air.—*Id.*

As good as ever strook.—*Rox. Ball.*, ii. 131.

As good as ever trod upon shoeleather.—*London Chanticleers*, I. xii. 330.

As good as ever twanged.—Ray. 1678.

As good as ever water wet.—Ht.

As good as ever went endways.—Ray. 1678.

## LEAN'S COLLECTANEA.

As good as ever went upon the ground.—F.

I know you are as good a man as ever drew sword, or as was e'er girt in a girdle, or as e'er went on neat's leather, or as one shall see upon a summer's day, or as e'er looked man in the face, or as e'er trod on God's earth, or as e'er broke bread or drunk drink."—Porter, *Two Angry Women* [Haz., *O. P.*, vii. 356].

As ungracious a graft, so not I thrive  
As any goeth on God's ground alive.

*Jack Jugaler* [H., *O. P.*, ii. 139].

If he be perjured, see you now, his reputation is as arrant a villain and a Jack-sauce, as ever his black shoe trod upon God's ground and His earth.—Shak., *H. V.*, IV. vii. 135.

As good as George-a-Green\*.—R.

\* The Pindar of Wakefield, who beat Robin Hood and Little John.

Although he has no riches,  
But walks with dangling breeches,  
And skirts that want their stitches,  
And shows his naked fliches,  
Yet he'll be thought or seen  
So good\* as George-a-Green.

Herrick, *Hasp.*, ii. 264 [*Hasp.*, 774.—ED.].

\* *i.e.* as strong.

As good as gold (of moral worth and behaviour).—N., *F. P.*

As good as gone.

But if England were as good as gone.—*Libel of Eng. Pol.*  
[Wright, *Pol. Song*, ii. 187.]

As good as gooseskins, that never man had enough of.—(Chesh.) R.

As good as his word.—Nashe, *Lenten Stuff*; *Strange Metamorphosis of Man*, p. 28, 1634; Shak., *1 H. IV.*, III. iii. 143; Id., *T. N.*, III. iv. 307.

As good as nifles in a bag. *Munus levidense*.—W., 1616.

As good as one shall meet in a day's walk.

As good as rain falling at eve from heaven.—Occleve, *Reg. Prin.*, p. 91 (Roxb. Club).

As good as she looks.—Clarke, *Phras. Puer.*

As good as wheat.—(Amer.) Bartlett.

Spoken of a cheque, or bill of exchange, where we should say "As good as gold."

As good beef as the Mayor\* cuts on 's trencher.—Rowley, *Shoemaker a Gentleman*, 1638. \* Of Faversham.

As good believe it as go and try (contra).—Clarke.

As good lost as found.—W., 1616.

As good luck as had the cow that stuck herself with her own horns.

As good luck as the lousy calf that lived all winter and died in the summer.—Ray, 1678.

## A NEW TREASURY OF SIMILES.

- As good music as when pigs play on the organ.—Clarke.
- As good right as to pike there purse.—*Vox Pop.*, 386 [H., *E. P. P.*, iii. 281].
- As good something as nothing.—Porter, *Two Angry Women of Abingdon* [H., *O. P.*, vii. 296].
- As good speak to a post.—Clarke.
- As good speak to a stone.—Cl., *Phras. Puer.*
- As good talk to a post and as good answer 'twould make you.—Day, *Humour out of Breath*, iv.
- As good trust to a rotten post.—Denham.
- As goodly a youth as one shall see in a summer's day.—Lyly, *Mother Bombe*, i. 5.
- As gorgeous as the sun at Midsummer.—Shak., *1 H. IV.*, IV. i. 102.
- As grand as you please.
- As grave and formal in my gait as a Spanish don or the reader of a parish marching in the front of a funeral.—Cotton, *Scarionides*, Pref.
- As grave as a judge.—*Poor Robin*, 1766.
- As solid as a judge.—(Lincoln) Brogden; S. Wesley, *Maggots*, p. 2. 1685.
- As solid as my grandmother.—*Contention between Liby. and Prod.*, iii. 2 [H., *O. P.*, viii.].
- As grave as an old gate-post.—R.
- As great a rogue\* as any unhung. See As rank.
- \* Or rascal.
- As very a knave as ever p . . . d.—R., 1678.
- As great a thief as Bill P—— [who stole the bolt off his own door].—Denham, *F. L. N. of E.*, ii. 68. 1812.
- As great as an emperor.—J. Gay, *N. S.*
- As great as an inkle tape.
- As great as two inkle-weavers.—*Lady Suffolk's Letters*, 1712–1767
- As great as a tun.—Huloet.
- As great as a whale.—*Town. Myst.*, 100.
- As great\* as cup and can.—J. Gay, *N. S.*; S., *P. C.*, iii.
- \* Intimate
- As great as the devil of hell.—*M. Mag.*, 1157 [*Digby Myst.*].
- As great as the devil and the Earl of Kent.—S., *P. C.*, iii.
- An old English saying that obtained from the reign of Edward the Confessor, no way complimentary to Goodwin, Earl of Kent.—Swift's note.
- As great friends as the devil and the Earl of Kent.—T. Brown, *Wks.*, ii. 195.
- My body is little, but my mind is great as a giant's.—Nash, *Unf. Trav.*, Pr.

## LEAN'S COLLECTANEA.

As very a fool, I dare say,  
And as stark an idiot as ever bare bable.

W. Wager, *The Longer Thou Livest*, c. iii. 1.

Avoir le stomach ouvert comme la gibessiere d'un avocat.—  
Meurier, *Coll.*, K. 40.

As greedy as a cormorant.—*Ymage of Hyp.*, 1164.

As greedy as a dog.—C.

As greedy as a gull.—*Ym. of Hypocr.*, 2058; Armin, *Two Maids of Moreclache*, p. 98.

As greedy as a pig.

As greedy as hell's mouth.—L. Wright, *Display of Duty*, p. 6.

As green as a leek.—Ray, 1678.

As green as grass.—Clarke, *Phras. Puer.*; R., 1678; Shak., *M. N. D.*, V. i. 326.

As green as the grass that grew in May Sessoun.—Dunbar, *Two Mar. W. and Wed.*, 24.

As green as summer.—B. and F., *Valin.*, ii. 5.

As green as the Emeraude.—Hew., *Ep.* iv. 34.

As grey as a badger.—N., *F. P.*

As grey as a goose.

As grey as grannum's cat.—Swift, *Apollo to the Dean*.

Her eyes are grey as glass.—Shak., *T. G. V.*, IV. iv. 188.

This wenche thikke and wel y-grown was,  
With camuse nose and yēn greye as glas.

Chau., *Reve's T.*, 53.

What grudge and grief our joys may then suppress!

To see our hairs, which yellow were as gold,

Now gray as glass! to feel and find them less.

Gascoigne, *Grief of Joy*, ii.

As hairless as an egg.—Herrick [*Hesp.*, 349.—ED.].

Cf. It is hard to shave an egg.—F.

As hale\* as a rock fish whole.

See As sound.

\* Hail.—R.

Il est sain comme une poison.—Joubert, *Err. Pop.*, 37. 1579.

As handsome as paint.

Each of his joints against the other jostles.

As handsomely as a bear picketh muscles\*.—Heywood.

\* Mussels.

As handy as a pig with a musket.—N., *F. P.*

As handy as a pocket in a shirt.—Bartlett.

As happy as the parson's wife

During her husband's life.

Killigrew, *Parson's Wedding*.

## A NEW TREASURY OF SIMILES.

As out of wormwood bees suck honey,  
As from poor clients lawyers firk money,  
As parsley from a roasted coney,  
So, though the day be ne'er so sunny,  
If wives will have it rain, down then it drives:  
The calmest husbands make the stormiest wives.

Dekker, *Honest Whore*, v. 1.

As happy as a dam at high water.—(Amer.) Bartlett.

As happy as a dead bird.—Hislop.

As happy as a king.—J. Gay, *N. S.*

As happy as a pig in muck.—Hill.; N., *F. P.*

As happy\* as the day is long.—Shak., *K. John*, IV. i. 18; Taylor, *Cormorant*, V. iii. \* Merry.

As hard as adamant.—Cawdray, *Tr. of Sim.*, 362; Bar., *S of F.*, ii. 127.

As hard as [a] brick.—Shelley, *Summer and Winter*.

As hard as a bullet.—N., *F. P.*

As hard as a coble\*. \* Stone.

As hard as a deal board.

As hard as a fell teahd\*.—(Cumbd.) *Lancash. and Chesh. Hist. Soc.*, i. 63. \* Toad.

As hard as a flint.—N., *F. P.*

As hard as a flint stone.—Wright, *Display of Duty*, p. 6. 1614.

Cf. As bashful as an egg at Easter.—Denham. (? testiculus.)

A biscuit fare as hard for favour.—Rob. Heath, *Epigr.*, p. 40. 1650.

As hard as a post—nay, as a stone, be hertes now.—Occleve, *Reg. Pr.*, 168.

As hard as [a] flint.—J. Gay, *N. S.*

He sang her love-songs as he sat at his work,

But she was as hard as a Jew or a Turk.

"The Cobbler's End," Watts, *Mus. Misc.*, ii. 1729.

Harder of belief than Jews.—Taylor, *A Very Merrie Wherry Ferrie Voyage*.

As hard as a stiddy\*.—Carr, *Craven Gloss.*; Brockett; "*A Song against the Mass*," [*Huth Ballads*, p. 251].

\* Anvil or stithy.

As hard as a stone.—J. Gay, *N. S.*; Marlowe, *Lust's Dominion*, v. 3.

As hard as a tabler\*.—(Glo.) N., *F. P.*

? Tabour.

As hard as brazit\*.—Jackson, *Shrop. W. B.*

\* Iron pyrites.

As hard as horn.—C.

As hard as iron.—Lodge, *W. Mis.*, 109.

# LEAN'S COLLECTANEA.

As hard as nails.

As hard as oak.—Huloet.

As hard as old sails.—N., *F. P.*

As hard as Severn salmon dried in Wales.—Ed. Ward, *Nuptial Dial.*, xiii.

As hard as steel.—*Town. M.*, 288.

As hard as stone.—*Cov. Myst.*, 286; *Barc., Ed.*, ii.

As hard as the devil's nagnails.—N., *F. P.*

As hard as the nether millstone.

As hard as the palm of ploughman.—Shak., *Troilus and Cr.*, I. i. 58.

As hard\* as to tame the shrew is a tongue of a Kentish scold.—*Health to Serving-men*, Haz. repr., p. 135. 1598.  
\* Difficult.

As hard as wire.—J. Heiwood, *John Johan*, p. 23.

As hard wi' me as if I had been the Wild Scot o' Galloway.—Hislop.

As hardhearted as a Scot of Scotland.—Ray.

As hardy as a forest pig.—(Glo.) N., *F. P.*

As harmless as a dove.

As harmless as a piece of bread.—Jarvis, *D. Qmix.*, pt. 2, III. xv.

All tongues are clamour to her, saving yours.

As harmless as a sheep.—Herrick, iii. 38 [*Hesp.*, 986.—Ed.].

As harsh as a black sant or a grating wheel.—Dav., *New Trick*, v. 3.

As hasty as a sheep, so soon as the tail is up the turd is out.—Ray.

Whereunto these common practicians rush out on with all haste as doth Tom a Bedlem in his naked prograce.—Bullein, *Bulwarke of Def.*, "Dial. between Sorenes and Chyrurgi," f. 36. 1562.

As hasty as Hopkins, that came to gaol over night and was hanged next morning.—Fuller, *Gnom.*

Ray (1678) has "As welcome." Hazlitt has "Don't hurry, Hopkins."

As hateful as the reek of a limekiln.—Shak., *M. W. W.*, III. iii. 67.

As haw as death.—Al. Ross, *Helenore*, [1768], p. 151, repr.

As heavy as a sod.—*Town. Myst.*, p. 84.

As heavy as lead.—Fulwell, *Like Will to Like* [H., *O. P.*, iii. 336]; Skelton, *El. Rum.*; Bale, *K. John*, p. 84; *Town. M.*, p. 287.

As heavy as lead lumps.—Udall, *R. D.*, ii. 1.

As heavy in my belly as moult lead.—Barry, *Ram Alley*.

Myn hede is hevy as lympe of leede.—*Cov. Myst.*, p. 170.

As hende\* as hounde is in Kychyne.—*P. Plowm. V.*, 261. [B. text.]

\* (Ironical) i.e. gentle, subservient "that maiden hende."—*Cov. Myst.*, p. 1468.

See Wright, *Essays*, i. 149.

## A NEW TREASURY OF SIMILES.

As high as a hog, all but the bristles.\*—R., 1678.

\* Dwarf.

As high as an abbey.—*Merry Devil of Edmonton*.

As high as Highgate Hill.—S. Wesley, *Maggots*, p. 147. 1685.

As high as is the Pope.—Bar., *Ship of Fools*, i. 48.

As high as St. Paul's.—Tomkis, *Albumazar*, iii. 9. 1615.

As high as two\* horseloaves.—Heywood.

Give my horse iii horseloves†.—Horm., V.

\* Three.—R., 1678. † Panes farraginees, i.e. barley bread.

Cf. P. Plow. *Vis.*, ix. 192, C.

Mine empty guts do fret, my maw doth even tear,  
Would God I had a piece of some horse bread here.

*Jacob and Esau*, 1568 [H., O. P., ii. 208].

Taylor (W. P.) speaks of horsebread.—*Navy of Landships*, l. 15.

A swete suger lofe and sowre bayardes bun  
Be sumdele like in form and shap.—Skelton.

Hast thou such fear of Fortune's frowns or of her whirling wheels,  
Who since thou wert three horseloves high hast tumbled at her heels.

Fulwell, *Ars Adulandi*, G. 3.

A phrase still current says that such a one must stand on three  
penny loaves to look over the back of a goat, or sometimes  
a duck.—Hill.

Not so high as a pint pot.—Lyly, *M. Bombie*, ii. 5.

For his verity in love, I do think him as concave as a covered  
goblet or a worm-eaten nut.—Shak., *As You Like It*, III.  
iv. 22.

As hinde as a hogge (ironical).—*Ym. of Hypocr.*, 1141. 1533.

Her head as high as a cloud, but no shame of her sins.—  
*Town. Myst.*, iii. 12.

By God's dine I'll take no wrong if he had a head as big as  
brass or looked as high as Paul's steeple.—Porter, *Two  
Angry Women* [Haz., O. P., V. ii. 357].

Again, p. 355, "By God's dines." From Haz. n. to p. 357 it  
seems to be spelt in some editions "dime," so it is  
probably "by God's tithe" or "tithes."

As hoarse as a hog.

As hoarse as a raven.

As hollow as a drum.

As hollow as a gun.—Ray, 1678.

As hollow as a kex\*.—*Ib.*, 1678.

\* A kex is a dried stalk of hemlock or wild cicely.—Ray.

As hollow as a trunk.—D.

As holy as any henne.—*Ym. of Hypocr.*, 1554.

As holy as poule.—Bar., *S. of F.*, i. 113; *Id.*, *Ecl.* i.; *Id.*, *C. of Lab.*,  
E. 5.



## LEAN'S COLLECTANEA.

- As holy as saints.—*Sc. of Women*, 658.
- As honest a man as ever brake bread.
- As honest a man as ever lived by bread.—T. Heywood, *F. M. of W.*, p. 21.
- As honest a man as ever stepped.
- As honest a man as ever wore shoelather,  
*See* As good.
- As honest a man as he that carries his hose on his neck for fear of wearing.—*Appius and Virg.* [H., O. P., iv. 151].
- As honest a man as is in the cards if the kings were out.—Melb., *Phil.*, B. 623.
- As honest a woman as any in the parish.—Wilson, *Cheats*, iv. 2.  
 As much honesty as had my mother's great hoggish sow (ironical).—Wilson, *Three Lords and Three Ladies of London* [H., O. P., vi. 311].
- As much honesty as an egg hath oatmeal (ironical).—Melb., *Phil.*, M. 4.
- As honest as a pretty sempstress or a poor waiting gentlewoman.—Sharpham, *Cupid's Whirligig*, B. 2. 1630.
- As honest as his birth.—B. Jon., *Und.*, *Charis.*, ix.
- As honest as the cat when the meat is out of reach.
- As honest as the skin between his brows.—Still, *Gammer Gurton's Needle*; Shak., *M. Ado.*, III. v. 11.
- As honest as the skin between his horns.—B. Jon., *Bart. Fair*, iv. 5.
- As hot as a black pudding.—Fulwell, *Like Will to Like* [H., O. P., iii. 317].
- As hot as a turnspit.—*Puritan*, i. 2.  
 Il a l'estomach chaud comme une caille.—Joubert, *Prop. Vulg.*, (37), 1579.  
 He is as hot as a toast;  
 He hath need of an ostler to walk him.  
 Baret; Pal., *Ac.*, O. 2; G. Harvey, *Letter Bk.*, p. 51. 1573.
- He is as hot in love as goats.—T. Adams, p. 580. 1580.
- In Cambridgeshire the ordinary phrase "Very hot" is expressed by "As hot as hot," or sometimes (but more rarely) by "As hot" alone, and the same with other adjectives and adverbs.—Skeat's *Notes on P. Plow. Pass.*, xiv. 189 [B. Text].
- Chaude comme une chienne.—Joubert, *Er. Pop.*, I. ii. 11.
- As hot as any glade\*.—*Guy of Warwick*, 262, E.E.T.S.  
 \* [? Glede. N. E. D. says primary meaning perhaps, "sunny place."—Ed.]
- As hot as coals.—Udall, *Er. Ap.*, p. 38.
- As hot\* as fire.—*Sch. of Wom.*, 41; Bar., *S. of F.*, ii. 316.  
 \* i.e. angry.

## A NEW TREASURY OF SIMILES.

As hot as ginger and as steave\* as steel—Cunningham, *Gloss. to Burns*.  
\* Stiff.

As hot as hay harvest.—Melb., *Phil.*, P. 3; *Ym. of Hypocr.*, 482.

As hot as horse piss.—Barc., *Ecl.*, ii.

As hot as mare's piss.

As hot as pepper.

As hot as the devil's kitchen.—Bartlett.

As hot as toast.—Udall, *R. D.*, iv. 6; *Ym. of Hypocr.*, 113.

As housewifly as Sara.—Becon, *Boke of Matrimony*, i. 676.

As humble as a spaniel.—Ned Ward, *Nupt. Dial.*, II. vii.

As humble as is a lamb.—Barcl., *Ecl.*, v.

Thy stout heart  
 Now humble as the ripest mulberry  
 That will not hold the handling.

Shak., *Cor.*, III. ii. 78.

As humorous\* as winter.—Shak., *2 H. IV.*, IV. iv. 34; Lyly, *Euph.*, p. 106.  
\*i.e. humorsome.

As hungry as a church mouse.—Hazlitt.

As hungry as a foxhound.

As hungry as a tired hound.—*Christmas Prince*, 1607 [*Misc. Ant. Ang.*, No. 7].

Long may'st thou wait, like hungry hound at hatch.—*Paradise of Dainty Devices*, p. 69.

I am as hungry now as when I went to dinner.—Edwards, *Damon and Pithias* [H., *O. P.*, iv. 33].

As hungry as a graven image.—Bartlett.

As hungry as a hawk.—Taylor (W. P.), *Christmas In and Out*, 1652; Ray, 1678.

As sharp set as a sparrow hawk.—B. & F., *Wit Without Money*, i. 4.

As hungry as a horse.—*Ib.*; Clarke, *Phras. Puer.*

To have a stomach like a horse.—W.

As hungry as a hunter.—N., *F. P.*

As hungry as a serjeant.—Dekker, *Honest Whore*, iii. 2.

As hungry as a tired foot post.—Rowley, *Witch of Edmonton*, ii. 2.

As hungry as a wolf.—Pal., *Ac.*, E.

As hungry as the jaws of a gaol.—*Jack Drum's Ent.*, 1601.

As idle and wandering as a thief.—*Chest. Pl.*, 42.

As idle as a dog.—D.

As ill as any Turk, so proudly they usurp.—*Ym. of Hypocr.*, 81.

See *Ballads from MS.* i.

As ill-conditioned as old Nick.—N., *F. P.*

As ill-natured as an old maid.—Congreve, *Old Bachelor*, v. 15.

## LEAN'S COLLECTANEA.

'Tis as much impossible . . .  
As 'tis to make 'em sleep  
On May-day morning.

Shak., *H. VIII.*, V. iv. 10.

As independent as a wood-sawyer's clerk.—(Amer.) Bartlett.

As indifferent as between my right hand and my left.

Paritas in premiis et poenis.—Clarke.

As indifferently as the herring's backbone doth lie in the midst of the fish. (Oath of Deemster and Bailiff to dispense justice.)—Harrison's *Mona Miscellany*, 1869. See As straight.

As indifferenced over as a girl at the first long-expected question, who waits, as innocent as is the babe that lacketh kindly breath, for two more.—Richardson, *Clarissa Harlowe*, iii. 186. 1811.

These appear to be as to the parson and the church, or perhaps naming the day.

As infallible as a Parson's mow.—Th. Ward, *Engd.'s Reformer.*, p. 312.

As infamous as a Welsh harper that plays for cheese and onions.—*Robin Goodfellow* (Percy Soc.), ii. 1628.

As infamous as it is to be headsman in any free city in Germany.—Lodge, *Wit's Mis.*, 57.

As innocent as a child unborn.—S. Wesley, *Maggots*, p. 2. 1685.

As innocent as the babe unborn.

As innocent as the child newborn.—Middleton, *Fam. of Love*, v. 3.

As clear as is the newborn infant.—Marlowe, *Lust's Dominion*, vi.; Green, *Tu Quoque*.

As clear as that day thou wert born.—Bale, *K. John* (Camden Soc.), p. 33.

As innocent as a devil of two years old.—R.

As innocent as a dove.—Howell.

As insatiate as a Puritan.—S. S., *Honest Lawyer*, i. 1616.

As important as a militia officer on a training day.—Bartlett.

As Irish as pigs in Shudehill Market.—(Manch.) Hazlitt.

As jealous as a Barbary cock pigeon over his hen.—Shak., *As You Like It*, IV. i. 133.

As jealous as a barren wife.—Congreve, *Old Bachelor*, I. v.

As jealous as a cat.—Torriano.

As jealous [of her] as a Cheapside husband of a Covent Garden wife.—Wycherley, *Country Wife*, i. 1.

As jealous as a couple of hairdressers.—Trench.

As jealous as a turkey.—*Wit's Labyrinth*, by J. S. 1648.

As jealous as Ford, that searched a hollow walnut for his wife's leman.—Shak., *M. W. W.*, IV. ii. 144.

## A NEW TREASURY OF SIMILES.

- As jolly as a sandboy.—N., *F. P.*  
 Stibborn and strong and joly as a pye.—Chau., *W. B.*, Prol., 456.  
 I am jolyere than the jay. *i.e.* stout, strong.  
 As joyful as the back of a gravestone.—N., *F. P.*  
 As just as a squire.\*—Spenser, *F. Q.*, II. i. 58; Chau., *R. of Rose*, 7064; Shak., *L. L. L.*, V. ii. 474.  
 \* *i.e.* a T-square.  
 Thou shalt me finde as just as is a squire.—Chau., *Summ.*, T. 2090.  
 A l'esquierre—justly, evenly.—Cotgr.  
 R. I thought his policy as just and true as steel.—*Respublica*, v. 6. 1553.  
 As just as fourpence to a groat.—*Jack Jugeler* [H., *O. P.*, ii. 149].  
 As just as Germain's lips, which came not together by nine mile.—H. Latimer, *Sermons*.  
 To agree like Dogges and Cattes, and meete as jump as German\* lippes.—Gosson, *School of Abuse*, p. 26.  
 \* Jarman for German.—Sir T. More (Shak. Soc.), p. 29.  
 "Jump" was also used as a verb for agree.  
 "Masse Vickar as soon as he saw thee (feathers) had a reach in his head and jump't with the travailer to buy one.—Tarlton, *News out of Purgatory*, p. 84.  
 But how they (services) be mumbled and jumbled up all the world may see. Verily, without all godly affection of the mind: the heart goeth one way and the voice another way, so that they agree together as harp and harrow, and come one to another as just as Jermyn's lippes.—Becon, iii. 417. 1563.  
 Cf. An Almaine leap. "Now here the censurer makes an Almaine leape, skipping three whole pages together."—Bp. Barlow, *Answer to a Catholic Eng.*, p. 231. Lon., 1609.  
 "And take his Almain leap into a custard."—B. Jon., *The Devil is an Ass*, I. i.  
 As just as Jerman's lips.—(Spoken in derision) Heywood.  
 As keen as a razor.—J. Gay, *N. S.*; J. Davies, *Epigr.*, 381.  
 As keen as mustard.—W.  
 As kind as a coosen\*.—Melbancke, *Phil.*, p. 29.  
 \* Cousin.  
 As kind as a kite. All you can't eat you 'll hide.—R., 1678.  
 See As soft.  
 As kind as any dog.—*Ym. of Hypoc.*, 1142.  
 As kind as is the life of love.—*Jack Drum's Ent.*, W. 1601.  
 As kind as kind can be.—*P. Rob.*, July, 1749.  
 As kind as the turtle.—J. Gay, *N. S.*  
 As lame as a cat.—Peacock, *Lincoln Gloss*.

LEAN'S COLLECTANEA.

As lame as a tree.

As lame as St. Giles of Cripplegate, and like old lame Giles of Cripplegate.—Middleton, *Father Hubbard's Tales*.

As lank as a shotten herring.—*P. Rob.*, Oct., 1726.

Had teeth each larger than the Monument.—*S. Wesley, Maggots*, p. 120.

As large as life, and not made as a shipman's hose to serve for every leg.—*Wilson, Art of Rhetorique*, 102. 1580.

To have a conscience as large\* as a shipman's hose.—*Jewel, Def. of Apol.*, p. 465. 1567.  
\* *i.e.* loose.—*R.*

Of omnigatherem now his glose,  
He maid it lyk a Wealchman's hose.

*Scottish Poems*, 16th Centy., ed. Dalrymple, p. 332.  
And see *Skelton, Col. Clout.*, 780; *Garl. of Laurelle*, 1238; *Mirror for Magistr.*, p. 278.

As large as life and twice† as natural.—*N., F. P.*

† Quite.

As large as Wapping Wharf.—*Taylor, Fennor's Defence*.

As lawful as eating.—*Shak., W. T.*, V. iii. 111.

As lawless as a town bull.—*R.*

As lazy as a toad at the bottom of a well.

As lazy as [one] can hang together.—*N., F. P.*

As lazy as Joe the Marine, who laid down his musket to sneeze.

As lazy as Ludlam's dog, that laid his head against the wall to bark.—*Fuller, Gnom.*

Like Ludlam's curr, on muckle lolling.—*Cotton, Scarronides*, p. 1.

As lazy as the tinker who laid down his budget to let a fart.—*Peacock, Linc. Gloss.*

As lazy as the tinker who laid down his wallet to let him down.—*Jackson, Shropsh. Wbk.*

I see you are helping Tom Stevens about harvest work.—  
(*Devonsh.*) *N.*, VIII. ii. 368.

*Cf.* Lazy Lawrence.

[Women] all like one another as half pence are.—*Shak., A. Y. L.*, II. ii. 329.

As lean as a dog in Lent.—*Clarke*.

As lean as a heron.—*Howell*.

As lean as a lantern.—*P. Plow.*, vii. 164. A Text.

*Cf.* Our lantern-jawed.

So spare that a man might thrust him through the cheekes with a pudding prick, or so lean that he might play Death in a play.—*Pal., Ac.*, X. 4.

## A NEW TREASURY OF SIMILES.

- As lean as a lath.—T. Heyw., *Wom. Killed with Kindness*, p. 160.
- As lean as a pestle of pork.—Gascoigne, *Glass. of Gov.*, W. 2. 1575.
- As lean as a rake.—W., 1616; Wesley, *Maggots*, p. 91; J. Gay, *N. S.*; Skelton, *Phil. Sparrow*, 913; Spen., *F. Q.*, II. xi. 21; Chau., *Prol. C. T.*, 289; Browne, *Brit. Past.*, II. i. 497.
- Her body is as lean as any rake's.—Melb., *Phil.*, N. 4. 1583.
- As lean as a Whitterick\*.—Peacock, *Linc. Gl.*  
\* Weasel.
- As lean as Lent.—Shirley, *Constant Maid*, ii. 2.
- As learned as Dr. Doddypoll.—Howell.
- Dr. Dolipole.—Gasc., *Supposes*, I. i. 1566.
- What, whom have we here?  
A priest, a doctor, or else a frere.  
What, Master Doctor Dotypoll?—*Hickscorner* [H., O.P., i. 179].
- As learned as the wild Irish are (ironical).—Butler, *Hud.*, I. i.
- As lecherous as a he-goat.—Ray.
- As lecherous as a monkey.—Shak., *2 H. IV.*, III. ii. 305.
- As lecherous as a she-ferret.—B. and F., *Pilgrim*, iii. 6.
- As lecherous as a she-wolf.—Clarke.
- As any Jay she light was and jolif,  
So was hir joly whistle wel y-wet.—Chau., *Reves T.*, 4152.
- As light as a broom to a besom, barm to yeast, or codlings to boiled apples.—Taylor, *World on Wheels*.
- As light as a feather.—C., *P. P.*; Nash, *Lent. Stuff*; *Mar. of Wit and Wis.*, p. 14; *Contention between Lib. and Prod.*, i.
- As light as a fly.—W., 1616.
- As light as a kex.—Heywood, *Ep.*, iv. 47.
- As light as chaff.—Shak., *2 H. IV.*, IV. i. 195.
- As light as flocks.—Gasc., "Barthol of Bath," *Wks.*, i. 114.
- As light as [a] fly. *i.e.* quick.—Bar., *S. of F.*, ii. 290.
- As light as froth.—J. Davies, *Sc. of F.*, Dedn.
- As light as lynde.—Skelton, *Bouge of Courte*, 231; *Towneley Myst.*, p. 80.
- Was neuere lef upon lynde lyghter ther-after.—*P. Plow.*, ii. 152.  
[C. Text.]
- Be ay of chere as light as leef on linde\*.—Chau., *Cl. T.*, 9087.  
\* *i.e.* lime tree.
- As light I me feel as leaf on a tree.—*Town. Myst.*, 107.
- As light [lyth] as ro.—*Cov. Myst.*, p. 353.
- As light as the Queen's groat.—Ad.
- As light as the wind.—*Int. of Youth* [H., O.P., ii. 13].
- As light as thistle-down.
- As light of foot as an hind.—Melb., *Phil.*, c. 4.

# LEAN'S COLLECTANEA.

As light on his foot as a ragman.—(Irish) Henderson.

As light-headed as a musician.—Dekker, *Seven Deadly Sins of London*, 5.

As like a dock as a daisy.

As like as a crab to an apple.—Shak., *K. L.*, I. v. 14.

As like as an apple is to a lobster.—Fuller; *Poor Robin's Almanack*, 1687.

As like as an apple is to a nut.—*Musarum Deliciae*, i. 1656.

As like as an apple is to an oyster.—Shak., *T. of Shr.*, IV. ii. 101; Ray.

At night zo zoon's chwar into bed  
I did all my pray'rs without book read,  
My Creed and Paternoster.  
Methink zet all their prayers to thick,  
And they do go no more aleek  
Than an apple's like an oyster.

Alex Brome, *The Clown*.

As like as chalk and charcoal.—C.

As like as chalk and coles.—*Sir T. More*, p. 674.

As like as chalk to cheese.

No more like than chalk and cheese.—R.; Rowland, *Letting of Humour's Blood*. 1600.

They are no more like  
Than chalk to cheese, than black to white.

*Mar. of Wit and Sc.* [H., O.P., ii. 389].

(Of the Puritans.)

As like [you] as cherry is to cherry.—Shak., *H. VIII.*, V. i. 169.

As like as one egg is to another.—*Timon*, ii. 4; S., P.C., iii.

As like as eggs.—Shak., *Win. T.*, I. ii. 130.

So like to one another that we can less discern an egg from an egg or a fig from a fig.—Becon, i. 34.

As like as fourpence to a groat.—Ray.

As like as like can be.—Wr.

As like as like may be.—W., 1616.

As like as may be.—*Andromana*, I. i. [H., O.P., xiv.].

As like[ly] as may be.—Chapman, *Andromeda*, ii.

As like as ninepence to nothing.—R.

His loving mother left him to my care,  
Fine child as like his dad as he can stare.

Gay, *What d'ye call it*, I. i.

As like him as he can stare.—Middleton, *Family of Love*, iii. 2.

A saying very common at christenings.—*Bagford Ballads*, i. 468; Middleton, *Chaste Maid in Cheapside*, iii. 2.

As like his nown father as ever he can look.—Ray, 1678.

As like as peas.—Swift, *Dennis's Invitation to Steele*.

## A NEW TREASURY OF SIMILES.

- As like as one pease is to another.—Lyly, *Euph.*, 215.  
 As like as two peas\*. \* Pins.
- As like [one] as if he had been spit out of his mouth.—Denham;  
*W.*, 1616; *Lon. Chant.*, i. 2 [H., *O. P.*, xii.].
- Two girles: the one as like an owle, the other as like an urchin  
 as if they had been spit out of the mouths of them.—Breton,  
*Merry Wonders*, p. 8.
- Fools are as like husbands as pilchards are to herrings; the  
 husband's the bigger.—Shak., *Tw. N.*, III. i. 31.
- Less like than Paules Steple to a dagger shethe.—Sir T.  
 More, *Eng. Wks.*, 595, 672.
- We are as like in conditions as Jack Fletcher and his bowl,  
 Brought up in learning, but he is a very dolt.  
 Edwards, *Damon and Pithias* [H., *O. P.*, iv. 19].
- As like as [that] the sea burneth.—Baret, *Alvearie*. 1580.
- As like as the two halves of an apple.  
 An apple cut in half is not so like.—Davenport, *The City Night-  
 cap*, iii.
- [That is] as likely as to see a hog fly.—Hazlitt.
- As limber as eelskins.—Middleton, *Father Hubbard's Tales*.
- As linnow\* as a glove.—Jackson, *Shropsh. Wbk.*  
 \* Limp.
- As lithe as a lasse of Kent.—Drayton, *Dowsabella*, v. 37.
- As little as a mote.—*Nobody and Somebody*, i. 1592.
- As little as Tom Thumb.—Ned Ward, *Nupt. Dial.*, II. v.
- As lively as a bird.
- As lively as a cricket.
- As lively as a parched pea. *See* Peart.
- As loathsome as a toad.—Shak., *Tit. And.*, IV. ii. 67.
- As lonely as a catamount.—Bartlett.
- As long as a breakfast.—Baker, *N'hants Gloss*.
- As long as a certain poem.
- As long as a Devonshire lane (no turning).
- As long\* as a dog would be bound wi' a bluidy pudding.—K.  
 \* Time.
- As long as a halter.—Massinger, *The Old Law*, iii. 2.
- As long as a mast.—Chau., *Mill. T.*, 3265.
- As long as a ship a-rigging.
- As long\* as a thanksgiving sermon.—(Amer.) Bartlett.  
 \* Time.
- As long as a Welsh pedigree.—Ray, 1816.
- As long as Deans Gate\*.—Hazlitt.  
 \* Manchester.



## LEAN'S COLLECTANEA.

As long as Meg of Westminster.—F.

A cannon in Dover Castle and a flagstone in Westminster Abbey were called after her. Her life and merry pranks were printed in 1582. See Field, *Amends for Ladies* [H., O.P.].

As long as my arm.

As long as sun and moon endure.—Swift, *On Poetry*.

As long as to-day and to-morrow.

A tale as long as to-day and to-morn.—Carr, *Craven Gloss*.

As long as was the siege of Troy.—Corbet.

As long as Wimpole Street.

As long\* in coming as Cotswold barley.—R.

\* Time.

Extreme long nails, so as to be able to dig one's grannum out of her grave.—Torriano.

As long-winded as a brewer's horse.—J. Day, *Humour out of Breath*, iv.

As long-winded as a tornado.—Bartlett.

As long-winded as an oyster-woman in the streets.—T. Adams, *Wks.*, 1059.

As long-winded as any sergeant (law).—Herrick, iii. 36.

A crowd of unkewn fellows  
Whose courage hangs as loose about them  
As a slut's petticoats.

*Andromana*, ii. 2 [H., O.P., xiv.].

But of hir song, it was as loude and yerne  
As any swalwe\* sittinge on a berne.

\* Swallow. Chau., *Mill. T.*, 3258.

As loud as a horn.—Hazlitt.

As loud as a water mill.

As loud as Bangu, Davie's bell,  
Of which is no doubt yow have hear tell.

B. Jon., *Masque for the Honour of Wales*.

As loud as the wind in winter.—Nash, *Lenten Stuff*.

As loud as Tom of Lincoln.—B. and F., *Woman's Prize*, iii. 2.

As loud as trumpet.—Swift, *Hor. Od.*, II. i.

As lousy as a coot.—Peacock, *Linc. Glos.*

As lousy as a pig.—N., *F. P.*

As lousy as a schoolmaster.—*Puritan*, i. 2.

As lovely to the view as flourishing May  
Clad in the pride of Spring.

Davenport, *A New Trick &c.*, iv. 2.

As loving as a dove.—Udall, *R. D.*

As luscious as locusts.—Shak., *Oth.*, I. iii. 346.

## A NEW TREASURY OF SIMILES.

- As luscious as locusts.—Shak., *Oth.*, I. iii. 46.  
*i.e.* the fruit of the carob tree.
- As lustful as Heliogabalus.—*Ym. of Hypocr.*, 1078.
- As lustful as Sardanapalus.—*Ib.*
- As lustrous as ebony\*.—Shak., *Tw. N.*, IV. ii. 37.  
 \* Iron.
- As lusty\* as a herring with a bell about his neck.—*Mar. of Wit and Sci.* [H., O. P., ii. 336].  
*i.e.* lively.
- As mad as a buck.—Shak., *Com. of Err.*, III. i. 72.
- As mad as a bull among humble bees.—Bartlett.  
 Like Scinkars brainless, like infernal Furies.—Bullein, *B. of Def.*, "S. M.," 69.
- As mad as a devil.—J. Wilson, *Belphegor*, i.
- As mad as a hatter.
- As mad as a March hare.—Heywood, *Ep.*, vi. 4; Dryden, *Limberham*, 641; B. and F., *Two Noble Kinsmen*, iii. 5; Dekker, *Hon. Who.*, v. 2.
- For though this Somnour wood were as an hare.—Chau., *Friar's T.*, 1327.
- See As merry.
- I saye, thou madde March hare.—Skelton, *Replication Against Certayne Young Scholars*, 35. 1520.  
 For now the mob had all begun  
 As mad as hares in March to run.  
 Ward, *England's Reformn.*, p. 80.
- Even so it (sleep) hurteth the drunkards, bench whistlers, that will quaff until they are stark staring mad like March hares.—Fleming.
- As brainless as a Marshe hare.—*Colyn Blowbol's Test.*, 304 [H., *E. P. P.*, i. 105].
- As mad as a March hare he ran like a scut.—Skelton, *Garland of Laurel*, 632.
- As mad as a mastiff.—C.
- As mad as a tithe pig.—Davenport, *City Nightcap*; W.
- As mad as a tup in a halter.—Jackson, *Shropsh. W. Bk.*  
 So maze as a sheep. *i.e.* stupidly mad.—Elworthy, *W. Somt. W. Bk.*
- As mad as Ajax.—Shak., *L. L. L.*, IV. iii. 5.
- As mad as all wrath.—(Amer.) Bartlett.
- As mad as May butter.—B. and F., *Noble Gentleman*, i. 2.
- As mad as the baiting bull of Stamford.—Fuller.
- As mad as the lord that gave ale to his followers and begged more for himself.—Day, *Humcur Out of Breath*, iv.

## LEAN'S COLLECTANEA.

- As mad as the vexed sea.—Shak., *K. L.*, IV. iv. 2.  
 Mad as the sea and wind, when both contend  
 Which is the mightier.—Shak., *Ham.*, IV. i. 7.
- As magnanimous as the skin between his brows.—B. Jon., *Every Man Out of His Humour*, ii. 2.
- As majestic as an ostrich.—Nash, *Unf. Trav. G.* 3. See As honest.
- As manifest as day.—*Warning for Fair Women*, i.
- As mannerly as a dog (ironical).—Denham.
- As mannerly and moderate at his meat.
- As many as there be churches in London.—P. Why that's a hundred and nine.—Porter, *T. A. W.*, 1590 [*H.*, *O. P.*, vii. 285].
- As many as there be motes in the sun.
- As many civil and religious men here as there are saints in hell.—D. Lupton, *London and the Country Carbonados*, p. 67. 1632.  
 As many hopes hang on his noble head  
 As blossoms on a bough in May and sweet ones.  
 B. and F., *Lovers' Progress*, ii. 1.
- As many lies as will lie in thy sheet of paper, although the sheet were big enough for the Bed of Ware in England.—Shak., *Tw. N.*, III. ii. 42.
- As many lives\* as a cat.—Clarke.  
 \* *i. e.* nine.
- As many pimples on his face as there are jewels in Lombard Street.  
 T. Brown, *Wks.*, i. 162.
- As many virtues as Betony.
- As meek as a lamb.—Melbancke, *Phil.*, p. 29.
- As meek as a maid.—Chau., *Prol. C. T.*, 69.
- As meek as a meacock.—*Appius and Virg.* [*H.*, *O. P.*, iv. 118].
- As meek as Esther.—Becon, i. 676.  
 A Duke to be hard is as mette a thenge,  
 As ffor a hogghs nose to wayre a gold ryng.  
 Gray, *N. Y. Gift to Smt.*, 63. 1551.
- As meet as a rope for a thief.—Pal., *Ac.*, *M.* 2; Heywood.
- As meet as a sow to bear a saddle.—Heywood. (For a bride.)
- As meet as a thief for the widdy.
- As meet as a treen\* ladle for a porridge pot.—Scott, *Kenilw.*, iii. p. 18.  
 \* Wooden.
- As melancholy as a cat.—J. Gay, *N. S.*  
 As melancholy as a gibed cat.—Ray; Walker, *Param.*, 1672.  
 As melancholy as cats.—Gayton, *Art of Longevity*, xxii.  
 Omne animal post coitum est triste.—W.  
 As melancholy as Gibbe\*, our cat.—Chau., *R. of Rose, Frag. C.*, 6204; *P. Plow. Vis.*, 91. B.  
 \* Gilbert.

## A NEW TREASURY OF SIMILES.

As melancholy as a collier's horse.—*Return from Parnassus*, IV. i. [l. 1512].

As melancholy as a dog.—Nash, *Unf. Tr.*, C.; La Fontaine, *Fables*, ii. 14.

As melancholy as a hare.—Shak., *1 H. IV.*, I. ii. 75; Webster, *White Devil*, i.

As melancholy as a lodge in a warren.—Shak., *Much Ado*, II. i. 190.

The daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers.—*Isaiah*, i. 8.

As melancholy as a lugg'd bear.—Shak., *1 H. IV.*, I. ii. 72.  
*i.e.* a led or dragged bear.

As melancholy as a mantle tree\*.—*Wily Beguiled* [H., *O. P.*, ix. 327].  
\* Chimney-piece.

As melancholy as a Quaker meeting-house by moonlight.—(Amer.) Bartlett.

As melancholy as an unbraced drum.—Centlivre, *The Wonder*! ii. 1.

As melancholy as Fleet Street in the Long Vacation.—Webster, *Northward Ho*! i. 2.

As melancholy as the drone of a Lincolnshire bagpipe.—Shak., *1 H. IV.*, I. ii. 74.

As melodious as Madge Howlet's song.—Taylor (W. P.), *Odcomb's Complaint*.

As menseless\* as a tinkler's messin†.—Cunn., *Gloss. to Burns*.  
\* Mannerless. † Dog.

As merry as a bird in May.—Clarke.

As merry as the byrd on bough.—*Morality*, 626, [Digby MSS., Abbotsford Club].

As merry as the byrd on briar.—*Cobler of Cant.*, 1608; Shak., *M. N. D.*, V. i. 383.

As merry as a buck\*.—Billingsly, *Brachy-Martyrologia*, p. 187.  
\* *i.e.* dandy.

As merry as the pricket\*.—Herrick.

\* The buck in his second year.

As merry as a carter.—Brathwait, *Whimsies*. 1631.

As merry\* as a cricket.—Haughton, *Grim the Collier of Croydon*, v.; Shak., *1 H. IV.*, II. iv. 86.

\* *i.e.* active, brisk.

Live as merry as white bee in hive.—Bullein, *Bulw. of Def.*, f. 57.

As merry as a fiddler.—*Christmas Prince*, 1607; *Seven Days of Week*, i.; *Wit's Interpreter*, p. 2.

As merry as a Greek.—Shak., *Tr. and Cr.*, I. ii. 104; Id., *Tw. N.*, IV. i. 17.

# LEAN'S COLLECTANEA.

- I have committed to my mind such store of pleasant devises  
to please their humours at the table that I am called  
my Lord's mery greeke, for the company is the merier  
that I am in.—U. Fulwell, *Ars Adulandi*, i. 2.
- He's the merriest Greek that ere was heard of.—Dav. [of Her.],  
Commendatory verses to Coryat's *Crudities*. 1611.
- As merry as a grig\*.—J. Gay, *N. S.*, 27.  
\* *i.e.* a young eel or lamprey.
- As merry as a king.—*Int. of Youth* [H., O. P., ii. 14].
- As merry as a maid might be.—Melbancke, *Phil.*, 467.
- As merry as the maids.—Ray.
- As merry as a March hare.—Skelton, *Maguyf.*, 920.
- As merry as a marriage bell.
- As merry as a sandboy (? the young shrimp skipping on the sand).
- As merry as a two-year-old.—N., *F. P.*
- As merry as cup and can.—Dav. [of Her.], *Sc. of Fol.*; Nash,  
*Unf. Trav.*, *F.* 2 v.
- As merry  
As, first, good company, good wine, good welcome,  
Can make good people.—Shak., *H. VIII.*, I. iv. 6.
- As merry as flowers in May.
- As merry as forty beggars.—Howell; Dekker, *Shoemaker's Holiday*.
- As merry as is a bridegroom on his wedding-day.—Taylor (W. P.),  
*Navy of Landships*.
- As merry as Maid Marian.—Wither, *Motto Poems*.
- As merry as may be.—Field, *Woman is a Weathercock*, iv. 2.
- As merry as you may.—Day, *Isle of Gulls*, E. 3.
- As merry as mice in malt.—Clarke.
- Live as merry as Hector.—*Help to Discourse*, p. 341.
- Live as merry as we can, though not as we would.—Rowley,  
*Witch of Edm.*, v.
- Live as merry as Momus.—N., *F. P.*
- As merry as Pope Joan.—Edwards, *Damon and Pythias*. 1571 [H.,  
O. P., iv. 76].
- The Bishop of Man liveth here at his ease, and as merry as  
Pope Joan (John XII.).—Pilkington, *Wks.*, vii., Letter to  
Archbp. of Canty., 1564 (Parker Soc.).
- As merry as the day is long.—Shak., *K. Jo.*, IV. i. 18; Id., *Much Ado*,  
II. i. 41; Byron, *Childe Harold*, Pt. iii. 21.
- As merry as the maltman.—K.
- As merry as the mares.—Hazlitt.
- As merry as the morning lark.—*Sir Gyles Goosecap*. 1606; W.

## A NEW TREASURY OF SIMILES.

- As merry as the popinjay\*.—Drayton, *Shep. Garland*; Chau., *Ship. T.*, 13,299. \* Papeiay. Passagays.
- As merry as three beans in a blue bladder.—*P. Rob., Ap.*, 1698; B. and F., *Mons. Thomas*, iv. 2; B. Googe, *Popish Kingdom*, p. 115.
- As merry as three chips.—Heywood.
- As merry as tinkers.—Howell.
- In heart
- As merry as when our nuptial day was done,  
And tapers burn'd to bedward.—Shak., *Cor.*, I. vi. 30.
- As mild as a cat in capcase.—*The Christmas Prince*, 1607.
- As mild as a hornet (ironical).—Smyth, *Berkeley MSS.*
- As mild as a lamb.—Ray.
- As mild as a moonbeam.—Baker, *N'hants Gloss.*
- As mild as a sheep.—Melb., *Phil.*, B. 64.
- As mild as mother's milk.
- As mim as a May puddock.—Hislop.
- As mim\* as if butter would not melt in her mouth.  
\* Affected, prudish.
- As miserly and dry as a kex.—Bernard, *Terence*, 207.
- As modest as a gib cat at midnight.—Davenport, *City Nightcap*, iii.
- As modest as Judith.—Becon, i. 676.
- As momentary as a sound.—Shak., *M. N. D.*, I. i. 143.  
Then is a good man more monster in dede  
Than is a wether having a double head.—Bar., *Ecl.*, iii.
- As mouldy\* as an old horseshoe.—N., *F. P.*  
\* Or rusty.
- Mens cujusque is est quisque: it is a proverb that is as hoarie\*  
as Dutch butter.—Nash, *P. Pennyless*, p. 48.  
\* i.e. mouldy.
- As much akin as Lew'son hill and Pilson-pen (Dorsetshire).—Fuller.
- As much akin as Robin Hood and the sweet Rood of Chester.—  
*Gasc., Glasse of Gov.*, ii. 4.  
Such kin as the parish heifers are to the town bull.—Shak.,  
*2 H. IV.*, II. ii. 150.
- As much sibbed\* as sieve and ridder,  
That grew both in the wood together.—Ray.  
\* Akin.
- We were als sib as seve and riddill  
In una silva quæ creverunt.  
Wm. Dunbar, *Test. of Andro Kennedy*, t. 55, 1508;  
*Tales of the Priests of Pebles*, i. 476.
- As much as York exceeds foul Sutton.—R.  
"As for pleasure to the minde or honestie in the doing of them,  
they be as lyke shotinge as York is foule Sutton."—  
Ascham, *Toxophilus*, E. 14 (Arber rep., p. 47).

# LEAN'S COLLECTANEA.

As much brain as a burbolt.—Udall, *R. D.*

As much love as there is between the old cow and the haystack.—  
*S., P. C., iii.*

As much need as a dog has of a side pocket.

*Sic.* He hath as much need to bid me do this  
As to make a dog hold up his leg when he doth p . . s.  
T. Lupton, *All for Money*, p. 119.

As much need of it as he has of the pip.

As much need of it as I have of the cough.

As much pity of him as to see a goose in the rain.—Clarke.

But makes progression in his wanton course  
With as much understanding as a horse.  
F. Lenton, *The Young Gallants' Whirligig*;  
*Mar. of Wit and Wisd.* (Shak. Soc.), app.

As much wit as a coot.—Bale, *King Johan*; Herrick, iii. 36; T. Adams,  
*Wks.*, 3382.

As much wit as three folks, two fools and a madman.—(Chesh.) R.

As mute as a fish.—Clarke, *Phras. Puer.*

As (mewet) as a maid.—Gasc., *Steel Glas* (Arber's repr., p. 67).

As mute as a statue.—Middleton, *Changeling*, iii. 3.

As mute as Mumchance, who was hanged for saying nothing.—*S., P. C.*

As naked as a frog.—B. and F., *Fair Maid of the Inn*, iv. 2.

As naked as a gorpín bird new hatched.—*Teesdale Gloss.*

As naked as a needle.—*P. Plow.*, xx. 56 [C. Text, xv. 105]; *MS. Laud.*, 656, f. 6, i. r.

As naked as a robin.—Jackson, *Shrop. Wd. Bk.*

As naked as a Strand Maypole.—Rowley, *Match at Midn.*, iv.

As naked as a worm.—Chau., *Ro. of Ro., Frag. A.* 453.

Now he hath right nought, naked as an asse (poor).—Skelton,  
*Magn.*, 1919.

As naked as Adam.—Ward, *England's Reform.*, p. 129. 1719.

As naked as Grantham Steeple.—Rowley, *Match at Midnight*, iv.

As naked as he was born.—Udall, *Er. Pop.*, p. 59; *Squire of Low Degree* [Haz., *E. P. P.*, ii. 48].

And they shall shape me in thine arms  
A mother-naked man.—*Young Tamline.*

A dolofull sight than gan he se,  
Hys wyfe and hys chyldren three  
Out of the fyre were fiede;  
There they sate under a thorne,  
Bare, and naked, as they wer borne,  
Brought out of theyr bed.

*Romance of Sir Isumbras*, 114.

## A NEW TREASURY OF SIMILES.

- As naked as his truth.—Field, *Amends for Ladies*, v.
- As naked as my nail.—Heywood, *English Traveller*, ii. 1; Drayton, *Man in the Moon*, p. 510; J. Day, *B. B. B. Green*, v.; S. Rowlands, *Good Newes and Bad Newes*, 229.
- Cupid is a god as naked as my nail.—Massinger, *Renegado*, I. i.; Dekker, *Honest Whore*, i. 6, ii. 1.
- See As bare.
- As naked as night.
- As silent and as secret as night.—T. Heyw., *Fair Maid of West*, II. ii.
- As naked as the vulgar air.—Shak., *K. J.*, II. i., 387.
- As naked as your Norfolk dumplings.—Day, *Blind Beggar of Bethnal Green*, ii.
- As narrow\* in the nose as a pig at ninepence.—(Irish) N.  
\* i.e. stingy.
- As natural as dancing bears to a bagpiper.—T. Brown, *Wks.*
- As natural as grinning is to a hyæna.—Bartlett.
- As natural as milk to a calf.—Ray, 1678.
- As natural as whooping to owls.—(Glos.) N., *F. P.*
- As natural to him as his mother's milk.
- As naturally as a coachman drives from Locket's to the playhouse.—Tom Brown, *Wks.*, iii. 123, iv. 231.
- As naughty as Gantick, where the devil struck for shorter hours.—(Corn.)
- As near akin together as the cates of Banbury be to the bells of Lincoln.—*A Knack to Know a Knave* [H., *O. P.*, VI. i. 533].
- As near as a man might quoit a biscuit-cake into it.—Taylor, *A Brave Sea Fight*.
- As near\* as a toucher.  
\* Nigh.—Baker, *N'hants Gloss*.
- As near as damn it.—N., *F. P.* ? Near at hand.
- As near as fourpence to a goat.—Torriano.
- As near as penury and gentry. A degree and half removed, no more.—J. Day, *Humour Out of Breath*.
- As near as to child's head doth stick the dandrow,  
Or near as to the buttock is Nockandrow.  
*Poor Robin Prog.*, 1678
- Nearer God's blessing than Carlisle fair.—K.
- As near as the bark to [the] tree.—C.
- As near as two ha'pennies for a penny.—N., *F. P.*
- As near to [one an] other as man and wife.—Clarke.
- As neat as a [new] pin.
- As neat as ninepence\*.—N., *F. P.*  
\* Ninepins.



# LEAN'S COLLECTANEA.

- As necessary as a mare.—Mel., *Phil.*, p. 29.  
 As necessary as a wasp in one's nose.—Borde, *Int. to Know.*, ch. xiii.  
 As necessary as an old sow among young children.—Ray, 1678.  
 As necessary as one's digestion.—T. Heyw., *A Woman Killed with Kindness*, p. 114.  
 As necessary for man's life as water, air, and fire.—Edwardes, *Damon and Pythias*.  
 As nervous as a cat.  
 As new as day.—B. Jon., *Staple of News*, I. v.; Id., *New Inn*, IV. iii.  
 As nice as a nun's hen.—H.; *MS. Lambeth*, 306, fol. 135 (15th cent.); Halliwell and Wright, *Rel. Antiq.*, i. 248.  
     Hil. gives, As nice as a nanny hen.  
     Cf. N. Breton, *I would, and yet I would not*, St. 81, 1614.  
 Where the honest wife says she will "pen up her clock hen."—*Religious, Political, and Love Poems*, ed. Furnival (E. E. Text Soc.).  
     Women, women, love of women  
     Make bare purs with some men;  
     Some be nyse as a nanne hene\*,  
     Yet all thei be not soo:  
     Some be lewde, some all be schrewe;  
     Go schrewes where they goo.  
                                     *MS. Lambeth* 306, f. 135. 1462.  
     \* Nonne's hen. [See note in Mr. Hazlitt's *Eng. Prov.*—Ed.]  
 I know a priest that was as nyse as a nonne's henne.—Wilson, *Art of Rhetoric*, 1562.  
     Have you smelt to the breath of fishes?  
     Or the nun when she kisses?  
                                     *Love Poems* (Ballad Soc.).  
     And be as nyce in a mannys hous  
     As is a catt playing with a mous.  
                                     *Colyn Blowbol's Test* [H., *E. P. P.*, i. 105].  
 As dainty and nice as a halfpennyworth of silver spoons.—*Jack Jugeler* [H., *O. P.*, ii. 117].  
 As nimble as a bee in a tar barrel.—S., *P. C.*, i.  
 As nimble as a blind cat in a barn.—Smyth, *Berkeley MSS.*, III. 30.  
 As nimble as a cat.—C.  
 As nimble as a cow in a cage.—Fuller, *Gnom.*; R.  
 As nimble as a doe.—Porter, *T. A. W.* [H., *O. P.*, vii. 367].  
 As nimble as a feather.  
 As nimble as a fencer.—*Puritan*, i. 2.  
 As nimble as a nag.—*Ym. of Hypoc.*, v. 36. 1533.  
 As nimble as a new-gelt dog.—Ray, 1678.  
 As nimble as a sempster's needle or a girl's finger at her busk-point.  
     —*Maid's Met.*, C. 4.

## A NEW TREASURY OF SIMILES.

- As nimble as an eel [in a sandbag].—R.
- As nimble as Pegasus, the flying horse yonder.—Middleton, *Phœnix*, iii. 1.
- As nimble-fingered as a harper.—Taylor (W. P.), *A Thief*.
- As nimbly as a squirrel will crack nuts.—B. Jon., *T. of Tub*, III. vii.
- As noisy as Bow bell.—Ned Ward, *Nupt. Dial.*, I. xxiv.
- As obedient as a dog.
- Be not to other men like a dog to the bow, or be not so made to  
other men's beck that it shall not be in thy power to live  
after thine own pleasure.—Pal., *Ac.*, I. 4.
- As obedient as Abraham.—Bar., *Sh. of Fo.*, i. 113.
- As obedient as Rebecca.—Becon, i. 676.
- As obscure as the head of Nile.—Wilson, *Cheats*, iii. 3.
- As obstinate as a mule.
- As obstinate\* as a pig, will neither lead nor drive.
- \* Wilful.—Fuller, *Gnom.*; R., 1678.
- As odious as monks and friars.—D. Rogers, *Naaman*, p. 557. 1642.
- As old as a serpent.
- As old as Adam.—N., *F. P.*
- As old as aught [in the past].—Clarke.
- As old as Cale Hill\*.—Clarke.
- \* Kent.
- As old as Charing Cross.—R., 1678; Webster, *West. Ho.* / ii. 1.
- As old as Dump'on\*.
- \* Dumpdon Hill, near Honiton.—N., V. vi.
- As old as Glastonbury Torre.—Fuller.
- As old as Methusalem (longevity).—N., *F. P.*
- As old as my little finger.—Day, *Law Tricks*, v.
- As old as my tongue and as little older than my teeth.—S., *P. C.*, i.
- As old as Pandon (or Panton) gates\*.—Brockett.
- \* Newcastle-on-Tyne.
- As old as Paul's\*.—Hazlitt.
- \* Or Paul's Steeple.
- As old as Pendle Hill\*.
- \* In Lancashire, where the witches used to be.—Howell.
- As old as "the everlasting hills".—*Gen.*, xlix. 26.
- As old as the hills.—N., *F. P.*
- As old as the itch.—Fuller, *Gnom.*
- As open as day.—Shak., *2 H. IV.*, IV. iv. 32.
- As open as the inn gates to receive guests.—Gasc., *Supp.*, iv. 6.
- As open as the mid-day.—Davenport, *A New Trick &c.*, iv. 2.
- As opposite as black and white.

# LEAN'S COLLECTANEA.

As opposite as day and darkness.—Dekker, *Seven Deadly Sin London*, 2 (Arber repr., p. 21).

As opposite as fire and water.—N., *F. P.*

As contrary as fire and water.—T. Adams, *Wks.*, p. 23. 1

As opposite as oil and vinegar.

As outspoken as a north-wester.—Bartlett.

As soon as Philotimus had read these letters, he waxed pale as  
box, a shuddering through him strake.—Melb., *Phil.*, T

Ye were whyte as whale's bone,

Now are ye pale as any stone.

*Squire of Low Degree*, 711 [H., *E. P. P.*, ii.

As pale as a carnation.

As pale as a clout.

As pale as a gilly flower.—Gasc., *Glass. of Gov.*, iv. 2.

As pale as a new cheese.—Dekker, *Shoemaker's Holiday*.

As pale as a parsnip.

As pale as a pelet\*.—*P. Plowm. Vis.*, v. 78 [B. Text].

\* *i.e.* a pellet, a stone war missile.

As pale as a primrose.—Shak., *2 H. VI.*, III. ii. 63.

As pale as ashes.—*P. Rob.*, Mar., 1770.

She trembled off for dread

And looked like ashes pale.

Gasc., *Compl. of Phil.* [Arber repr., p. 104.—E

As pale as death.

As pale as lead.—Gasc., *Dulce bellum inexpertis*, 48.

As pale as lead.—*Lady Bessy* (Percy Soc., p. 9).

As pale as milk.—Shak., *M. N. D.*, V. i. 329.

As pale of hew as a drowned rat.—*C. Blowbol's Test*, 30 [H., *E. P.*  
i. 93].

As passionate as an April day.—Rowley, *Witch of Edm.*, ii. 2.

As patient as a brown baker on the day when he heats his oven :  
has forty scold about him.—Dekker, *Hon. Whore*, iv. 3.

As patient as a piece of white leather.—Nash, *Lenten Stuff*.

As patient as Job.—L. Wright, *Display of Duty*, 196; Bar., *Sh. of*  
i. 113.

As patient as Leah.—Becon, i. 671.

As patient as the female dove (in hatching).—Shak., *Ham.*, V. i. 2

There was a tricksie girl, I wot, albeit clad in grey,

As peart as bird, as straight as bird, as fresh as flowers in M  
Warner, *Albion's England*

Ha, ha, ha ! faith she is pert and small, like Lambeth ale.

*Successful Pyrate*, ii. 6

## A NEW TREASURY OF SIMILES.

As peart† as a pearmonger's mare.—Ray, 1678.

† Lively.

[Hazlitt gives pert, and says it = sharp, alert.—ED.]

As peart as it had been a halfporth of silver spoons.—He., *Dial.*, II. ix.

As peart as the Mayor of Banbury.—N., V. ix. 47.

So peevish, a dog would not live with you.—S., *P.C.*, iii.

As peremptory as a beadle.—Brathwait, *Whimzies*. 1631.

As perke as a maggot.—(West of Eng.) Pulman, *Names of Places*, L. i.

As perke as a peacock.—Spenser, *Shep. Kal.*, Feb. 8th.

As pert as a frog upon a washing block.—Ray.

As pert as a maggot.

As pert as a sparrow.—*Christmas Prince*, ii.

As pert as any pie.—*Ym. of Hypoc.*, 96, 1533; Chau., *Rev. T.*, 3950.

As pert as tailours at a wedding.—Dekker, *Seven D. Sins of L.*, 2  
[Arber repr., p. 20.—ED.].

As plain as A B C.

So for weak learners other works there be  
As plain and easy as are A B C.

Taylor, *Praise of Needle*. 1640.

As plain as a bord.—Chau.

What need I bring more topicks for illustration, since you see  
'tis as plain as a cow's thumb?—T. Brown, *Wks.*, i. 40.

As plain\* as a packsaddle.—Ray.

\* i.e. smooth.

As plain as a pack\* staff.—Clarke; Middleton, *Fam. of Love*, v. 3;  
Hall, *Sat.*, *Pr. B.* iii.

\* A packe or playing staff.—Huloet; Bernard, *Terence in Eng.*, 1641.

For I intend to speak of wounds which to all men be as plain  
as a packstaff. I say that wounds be manifest to all men.  
—Bullein, *Bul. of Def.*, "Dialogue between Soreness and  
Chirurgie," f. 15. 1562.

He is as plain as a packstaffe\*.—Becon, i. 150; Bradford, *Wks.*,  
ii. 369 (Parker Soc.).

\* Pycke staffe.—Shacklock, *Hatchet of Heresies*, 1565.

Cf. With scrip on hip and pykestaff in his hand,

As he had purposed to pass fra hame.—Lyndsay, iii. 26.

As plain as a pike\* staff.—Hazlitt; Gay, *Wife of Bath*, ii.

\* Staff or leaver whereon packs be carried (Phalanga).—Huloet.

As plain as Dunstable.—Denham.

As plain as Dunstable by-way\*.—Heywood.

\* Highway.—Clarke; Huth Ballads, p. 1.

# LEAN'S COLLECTANEA.

As plain as Dunstable road\*.—Fuller.

\* Way.—Latimer, *Wks.*, i. 113 (Parker Soc.).

The author of the *Cobbler of Canterbury*, 1608, speaks of  
clownes plain Dunstable dogrel.

A plain spoken man.—Scott, *Redg.*, c. xii.

From constant use the rough places plain.—Rowley, *Witel  
Edmonton*, ii. 1.

As plain as I see you now.—Shak., *Tw. N.*, III. ii. 9.

As plain as my wife's tongue that drowns a saunce bell.—  
*Maiden's Tr.*, 112.

As plain as plainness.—Dav. [of Her.], *Hum. H. on E.*, 14.

As plain as that two and two make four.

As plain\* as the nose in a man's† face.—Clarke.

\* *i.e.* evident. † Your.

As plain as the old Hill of Howth\*.—Hood.

\* In Dublin Bay.

As plain as the plain bald pate of Father Time himself.—Shak.  
*C. of Er.*, II. ii. 68.

As plain as the way to parish church.—Shak., *As Y. L. It.*, II. vii.

As plain to be seen as the nose on your face.—But., *Hum.*, III. iii.

As playful as a (young) kitten.—N., *F. P.*,

As cantie as a kittin.—Burns.

*See* As gamesome as an ape.

As pleasant a ditty as your heart can wish,  
Showing what unkindness befell by a kiss.

Title of one of Huth Ballads

As pleasant and as good to teach an ass as him.—Horm., *Vulg.*, 9

As pleasant as a Spanish-leather glove.—*P. Rob. Prog.*, 1698.

As pleasant as flowers in May.—Pal., *Ac.*, R. 2.

As pleasant as honey.—*Disobedient Child* [H., *O. P.*, ii. 206].

As pleased as a dog with two tails.—Peacock, *Linc. Gloss.*

As pleased as a jay with a bean.—(Glo.) N., *F. P.*

As pleased as Punch.

As pleasing as some sins.—Killigrew, *Parson's Wedd.*, v. 2.

As plentiful as blackberries.—Shak., *1 H. IV.*, II. iv. 232.

As pliable as wax.—With., 1616.

As pliant as a hazel stick.—*Int. of Youth* [H., *O. P.*, ii. 6].

Pliant and tractable.—Day, *Law Tricks*, iii.

As plum as a juggem-ear.

As plum as a juggle-mear.—(Devonshire).

*i.e.* as soft as a quagmire.—Ray.

As plump and juicy as a damson.—Ned Ward, *Nupt. Dial.*, II. xi

## A NEW TREASURY OF SIMILES.

- As plump as a partridge.—Ray, 1678; J. Gay, *N. S.*  
 As fat and plump as a plover.—T. Nash, *Unf. Trav.*, 1594.  
 As round and as plump as a codling.—J. Cleveland, *Poems*,  
 p. 157, 1667; R. Fletcher, *Po.*, p. 229. 1656.  
 As plump as grapes after a shower.—Killigrew, *Thomaso*, i. 41.  
 As plump as stall'd theology.—Young, *Night Thoughts*, iv. 73.  
 As plump as the cherry.—Herrick, ii. 54 [*Hesp.*, 336.—ED.].  
 As plump as the peach.—Dickens, *Great Expectations*.  
 As poor as a church mouse.  
 As poor as a clapperdudgeon.—*World Bewitched*, p. 8. 1699.  
 As poor as a crow.—Peacock, *Linc. Gloss*.  
 As poor as a rat.  
 As poor as a sheep new shorn.—G. Peele, *Old Wives' Tale*.  
 As poor \* as Crowborough Common†.—*N.*, IV xi. 350.  
     \* Soil.                      † Sussex.  
 As poor as Job.—Clarke, *P. P.*; Shak., *M. W. W.*, V. v. 149; Bar.,  
*Castle of Lab.*, H. 2; Dav., *Sc. of Fo.*, p. 22.  
     I am as poor as Job, my lord, but not so patient.—Shak.,  
     2 *H. IV.*, I. ii. 120.  
 As poor as Job's turkey.—(U.S.A.) *N.*, II.; J. Marston, *Malcontent*,  
 iii. 1.  
     Il est plus pauvre que Job.—Cordier, *Sent. Prov.* 1549.  
 As poor as the Bishop of Chester.—MS. Adv. Lib. Edin. in *Rel.*  
*Ant.*, i. 85 (15th Cent.).  
 As poor as the poorest.—Heywood.  
 As poor as truth.—*Sec. Maiden's Trag.*, ii. 2.  
 As poor as virtue and as friendless.—*Sec. Maiden's Trag.*, ii. [H.,  
*O. P.*, x].  
 As poor as winter.—Shak., *Oth.*, III. iii. 177.  
 As poor as wood (very thin).—Peacock, *Linc. Gloss*.  
 As popular as a hen with one chicken.—Bartlett.  
     As prate and prying as a woodpecker,  
     And ever enquiring upon everything.—Chau.  
 As pretty as paint.—*N.*, *F. P.*  
 A proper man, as one shall see in a summer's day.—Shak., *M. N. Dr.*,  
 I. ii. 76.  
 As proud as a bell-horse.—Robinson, *Whitby Gloss*.  
 As proud as a cock on his own dunghill.—R.  
 As proud as a devil.—Wilson, *Belphegor*.  
     As proud as the devil.—G. Peele, *Old Wives' Tale*; Centlivre,  
     *Gotham Election*.  
 As proud as a dog (with two tails).—*N.*, *F. P.*

## LEAN'S COLLECTANEA.

A proud as a dog\* in a doublet.—Dekker, *Shoemaker's Holiday*,  
\* Cur.

As proud as a duchess.

As proud as a hen with one chick.—Lowsley, *Berkshire Words*.

As proud as a horse with bells.—(Glo.) N., *F. P.*

As proud as a lord's bastard.—R., 1678.

As proud as a magpie.

And she was proud, and pert as is a pye.—Chau., *Reveries T.*, 3950.

As proud as a mulatto in a negro congregation (ironical).—Bartlett.

As proud as a peacock.—Chau., *Tr. and Cr.*, i. 210; *Town. Myst.*, 285;  
Clarke, *Phras. Puer.*

As proud as a pea-hen.—Haughton, *Grim the Collier of Croydon*, iii.,  
1662; *Ap. and Virg.*, iv. 118; Lodge, *Wit's Miseries*, 1596.

All strut and show,

As any peacock he was proud and gay.—Chau., *Reveries T.*, 3926.

As proud as a po (peacock).—*Towneley Myst.*, 99; Wright, *Pol. Poems  
and Songs*, I. 59.

As proud as a tame turkey.—(Amer.) Bartlett.

As proud as a third-lieutenant is of his first epaulette.—Bartlett.

As proud as an ape of a whip.

As proud as an apothecary.—Clarke.

As proud as Lucifer.—Bar., *S. of F.*, ii. 59; *Strange Metam. of Man*,  
p. 21, "The Peacock," 1634; D.; Wright, *Pol. Poems*, i. 315.

As proud as old Cole's dog, which took the wall of a dung-cart and  
got crushed by the wheel.

As proud as pennyless.—*Town. Myst.*, 311.

As proud as the day is long.—Lyly, *M. Bombye*, i. 3.

He that soon grows rich from a beggarly life

Is not for my conversation;

He's as proud as a Presbyterian Parson's wife,

Or a new-made Corporation.

A. Brome, *Song*, 45, "A Friend."

His common gait is as proud as a Spaniard's.—Lodge, *Wit's  
Mis.*, p. 62.

As prudent as Philemon.—*Help to Discourse*, p. 341. 1638.

As public as a print.—B. and F., *Philaster*, ii. 4.

As pure a maid as I was born.—Day, *Blind Beggar &c.*, iv.

As pure as snow.—Shak., *Ham.*, III. i. 136.

See As clean.

As pure as the first opening of the blooms in May.—Marston,  
*Insatiate Countess*, i. 1.

Now, by my maiden honour, yet as pure

As the unsullied lily.—Shak., *L. L. L.*, V. ii. 351.

As quarrelous as the weasel.—Shak., *Cymb.*, III. iv. 158.

## A NEW TREASURY OF SIMILES.

As queer as Dick's hatband made of pea straw, that went nine times round and wouldn't meet at last.—Hazlitt.

Said to refer to Richard Cromwell's crown not fitting.

As queer\* as Tim's wife when she hanged herself in a dishclout.

\* Pale.

As quick as a bee —Melb., *Phil.*, U. 2 ; Heywood.

As quick as bees in a summer's day.—D. Lupton, *London and Country Carbonadoed*, p. 132.

As quick as a beetle (ironical).—With., 1616.

As quick\* as air.—A. Brome, *Epist.*, xxiv.

\* Lively.

As quick as Erebus.—*Lady Alimony*, iv. 2 [H., O. P., xiv. 342].

As quick as greased lightning.—Bartlett.

As quick as lightning.

As quick as the greyhound's mouth.—Shak., *Much Ado*, V. ii. 10.

As quick as thought.—*Wit Restor'd*.

As quick as whut, as thought.—*Cov. Myst.*, p. 298.

As quickly forgot as a play on a stage.—Tusser, *Husb.*, p. 28. 1573.

As quiet as a clock.—Whit., *Vulg.*

As quiet as a lamb.—Shak., *K. John*, IV. i. 80 ; Heywood.

As calm's a mouse.—Ferg.

As quiet as a lord in a hutch.—Torriano.

As quiet as a mouse (in cheese).—Torriano.

Hush, then, mum! mouse in cheese ; cat is near.—Porter, *T. A. W.* [H., O. P., vii. 327].

As quiet as a sucking lamb.—Barry, *Ram Alley*.

As quiet as a wasp in a man's nose.—W., 1616.

As quiet as a wasp in one's nose.

*Cf.* As necessary.

As quiet as a well.—Taylor, *Werry Ferry Voyage*.

As quiet as the grave.

As quiet as murder.

As quiet as the woman the first day and a half after she's married.

—B. and F., *Four Plays*, IV. ii.

As ragged as a beggar.—Clarke.

As ragged as a colt.—*Thersites* [H., O. P., i, 416] ; N., *F. P.*

As tattered as a foal.—*Town. M.*, 4.

As ragged as a scarecrow.—T. Heywood, *Royal King*, iii.

As ragged as an old-faced ancient.—Shak., *1 H. IV.*, IV. ii. 30.

As ragged as Lazarus.—Shak., *1 H. IV.*, IV. ii. 24.

As ragged as his teeth.—Davies, *Scourge of Folly*, p. 48.



# LEAN'S COLLECTANEA.

As rank a rogue as ever ratched a rape. *i.e.* was hung.—Carr, *Craven Gloss.*

As rank a witch as ever rade on a ragweed.—Cunningham, *Burns Gl.*

My wife's a hobby-horse; deserves a name

As rank as any flax wench.—Shak., *W. T.*, I. ii. 276.

As rank as a bull.—*Ym. of Hypoc.*, 2059.

As rank\* as a fox.—Shak., *Tw. N.*, II. v. 114.

\* In smell.

As rank as a fox.—Carr, *Craven Gloss.*

As rank as garlic.

As rank as goats.—T. Adams, *Wks.*, p. 580.

As rank as ram\*. \* Fetid rams.

As rare as Belus' eye.—Herrick [*Hesp.*, 461.—Ed.].

As rare as venison at our boards.—T. Adams, *Wks.*, p. 24.

As rare to be found as black swans.—D. Rogers, *Naaman*, p. 405.

As rash as fire.—Shak., *Oth.*, V. ii. 137.

As ready as a borrower's cap.—Shak., *2 H. IV.*, II. ii. 110.

As ready as the king has an egg in his pouch.—Hazlitt.

As red as a cherry.—*Robin Conscience*, 270 [*H., E. P. P.*, iii. 243]; Ray, 1678.

As red as cherry harvest.—Herrick [*Hesp.*, 444.—Ed.].

Then that lady, so fair and free,

With ruddy\* as red as rose in May.

*Lady Bessy* (Percy Soc., 12).

\* Complexion.

Your ruddy read as any chery.—*Squier of Low Degres*, 713 [*H., E. P. P.*, ii. 50].

She is mended of her mysse,

Her ruddy redder it is

Than the rose is in rayne.

*The Smyth and his Dame* [*H., E. P. P.*, iii. 210].

Her lusty lyppes ruddy as the chery.—Skelton, *Magn.*, 1576.

Let not her cheeks,

As red as is the party-colour'd rose,

Be paled with the news hereof.

*Wilmot, Tancred and Gismunda.*

As red as a fox.—Chau., *Prol. C. T.* 552; Nash, *Lenten Stuffe*.

As red as a glede\*.—Chau., *Knt. T.*, 1139; Id., *Monkes T.*, 394; *The Smyth and his Dame*, 117 [*H., E. P. P.*, iii. 205]; Occleve, *La Male Regle*, 159.

\* Hot burning coal.

As red as a lobster.—Nash, *Lenten Stuffe*.

As red as a petticoat.—Ray, 1678.

## A NEW TREASURY OF SIMILES.

- As red as a roost cock.—(S. Dev.) Hazlitt.  
 He looks red in the gills like a turkeycock.—Lodge, *Wit's Mis.*, 73; Congreve, *Double Dealer*, ii. 5.
- As red as a rose.—Shak., *2 H. IV.*, II. iv. 24; Huth Ballads, p. 208.
- As red as a turkey-cock's jowls.—N., *F. P.*
- As red as beef.—Fielding, *Tom Thumb*, ii. 4.
- As red as blood.—Nash, *Lenten Stuffe*; Shak., *2 H. VI.*, II. i. 110; W. Wager, *Longer Thou Livest*, C. 4; Barc., *Ecl.*, iv.
- As red as fire (with weeping).—Shak., *3 H. VI.*, III. ii. 51; Bar., *Castell of Labour*, A. 4.
- Cheeks red as fire.—Baret, 1580.
- As red as Roger's nose, who was christened with pump water.—N., *F. P.*
- As red as scarlet.—*Sir G. Goosecap*, 1606.
- As red as the rong\*.—Montgomery, *Poems*, 220.  
 \* *i.e.* rowan.
- As red as the rising sun at Bromford\*.—N., *F. P.*  
 \* Warwick, par. Aston.
- As regular as clockwork.
- As regular in your irregularities as ever.—Wm. O'Brien, *Cross Purposes*. 1783.
- Cf. There is nothing in this world constant but inconstancy.—Swift, *Essay upon the Faculties of the Mind*.
- As rheumatic\* as two dry toasts.—Shak., *2 H. IV.*, II. iv. 55.  
*i.e.* choleric.
- As rich as a Jew.—J. Gay, *N. S.*
- As rich as an owl.—*Appius and Virginia* [H., *O. P.*, iv. 118].
- As rich as a newshorn sheep (ironical).—Heywood; Baret, *Alw.*, 1580; *Cock Lorell's Bote*, c. 1510; *Mar. of Wit and Wis.* [H., *O. P.*, ii. 335].
- As rich as Croesus.—L. Wright, *Display of Duty*, p. 5. 1611.
- As rich as Damer.—(Tipperary) Hazlitt.
- As right\* as a cammock (ironical).—Skelton, *Why come ye nat to Courte?* 114.  
 \* Crooked.
- Nay, now I guess right as a die.—Dav., *Scourge of Folly*, p. 116.  
 Let all tongues walk through all mine actions, I  
 Will stand the while as upright as a dye;  
 Whose even squares shall pass among the best  
 To win their love in earnest and in jest.  
 Davies, *Scourge of Folly*.
- As right as a fiddle.—Lydgate, [*MS. Harl.*, 172, f. 71]; Nash, *Have with you &c.*, R. 4; Skelton, *Why come ye not &c.*, 87.
- As right as a gun.—B. & F., *Proph.*, i. 3.
- As right as a line.—Heywood; Chapman, *Mayday*, ii.

## LEAN'S COLLECTANEA.

As right as a pie.—N., *F. P.*

As right as a ram's horn.—Skelton, *Co. Cl.*, i. 201; *Id.*, *Spake Parrot*, *H.* 98.

As right as a ram's horn\*.—Hazlitt.

\* *i.e.* straight.

As ryt as a ram's horn.—MS. Poem *temp.* Ed. II., *Rel. Ant.*, ii. 19.

As ryt as ramis orn.—MS. Coll. of Arms, *temp.* Edw. II. [*Rel. Ant.*, ii. 29]. See As crooked.

As right as a trivet.

As right\* as a wall.—*Towneley Myst.*, p. 64.

\* *i.e.* upright.

As right as my glove.—Scott, *Antiqy.*

As right as my leg\*.—Shirley, *The Ball*, i. 10; Wilson, *Cheats*, ii. 4.

\* Of a whore (ironical).—Ray, 1678.

As right as ninepence.—N., *F. P.*

As right as nine pins.

The stalke was as risshe\* right.—Chau., *Romaunt of Rose*, 1701.

\* Rush.

He was my brother as right as right.—*The Puritan*, ii. 1607.

For when the sun doth in our zenith light

He makes no shade, his beams descend so right.

Davies [of Her.], *Wit's Pilg.*, Sonn. II. 48.

As right as two pence.

As ripe as a pomewater\*.—Shak., *L. L. L.*, IV. ii. 4.

\* A kind of apple.

As rotten as a pear.—J. Gay, *N. S.*

As rotten as a turd.—R.

As rotten as an open arse\*.—Lodge, *Wit's Mis.*, p. 88.

\* *i.e.* a medlar.

As rotten as dirt.—Wilson, *Projectors*, v.

As rough as a badger.

As rough as a Bolton chap.—(Lanc.) Murray, *Hdbk.*

As rough as a briar\*.—*Towneley Myst.*, 100.

\* Wife.

As rough as a nutmeg grater.

As rough as a Russian bear.—Taylor, *Cast Over Water*.

Blake Baltazar with his basnett routh as a bere\*.—Skelton,  
*Against Garnesche*, 23.

\* Bear.

As rough as a bear's backside.—N., *F. P.*

As rough as bearskins.—Rob. Heath, *Epigr.*, p. 40. 1650.

As rough as a tinker's budget.—Hazlitt.

As rough as the back of a hedgehog.—Bartlett.

## A NEW TREASURY OF SIMILES.

As round as a ball.—*Roxb. Ball.*, ii. 130.

As round as a tennis ball.

As round as a berry.—Grange, *Gold Aphrod.*, G. t.

Pope Anicetus\* also commanded that priests' crowns should be shaven, not four-cornered, saith he, like unto Simon Magus, but as round as a bottle like ants.—Becon, iii. 304.

[\* Pope from A.D. 155-168.—ED.]

As round as a dumpling.

As round as a hoop.—*N. S.*

As round as a juggler's box.

As round as a kettle.—*S. Wesley, Maggots*, p. 110. 1685.

As round as a moyn\*.—*Towneley Myst.*, 105.

\* ? Moon.

As round as a Pontypool waiter.—*N. & Q.*

I am als rounde as a thymbyll.—*MS. Ashmol.*, b. i. (15th Cent.), Hll.

Grosse as a hog to be, round as a tun.—*Rd. Middleton, Ep.*, 1608, repr. 1840, p. 18.

As round as a windmill.—*Roxb. Ball.*, ii. 303.

As round as an apple.—*Chau., Rom. of Rose*, 819.

As round as Gyges ring. *i.e.* as a hoop.

When the vessel was turned towards the palm of the hand made the wearer invisible.—*Gifford*.

As round as the full moon.

As round as the globe.—*J. Gay, N. S.*

As round as the Tynwald\*.—*Harrison, Mona Miscellany*.

\* Seat of the Manx Parliament.

Rolling his eyes as round as two bushels.—*Heyw., Four P's* [H., O. P., i. 376].

As round-shouldered as a grindstone.—*N., F. P.*

As round-shouldered as a grunstoan.—*Peacock, Linc. Gloss*.

As rude as a bear.—*Swift, Portrait of Mrs. Sheridan*.

As rugged as burrs. Shaking his ears as rugged as burres.—*Heywood, Four P's* [H., O. P., i. 376].

As sad as a pokeful of feathers.—*Melbancke, Phil.*, p. 13.

As sad as bull liver.—*Carr, Craven Gl.*; *Baker, N'hants Gloss*.

As sad as night.—*Shak., K. John*, IV. i. 15.

Triste comme un bonnet de nuit.—*Bailly, Quest. Nat. et Cur.*, p. 651. 1628.

As sad as Senecke.—*Bar., Sh. of F.*, i. 113.

As safe as a crow in a gutter.—*R.*

As safe as a fish\*.—*Help to Discourse*, p. 338. 1648.

\* Referring to the Deluge.

# LEAN'S COLLECTANEA.

As safe as a house.

As safe as houses for investment.—N., *F. P.*

As safe as in houses.—North, *Examen*, p. 572.

As safe as a mouse in a cheese.—Ray, 1678.

As safe as a mouse in a mill\*.—Clarke; Davenport, *New Trick &c.*  
[H., *O. P.*, iii. 7].

\* In a malt heap.

As safe as a sow in the gutter.—Clarke.

As safe as a thief in a mill.—Ray; Day, *Isle of Gulls*, c. 30; N., *F. P.*

As sure and safe as thieves are in a mill.—Taylor (W. P.),  
*Cormorants*, i. 14.

As safe as brandy.—Baker, *N'hants Gloss*.

As safe as my life.—Davenport, *New Trick to Cheat the Devil*, ii. 2.

As safe as my maidenhead.—Swift, *Mrs. Harris's Petition*.

As safe as the Bank [of England].

His word is as good as the bank.—Holcroft, *Road to Ruin*.

As safe as the compter for a felon's home

Or lady's chamber for a priest from Rome.—Torriano.

As safe as the king's highway.—Torriano.

As safe as the suburbs for the birth of bastards.—Taylor (W. P.),  
*Cormorants*, ix.

As salt as brine.—Grange, *Golden Aphr.*, D. 2.

As salt as fire.—N., I. vi. 53, 112.

As salt as water of the sea.

As sandy as a Tamworth pig\*.—N., *F. P.*

\* Of a red-haired woman, concupiscent and prolific.

As forward and saucy as the devil himself.—Bartlett.

As savage as a bear.

*Fell.* But such as do stoup to them before their face  
Giveth them a mock when they be out of place,  
And one doth whisper soft in another's eare  
And sayth, this tiran is feller than a bere.—Bar., *Ecl.*, 1.

As savage as a tup.—N., *F. P.*

As scabbed\* as a cuckoo.—*Gent. Mag.*, i. 456. 1797.

\* *i.e.* shabby.

As scarce as hen's teeth.—Bartlett.

As seasonable as snow in summer.—Ray, 1678.

As secret as a coach-horse.—Sheridan, *Rivals*, i. 1.

As secret as a confessor.—Gay, *Wife of Bath*, ii.

As secret as maidenhead.—Shak., *Tw. N.*, I. v. 203.

As secret as she that sells complexion.—Sharpham, *Cupid's Whirligig*,  
B. 4.

As secret as the grave.

## A NEW TREASURY OF SIMILES.

As secret as your midwife or barber surgeon, madam.—Sharpham, *Fleire*, ii.

As secure as chrisom children.—Shirley, *Doubtful Heir*, IV. ii. 2, Cam. 1636.

As secure as sleep.—Shak., *1 H. IV.*, I. ii. 126.

As seemly as a cow in a cage, a dog in a doublet, or a sow with a saddle.

As seemly as any king on throne\*.—Wager, *Mary Magd.*, p. 88; Grange, *Golden Aphr.*, E. iv.

\* Of a wife.

As senseless as a stone.—T. Adams, *Wks.*, p. 944.

As serious as a white mouse is in a wire trap.—Bartlett.

As sharp as a briar.—Chau., *Mer. T.*, 581.

As sharp as a dart.—Bar., *S. of F.*, ii. 4.

As sharp as a handsaw.—Heywood; Peacham, *Sights of London*.

Eyes as sharp as a lynx.—Bullein, *Bul. of Def.*

As sharp as a knife.—Bar., *S. of F.*, ii. 4.

As sharp as a needle.—J. Gay, *N. S.*

And sharp as needles near in Crooked Lane.—S. Wesley, *Maggots*, p. 120. 1685.

As sharp as a razor.—Ray, 1678; Horm., *Vulg.*, 277.

They are sharp as a spear, if they seem but slender (of women).—Towneley *Myst.*, p. 309.

As sharp as a thistle.—Towneley *Myst.*, 100.

As sharp as a thorn.—Heywood; Shak., *R. II.*, IV. i. 323.

As sharp as a winter's morning.—Bp. Corbet, *Iter Boreale*.

As sharp as an ape.—Udall, *Er. Ap.*, 371.

As sharp as an apparitor's nails.—S. S., *Honest Lawyer*, iv. 1616.

As sharp as any [axe] in all this town.—Chester *Plays*, p. 46.

As sharp as anything.—Udall, *Er. Ap.*, p. 32.

As sharp as bagpipe shrill or oyster strumpet.—Swift, *Hor. Od.*, ii. 1.

As sharp as her needle.—T. Heyw., *Fair Maid of the Exchange*, p. 27.

As sharp as if he lived on Tewkesbury mustard.—Heywood.

As sharp as tenterhooks\*.—Skelton, *Magn.*, 1011.

\* Nails.

As sharp as the little end of nothing.—(Amer.) Bartlett.

As sharp as the wind.—Tom Tyler and his Wife, p. 4.

As sharp as vinegar.—Ray, 1678.

As short as a December day.—Shak., *W. T.*, I. ii. 169.

As short as a lawyer's beard.—Webster, *Malcontent*, i. 1.

It is an old joke that lawyers cannot be too bare-faced.

Brief as the lightning in the collied night.—Shak., *M. N. Dr.*, I. i. 145.

## LEAN'S COLLECTANEA.

- As short† as any dream.—Shak., *M. N. Dr.*, I. i. 145.  
 ‡ Time.
- As short\* as Marchington wake-cake.—(Stafford) N., *F. P.*  
 ‡ Crusty.
- As short as pie-crust.—Baker, *N'hants Gloss.*
- As shortly† as a horse will lick his ear.—Heywood.  
 ‡ Soon.
- As shy of my kindness as a Lombard Street alderman of a courtier's civility at Locket's.—Wycherley, *Country Wife*, iii.
- As sick as a chick.—Melbancke, *Phil.*, p. 46; Dunton\*, *Ladies' Dict.*, p. 338. 1694.  
 ‡ [Printed for but not compiled by.—Ed.]
- As sick as a cushion.—Ray, 1678.  
     She wants nothing but stuffing.—S., *P. C.*, i.
- As sick as a dog.  
     Dog sick.—*Str. Met. of Man*, p. 17, 1634; Buttes, *Dyot's Dry Dinner*, O. 42. 1599.  
     Even as he that saith he is dog-sick—as sick as a dog—meaneth a sick dog, doubtless.
- As sick as a horse.—Grose.
- As sickly as faint\* weather.—B. and F., *Captain*, i. 3.  
 ‡ Fainty = languid.—Hill., *Gloss.*
- As silent as a dog of war.—*Timon* (Shak. Soc.), i. 4.  
     Then shall my son be dumb like a nightingale at the solstitium.—Barc., *Ecl.*, iv.
- As silent as a politician.—Swift, *On Poetry*; or else a counsellor without a fee.—Hausted, *Rival Friends*, v. 8.
- As silent as a stoic.—Taylor (W. P.).
- As silent as midnight minute.
- As silently as a snail slips over a cabbage leaf on a dewy morning.—Bartlett.
- As silly as a goose or as a gull\*.—N., *F. P.*  
 ‡ A young goose.
- Hir flesh was tendre as dewe of flour,  
     Hir chere was simple as byrde in bour.  
     Description of Beauty.      Chau., *Rom. of Rose*, 1013.
- As skittish as my Lord Mayor's horse.—(Spagnuolo) Torriano, *Ital. Phrases*, 1666.
- As slaape\* as dych water.—(Linc.)  
 ‡ Smooth, deceitful.
- As sleek as a hornbook.—B. Jon., *Poetaster*, IV. v.
- As sleek as a mouse.—J. Gay, *N. S.*
- As sleepy as a gib'd cat.—J. Wilson, *Cheats*, i. 3. 1663.
- As slender as a milne post.—Clarke.
- As slender in the middle as a cow in the waist.—Ray.

## A NEW TREASURY OF SIMILES.

- A skin as slick and soft as the back of a swan.—T. Nash, *Unf. Trav.*, G. iii.
- As slick as a mole.—Withals, 1608.
- As slick as greased lightning.—(Amer.) Bartlett.
- As slipir as any ele.—Occleve, *Reg. Prin.*, 72.
- As slipir as ice.—Tusser, *Husb.*, 1580.
- As slippery as an eel's tail.—Heywood.
- As slippery as glass.—Gasc., *Grief of Joy*.
- As slothful as the ropemaker in Plutoe's temple, which let his ass eat up his rope as he made it, never looking behind him.—Melb., *Phil.*, K. 2.
- As slovenly as a Switzer.—Sir G. *Goosecap*, I. i. 1606.
- As slow as a snail.—Porter, *Two Angry Women* [H., O. P., vii. 357].
- As sluttish and slatternly as an Irishwoman bred in France.—Wycherley, *Plain Dealer*, ii. 1.
- As sma' as the twitter o' a twined ruskie.—Ramsay.
- As small (in the waist) as a wand.—Wager, *Rep. of M. Mag.*, D., 1566; Shak., *T. G. Ver.*, II. iii. 19.
- As small as the little end of nothing.—Bartlett.
- Beer small as comfort, dead as charity.—Herrick, ii. 269 [Hesp., 785.—Ed.].
- Fair was this young wyf and ther-with-al  
As any wesele hir body gent and smal.  
Chau., *Milleres T.*, 3234.
- As smart as a carrot new-scraped.—Grose.
- As smart as a master sweep.—N., *F. P.*
- As smiling as a basket of chips.—(Amer.) Bartlett.
- As smoky as an Irish hut.—Howell, *Fam. Lett.*, II. xxv.
- As smooth as a billiard ball.—B. Jon., *Underwoods, Charis* ix.
- As smooth as a bowling green.
- As smooth as a carpet.—R., 1678.
- As smooth as a die.—Heywood, *Ep.*, iv. 27.
- Smooth in each limb as a die.—Herrick, iv. 38 [Hesp., 986.—Ed.].
- Her pillows bare out as smooth as a groaning wife's belly.—T. Nash, *Unf. Trav.*, G. r.
- As smooth as a millpond.
- As smooth as a mole.—Withals, 1608.
- As smooth as a rush.—B. Jon., *Underwoods, Charis* ix.; Killigrew, *Thomaso*, iv. 1.
- As smooth as glass.—J. Gay, *N. S.*; Dav., *Sc. of Fol.*, p. 48.
- As smooth as jet.—Webster, *Northward Ho!*, i. 1.
- As smooth and black as jet.—Herrick, ii. 235 [Hesp., 718].



## LEAN'S COLLECTANEA.

- As smooth as my hand.  
They chide handsmooth\*.—Denham. [See *New Eng. Dict.*—Ed.]  
\* Brawling.
- With hands as smooth as mercies.—Herrick, iii. 99.
- As smooth as polished crystal.—Sharpham, *Cupid's Whirligig*.
- As smooth as smoothest beaver hat.—Davies, *Scourge of Folly*, p. 48.  
So seeming smooth she is and ever was  
As if she hardly could say Michaelmas.  
Brathwait, *Sheph. T.*, Ed. vi.  
[p. 250 rep., 1877—Ed.]
- But let each pleasant cheek appear  
Smooth as the childhood of the year.—Herr., iii. 106.
- As smug as April.—B. and F., *Hum. Lieut.*, iv. 5.
- As snug as a bug in a rug\*.—Mactaggart, *Gallovidian Ency.*  
Go on the roge.—*Chest. Pl.*, ii. 90.  
Rug = asleep, secure (cant.—Grose).  
\* ? Rogue, a tramp.
- As close as a flea in a floske bed.—Breton, *Grimello's Fortunes*,  
p. 11.  
So they hoisted her down just as safe and as well,  
And as snug as a hodmandod rides in his shell.  
Anstey, *New Bath Guide*, p. 30. Ed. 1830.
- As snug as a pig in pea-straw.—Davenport, *New Trick &c.*, iii. 1.
- As sober as a judge.
- As sober as cat in cap-case.—*Christmas Prince*, iii. 1607.  
With turf as soft and smooth as the mole's skin.—B. Jon., *Sad Shep.*, I. iii.
- As soft and still as clapper in a mill (ironical).—Skelton, *Image of Ypocresye*.
- As soft as a bank of moss.—Cawdray, 778.  
As kind as a glove\*.—Carr, *Craven Gloss*.  
\* i.e. soft.
- Her lips are as soft as a medlar.—*Musarum Delicia*, ii. 265.  
And with a soun as softe as any shrifte\*  
They lete hir wordes through the clifte pace.  
Chau., *Leg. of G. W.*, *Thisbe*, 40.  
\* i.e. confession.
- As soft as butter.
- As soft as dove's down and as white as it.—Shak., *W. T.*, IV. iv. 355.
- As soft as down.—B. Jon., *Underwoods*, *Charis* ix.
- As soft as down.—Sharpham, *Cupid's Whirligig*, 1630.
- As soft as foot can fall.—W., 1616; Shak., *As You Like It*, III. ii. 307.
- As soft as is the falling thistledown.—Hall, *Sat.*, iv. 4.
- As soft as is the pillow down.—Grange, *Gold. Aphrod.*

## A NEW TREASURY OF SIMILES.

As soft as pap.—J. Gay, *N. S.*

As soft as silk.—Clarke, *Phras. Puer.*

As soft as silkworms.—Taylor, *Pastoral*; Grange, *Golden Aph.*, G. r., 1577; *Deuteromelia*, 1609; Lyly, *Alexr. & Camp.*, ii. 2; Skelton, *Phil. Spar.*, 1119; Hawes, *Pastime of Pleasure*, H. 1555; Medwall, *Int. of Nature*, D. 2.

As soft as the hair of a coney.—Withals, 1586.

As soft as the hoof of a horse (ironical).—Edwardes, *Damon and Pythias* [H., *O. P.*, iv. 80].

As soft as wool of a wether.—Chau., *Milleres Tale*, 63.

Spongy and swelling, and far more  
Soft than the finest Lemster ore\*.

Herrick, *Oberon's Palace* [Hesp., 444].

\* i.e. wool.

As solid as old times.—N., *F. P.*

A swearing Royster,  
That would cut throats as soon as eat an oyster.  
Taylor, *Praise of Hempseed*, 8.

As soon as look (I would do it).

As soon as you may get a f . . t of a dead man.—Clarke.

As soon as you will make a horn of an ape's tail.—Howell.

As soon break his neck as his fast in that house.—Heywood.

As soon drive a top over a tiled house.—Heywood.

As sore as a Whitsun Morris-dancer's heels.—*The Puritan*, iv. 2. 1607.

As soth as God is King.—*Health to Serving-men*, 1598 (Haz. rep., 150); Greene, *Quip for an Upstart Courtier*, M. v. 477.

As sound\* as a bell.—Denham; Taylor (W. P.), *Wks.*, ii. 22; Chapman, *All Fools*, iii. 1; Shak., *M. Ado*, III. ii. 11.

\* Whole.

As sound as a roach\*.—J. Gay, *N. S.*

\* Rock, Fr. roche.

As sound as a trout.—Ray; *Cursor Mundi* (E. E. T. Soc.); Cogan, *Hav. of Health*, p. 142; Skelton, *Magn.*, 1643.

But mark when once it comes to Gemini  
Straightway fish-whole shall thy sick liver be.

Bp. Hall, *Sat.*, II. vii. 53.

That it is passing holesome our vulgar proverb accordeth:  
"As sound as a trout," and another phrase "Fish whole,"  
I think is most mentioned of the trout.—Hy. Buttes,  
*Dyet's Dry Dinner*, M. v. 1599.

As hole\* as a trout.—*Jests of Wid. Edyth*, ii. 1525 [H., *O. P.*, iii.].

\* Hale.

As sound as an acorn\*.

\* Achern.—(Hereford, Ross) Havered.

## LEAN'S COLLECTANEA.

- As sound as an honest man's conscience when he's dying.—Rowley,  
*Witch of Edmonton*, W. 2.
- As sound as old wine.—B. and F., *Rule a Wife*, ii. 4.
- As sound in soul as sound in body.—Clarke; *Mass.*, *Picture*, W. 2.
- As sour as a crab\*.—Ray.      \* Apple.
- As sour as herbs\*.—*Sch. of Wom.*, 814 [H., *E. P. P.*, iv. 136]; Dekker,  
*Shoemaker's Holiday*.  
\* Wormwood or rue.
- As sour as lees of wine.—Melb., *Phil.*, x. 3.
- As sour as sorrel.—*Mirror for Mag.*, ii. 476.
- As sour as verjuice.—Denham; Ray, 1678.
- As sour as vinegar.—Herrick, ii. 298.
- Virtus (to Lust)*. Thou first art swete, at last more sour than  
gall.—Bar., *Ship of Fools*, ii. 304.
- Cf. Of vinegar aspect.—Shak., *M. of V.*, I. i. 54.
- As sour as whig\*.—Baker, *N'hants Gloss*.  
\* Buttermilk, whey.
- As spiteful as an old maid.—Fuller, *Gnom.*
- As spotless as an angel.—T. Heyw., *Wom. Killed*, p. 144.
- As sportive as a kid.—*Merry Devil of Edmonton*.
- As spruce as an onion.—Ray, 1678.
- As stable as a weak leaf in the wind.—Wager, *Rep. of Mary Magd.*
- As stale as custom.—*Sir Th. More* (1590), ed. Dyce, p. 32.
- As stale as sea-beef.—Nash, *Christ's Tears Over Jerusalem*, "Epist. to  
Reader."
- As stale as the remainder biscuit after a voyage.—Heywood.
- As steadfast as a wall.—Chau., *Rom. of Rose*, 5250.
- As steady as Banks's Curtal\*.—Day, *Blind Beggar of Bethnal Gr.*, iv.  
\* *i.e.* the famous horse that walked up St. Paul's.
- As steady as old Time.
- Make your hair stand on end as stiff as a rubbing-brush.—  
T. Heywood, *Fair Maid of the Exchange*.
- As sticky and stiff as treacle-foot. *i.e.* the bottom layer of a treacle-  
pot.—Peacock, *Linc. Gloss*.
- As stiff as a board.
- As stiff as a drab's distaff.—(Welsh) Howell.
- As stiff as a poker.
- As stiff as a stappit saster\*.—Jamieson.  
\* A crammed pudding.
- As stiff as buckram.
- As stiff\* as stone.—*Chester Plays*, ii. 130.  
\* Firm.
- As stiff as stone in wall.—*Town. M.*, 216.

## A NEW TREASURY OF SIMILES.

As still as a miller's horse when he's loading.—Rowley, *Match at Midnt.*, iv.

As still as a mouse.

As still (for fear of ejection) as a sow in beans.—Pineda, *Span. Dict.*, 1740.

*Cf.* Callar como negro in bano.

As still as a stake.—Spen., *F. Q.*, V. iii. 34.

As still as a stone.—Shak., *K. J.*, IV. i. 77; Chau., *Merch. T.*, 1818; *Ib.*, *Mill. T.*, 3472; *Lady Bessy* (Percy Soc., 520); *Town. Myst.*, 66.

As still as stones in the street.—*Gammer Gurton's Needle*.

As still as children's thoughts.—Killigrew, *Parson's Wedding*, iv. 7.

As still as one in sleep.—Barc., *Ecl.*, iii.

As stony and barren a heart as Cheapside.—T. Adams, *Wks.*, p. 1031.

As stout as a miller's waistcoat that takes a thief by the neck every day.

As stout as a stockfish.—*Ap. and Virg.* [H., *O. P.*, iv. 118].

As straight and slender as the hazel twig.—Shak., *T. of Sh.*, II. i. 247.

As straight as a dig\*.

\* A mattock, a spade.—(Yk.) Hll.      A stub, dig for rooting.—Peacock, *Linc. Gloss.*

As straight as a line.—Chau., *Flower and the Leaf*, 29; Occleve, *Reg. Prin.*, p. 113; *How a Serjeant would Learn to be a Friar* [H., *E. P. P.*, iii. 123].

To prove my saying, As straight\* as a line.—*Schole of Wom.*, 736. 1541.      \* *i.e.* true.

As straight as a loon's\* leg.

\* *i.e.* the Northern Diver.—(Amer.) Bartlett.

As straight as a pillar.—*G. G. N.*, ii. 1.

As straight as a pin.—S., *P. C.*

As straight as a poplar tree.—J. Gay, *N. S.*

As straight as a rush.—Mactaggart, *Gallovidian Ency.*

As straight as a shingle\*.—(Amer.) Bartlett.

\* Lath.

As straight as a thread.—*Jacob and Es.* [H., *O. P.*, ii. 222].

As straight as a wand.—Lyly, *M. Bomb.*, i. 3.

As straight as a witch.—(Yorks.) *N.*, V. v. 28.

As straight as a yard of pumpwater (a lass).—(Berks.) *N.*, V. ix. 171.

As straight as an arrow.—Ray, 1678.      *i.e.* bolt upright.

As straight as any thread.—Heywood, *Pardoner and Friar* [H., *O. P.*, i. 212].

As straight as my leg (and that's crooked at knee).—S., *P. C.*, 1.

As straight as the backbone of a herring.—Ray, 1678.

# LEAN'S COLLECTANEA.

- As straight as the crow flies.
- As straight as truth.—B. and F., *Pilgrim*, ii. 2.  
Not so strange as true.—Barnfield, *Combat betw. Conscience and Covetousness*, 1598.  
Stranger than strange, more glorified than glory.—Markham, *Tragedy of Sir Richard Grenville*, p. 49.
- As strong as a cripple.—Heywood, *Four P's* [H., O. P., i. 366].
- As strong as a horse.
- As strong as a lion.
- As strong as a tree.—With., 1608.
- As strong as age or death.—Gasc., *Gr. of J.*, iii.  
For love is strong as death.—*Canticles*, viii. 6.
- As strong as mustard.—R.; J. Gay, *N. S.*
- As strong as oak.—*Paradise of Dainty Devices*, p. 60.
- As strong as Samson.—A. Brome, *Ep. to T. S.*
- As strong as shore of rock.—Shak., *H. VIII.*, I. i. 158.
- As stubborn as an elephant's leg, no bending in her.—Rowley, *All's Lost*, ii. 1633.
- As stupid as a coot.—Cowan.
- As stupid as a post.—Robinson, *Handful of Pleas. Del.*, p. 43. 1584.  
To have no more skill than a dog.—Tarlton, *Jests*, p. 39.
- As stupid as an owl.
- As subtle as a dead pig.—Wr.  
Which void of wisdom presumeth to indite,  
Though they have scantily the cunning of a snite.  
Bar., *Ecl.*, iv.  
The Jack snipe is a very close liar.  
Yarrell, *Hist. of Brit. Birds*, ii. 603.
- As sure as a club.—D.; Wesley, *Maggots*, p. 54.  
Her prophecy fell out as sure as a club.—Scot, *Discoverie of Witchcraft*; J. Day, *Peregrinatio Scholastica*, vii.; Nash, *S. Wal.*, L. 4.
- As sure as a gun.—R.  
As certain as a gun.—But., *Hud.*, I. iii. 12.  
As certain as gold.—D.
- As sure as a hat-brink pulled down declares a cuckold.—S. S., *Honest Lawyer*, iv. 1616.
- As sure as a house in Pomfret.—(Yorkshire) R.
- As sure as a juggler's box.—Hazlitt; Rob. Heath, *Epigr.*, p. 53, 1650; *Wit's Recreation*, 1654.  
With logical conclusions these would play  
As jugglers play with boxes or a ring.  
Dav. [of Her.], *Civil Wars of Death and Fortune*, 67.

## A NEW TREASURY OF SIMILES.

- As sure as a louse in bosom.—(Cheshire.)
- As sure as a mouse tied with a thread.—Heywood.
- As sure as a rock.—J. Davies, *Ep.*, 329. 1611.
- As sure as a whore is of clients all Michaelmas Term and of the pox after.—Middleton, *Roaring Girl*, iii. 3.
- As sure as an alderman's bond\*.—Rowley, *Witch of Edmonton*, i. 2.  
\* In London.
- As sure as an obligation sealed in the butter.—Baret, 1580.
- As sure as if it had been [were] sealed with butter.—Heywood.
- As sure as check\*.—R. ; Taylor, *Navy of Landships*.  
\* Exchequer payment.
- As sure as day.—Shak., *1 H. IV.*, III. i. 251.
- As sure as death.—*Andromana*, iv. 8 [H., *O. P.*, xiv.].
- As sure as death and taxes are.—*P. Robin Prog.*, 1708.
- As sure as eggs be eggs.—B. E., *New Dict. of Canting Crew*.  
As sure as eggs is eggs.  
As sure as eggs in April.—Baring-Gould, *Exmoor*.  
As in a castle, cock-sure.—Shak., *1 H. IV.*, II. i. 83.
- As sure as every throng is of a pickpocket.—Middleton, *Roaring Girl*, iii. 3.
- As sure as fate.—N., *F. P.*
- As sure as God made little apples.—N., *F. P.*
- As sure as God made Moses.—*Sam Slick*.
- As sure as God's in Gloucestershire\*.—Fuller; Day, *I. of Gulls*, v.;  
Hausted, *Rival Friends*, v. 3.  
\* *i.e.* the Sangreal or Holy Blood at Hailes.
- As sure as I 'm alive.—N., *F. P.*
- As sure as I am a sinner to God.—Day, *Isle of Gulls*, v.
- As sure as Juno's Jove's.—Marston, *Ins. Cts.*, ii.
- As sure as my name is (mentioning it).
- As sure as March in Lent.—Codrington, *Prov.*  
At dead lift, as sure as sexton.—Flecknoe, *Diarium*, xii., 1656.
- As sure as the coat's on your back.—C.
- As sure as the clothes on your back.—F.
- As sure as two pence.  
And so such things which princes to thee give  
To thee be as sure as water in a sieve.—Barc., *Ecl.*, 1.
- As sure as wedlock.—B. and F., *Wit Without Money*, v. 5.
- As sure as you are born.—N., *F. P.*
- As sure as you are there.—S., *P. C.*, i.  
As sure as you're alive.—S., *P. C.*, i.  
As sure as you're there.—N., *F. P.*

LEAN'S COLLECTANEA.

- As sure to hold as an eel by the tail.  
 As surly as a butcher's dog.—Ray.  
 As surly as if he had p . . t on a nettle.—Ray, 1670.  
 As swart as a negro.—W.  
 As swart as tan.—Skelton, *Ph. Spar.*, 911.  
 As sweet and neat as a barber's casting bottle.—Marston,  
*and Melida*, Int.  
 As sweet as a nut.—R. ; Buttes, *Dyet's Dry Dinner*, O. Hr., 15.  
 As sweet as a rose.—N.  
 As sweet as a violet.—Rowley, *Witch of Edmonton*, iii. 4.  
 Violets dim,  
 But sweeter than the lids of Juno's eyes or Cytherea's brows.  
 Shak., *W. Tale*, IV. i.  
 As sweet as balm.—Gasc., *Voyage into Holland*, An. 1572; Cl.  
 As sweet as Bragett drynke (Mellibrodium).—*Prompt. Parv.*  
 Hir mouth was swete as bragot\* or the meeth,  
 Or hord of apples leyed in hey or heeth.  
 Chau., *Mill. T.*, 32  
 [\*Or bracket. See *Prompt. Parv.*, sub. Bragett.—Ed.]  
 As sweet as damask roses.—Shak., *Win. T.*, IV. iv. 217.  
 As sweet as dirt (ironical).—Taylor, (W. P.), *Thame and Isis*.  
 As sweet as Flora.—Herrick [Hesp., 178.—Ed.].  
 As sweet as honey.—C. ; Baret, 1580.  
 As dulce as honey.—*Sch. of Wo.*, 813 [H., *E. P. P.*, iv. 13  
 With words more sweet, and yet more dangerous  
 Than baits to fish, or honey-stalks to sheep.  
 Shak., *T. And.*, IV. iv.  
 As sweet as lavender or rosemary can make it.—Killigrew, *Th*  
 II. ii. 1.  
 As sweet as lilies in May.—D.  
 As sweet as liquorice root.—Ch., *Mill. T.* 3206.  
 As sweet as metheglyn.—Pal., *Ac.*, R. 4.  
 As sweet as mig and honey.—(W. of E.)  
 And sweet as is the bremble-flour,  
 That bereth the red hepe.  
 Chau., *C. T.*, 13675 [*Sir Thopas*, :  
 As sweet as milk.—Taylor (W. P.), *Thame and Isis*.

## A NEW TREASURY OF SIMILES.

As sweet as sugar.

As sweet as sugar-candy.

As sweet as summer.—Shak., *H. VIII.*, IV. ii. 54.

As sweet as the bean's first blossom.—Suckling, *Aglaure*, i.

O breath more sweet than is the blooming bean.—Sidney.

This way she came, and this way too she went ;  
How each thing smells divinely redolent,  
Like to a field of beans when newly blown,  
Or like a meadow being newly mown.

Herrick, ii. 94 ; *Ob. Pal.* [Hesp., 422.—ED.]

And smell'st the breath of great-ey'd kine,  
Sweet as the blossoms of the vine.

Herrick, ii. 213 [Hesp., 664.—ED.].

A sound as sweet

As kine when they at milking meet.

Herrick, ii. 236 [Hesp., 718.—ED.].

As sweet as the kernel.—Shak., *T. of Shr.*, II. i. 248.

As sweet as the new-blown rose.—T. Adams, *Wks.*, p. 1015.

As sweet as tripes well fried in tar, or eggs with onions.—Taylor's *Revenge*.

As swift as a bee.—D.

As swift as a pelet out of gonne.—Chau., *H. of F.*, iii. 553.

And make them skirr away as swift as stones  
Enforced from the old Assyrian slings.

Shak., *H. V.*, IV. vii. 58.

More swift than shot out of an archer's bow.—*P. of D. D.*, 17.

Swift as an arrow from the bow.—Drayton, *Nymphidia*, 1627.

Swift as an arrow from a bow he flew.—S. Butler, *Repartee between Cat and Puss*.

Swifter than arrow from the Tartar's bow.—Shak., *M. N. D.*, III. ii. 101.

All as sudden

As arrows from a Tartar's bow, and speeding.

B. and F., *Humourous Lieutenant*, i. 1.

As swift as a shadow.—Shak., *M. N. Dr.*, I. i. 144.

Goeth more swift away than doth the summer shade.—*P. of D. D.*, p. 30.

As swift as a swallow.—W.

As swift as a whirlwind.—Dek., *Gull's Hornbook*, ch. iii.

As swift as an arrow.—C., *P. P.*

As swift as Mercury.—Nash.

As swift as quicksilver.—Shak., *Ham.*, I. v. 66.

As swift as the Northern wind.—Taylor (W. P.), *Navy of Landslips*.

As swift as the roe.—*Chest. Pl.*, i. 186.



# LEAN'S COLLECTANEA.

As swift as thought.—Sharpham, *Floire*, 11; Marston, *Ins. Cts.*, iii. 2.

A thought swift-flying pinnacle.—Markham, *Trag. of Sir R. Grenville*, p. 47.

Swifter than a weaver's shuttle.—*Job*, vii. 6.

As taking as tinder.—Gay, *W. of Bath*, v.

As tall\* a man as Friar Tuck.—*Thersites* [H., O.P., i. 413].

\* Bold.

As tall as a church steeple.

As tall as a Maypole.—Ray, 1678; Torriano.

See Marston, *Antonio and Melida*, i. 1.

As tall as the Monument.

As tame as a fray in Fleet Street when there is nobody to part them.—Webster, *Northward Ho!*, ii. 1.

As tame as a lamb.—T. Adams, *Wks.*, p. 1021.

As tame as a pigeon.—D.

As tame as a vaulting-horse.—Killigrew, *Thomaso*, I. iii. 5.

As tatyrd as a foylle.—*Town. Myst.*, p. 4.

As tedious as a full-rip'd maidenhead.—Marston, *Ins. Cts.*, i. 1.

As tedious as a king.—Shak., *M. Ado*, III. v. 20.

As tedious

As a tired horse, a railing wife;

Worse than a smoky house.

Shak., *1 H. IV.*, III. i. 160.

As tender as a chicken.—J. Gay, *N. S.*

Her flesh [as] tendre as is a chike,  
With bente browes, smothe and slike.

Chau., *R. of R.*, 541.

As tender as a parson's leman.—H.

As young and tender as a morrow mass priest's leman.—Greene  
*Thieves Falling Out*.

As tender as a porter-house steak.—Bartlett.

As tender as accripe\*.—*Rel. Ant.*, i. 248.

\* ? a cripple.

[Halliwell in *Dict.* suggests herb.—ED.]

As tender as dew of flower.—Chau., *R. of R.*, 1013.

As tender as the childhood of the morn.—Herrick [*Hesp.*, 213.—ED.];  
Ray, 1678.

As tender as Parnell, that broke her finger in a posset curd.—Ray,  
1678.

As terrible as a tornado on the coast of Spain (a sigh).—Lodge,  
*Wit's Mis.*, p. 78.

As testy as an old cock.—Ray, 1678.

## A NEW TREASURY OF SIMILES.

As thick as a swarm of bees.—*Disob. Child* [H., O. P., ii. 310];  
*Ym. of Hypoc.*, 868.

As thick as bees in a buck-wheat field.—Bartlett.

As thick as bees in the sunbeam.—Nash, *Terrors of Night*, B. iv.

As thick as dust.

As thick\* as flies.                      \* As thack.

As thick as fly-blows.—B. and F., *Custom of C.*, iii. 3.

As thick as grout.

They have in the West a thick sort of ale which they call  
grout ale (or white ale), and it is in many places a common  
proverb, "As thick as grout."—Bp. Kennett, *Lansdown*  
*MSS.* 1033.

As thick as gutter mud.—N., *F. P.*

As thick as hail.—Gasc., *Art of Ven.* ["The Hart"], 1575; Id., *Gr.*  
*of J.*, ii.

With teares thick as hail.—Bar., *Ship of Fools*, ii. 193.

Arrows flew them between  
As thick as any hail or snow.

*Lady Bessy* (Percy Soc., p. 40).

As thick as hail.—Thersites [Haz., O. P., i. 400]; Shak., *Macb.*,  
I. iii. 97.

As thick as haaves\*.—(W. of Eng.)

\* Hawthorn berries.

As thick as honeycomb.—Shak., *Tempest*, I. ii. 329.

As thick as hops.—*P. Robin*, No. 1702.

Come they up thick enough?

Boy. O, like hops\* and harlots, sir.

Middleton, *Michaelmas Term*, Induction.

\* Lupus, a hop. Also it signifieth a harlot.

A Lupus Adde Lupa, quæ dat duo significata,

Est meretrix Lupa, bestia dicta Lupa.—With., 1608.

As gross as a malle\*.—Whit., *Vulg.*

\* A head.

As thick\* as inkleweavers.—Grose.

\* Intimate.

From the narrowness of the woof, the weavers must sit close.  
—Brockett.

Incle is the name of the Pedlar in *Histrion-mastix*.

As thick as motes in the sunbeam.—Chau., *W. B. T.*, 12.

As thick as mould butter\*.—Nash, *Terrors of Night*, H. i.

\* Misty air.

As thick as oatmeal.—Nash, *Lenten Stuff*, "The Beggar," 1621.

As thick as powder on earth may lie.—*Town. Myst*, p. 43.

As thick as Tewkesbury mustard.—Shak., *2 H. IV.* II. iv. 231.

# LEAN'S COLLECTANEA.

As thick as they may be set.—Bar., *Ecl.*, ii.

Is thicker than a cuckold's horn.—Shak., *W. T.*, I. ii. 269.

Is thicker than your eyeglass.

As thick\* as thieves. \* Intimate.

As thick as three in a bed.—Middleton, *Microcynicon*, Sat. iv.

See As thrang.

As thick as watermen on Westminster Bridge.—Nash, *Saf. Wal.*  
N. 3

As thin as a farthing rushlight.—N., *F. P.*

As thin as a groat.—J. Gay, *N. S.*

See As lean.

As thin as a lath.

As lean as a lath.

As thin as a shotten herring.

As thin as a wafer.—*Christmas Prince*, i., 1607.

As thin as a whipping-post.

As thin as Banbury cheese.

As thin as changelings are.—Dekker, *S. D. S. of L.*, 3.

As thin as ha'penny ale, 2d. a quart.—N., *F. P.*

As thin as the last run of shad.—Bartlett.

As thrang\* as Eccles wakes. \* Busy.

As thrang\* as Knott Mill Fair†.

\* Busy.

† Manchester.

As thrang as Thrap's\* wife as hang'd herself i' t' dishclout†.—  
Denham, *F. L. N. of E.*

\* Throop's wife.—Carr. † In her garter.—Carr, *Craven Gl.*

i.e. busy about trifles.—*Teesdale Gloss.*; *N. & Q.*, 16, 1858.

See *Academy*, 21/7/83.

As thrang\* as three in a bed.—Carr, *Craven Gloss.*

\* Crowded.

As tickle\* as the needle of a dial.—Chapman, *Widow's Tears*, ii. 2.

\* Unsteady.

As tight as a bottle.

As tight as a drum.—J. Gay, *N. S.*; Scott, *Antiquary*, cxxiv.

As trig as a drum.—Brogden, *Lincoln. Prov.*

As tight as Dick's hatband.—*N. & Q.*, ii. See As queer.

As tight as the bark of a tree.—(Amer.) Bartlett.

As tired as a dog\*.

\* Dog-weary.—Udall, *Er. Apop.*, i. 17. 1512.

As tired as a jade.

As tough as a widdey\*.—Brockett.

\* Withe, ozier.

## A NEW TREASURY OF SIMILES.

- As tough as an old horse.  
 As tough as old hickory.—Bartlett.  
 As tough as right horsecollar whiteleather\*.—Armin, *Nest of Ninnies*,  
     p. 42.                      \* ? Whit-leather.  
 As tough as shoe-leather.  
 As tough as whitleather.—Ray. 1679.  
 As transparent as barricadoes (ironical).—Shak., *Tw. N.*, IV. ii. 36.  
 As trim as a mole.—With., 1608.                      \*  
 As trim as a trencher.—Bale, *King Johan* (1540), ed. 1838, p. 98.  
 As troublesome as a wasp in one's ear.—Fuller, *Gnom.*  
 As true as a barber's news on Saturday night.—Middleton, *Rg. Girl*,  
     iii. 3.  
 As true as a clock.—Tusser, *Husb.*, p. 4. 1573.  
 As true as a curranto\*. [*i.e.* all false.].—Lupton, *London and Country*  
     *Carbonadoed*, p. 142. 1632.  
                                     \* Newspaper.  
 As true as a die.—J. Gay, *N. S.*  
 As true as a gun.—B. Jon., *T. of a Tub*, ii. 1.  
 As true as a tinker.—*Ap. and Virg.* [H., *O. P.*, iv. 118].  
 As true as [that] Biglam's cat crew and the cock rock'd the  
     cradle.—K.  
 As true as e'er was text.—Sharpham, *Fleire*, iii.  
 As true as God is in heaven.—Ray.  
 As true as God's word.  
 As true as I am his uncle.—Ray, 1678.  
 As true as I live.—Shak., *1 H. IV.*, III. i. 250.  
     As true as thou livest.—Tusser, *Husb.*  
     As true as you live.—C., *P. P.*  
 As true as I'm standing here.  
     As true as you stand there.—*Town. M.*, 281.  
 As true as plantage to the moon.—*Town. Myst.*, 23. [See sub. As  
     true as steel.]  
         And let me in these shades compose  
         Something in verse as true as prose.  
                                     Swift, *Hor. Sat.*, II. vi.  
 As true as steel.—*How the Good Wife*, 74 [H., *E. P. P.*, i. 185].  
     As true as steel, as plantage to the moon,  
     As sun to-day, as turtle to her mate,  
     As iron to adamant, as earth to the centre.  
                                     Shak., *Tr. and Cr.*, III. ii. 173.  
 As tried in truth as Romeo and Juliet.—Grange, *Gold. Aphrod.*,  
     *D.* ii. 1.  
 As true\* as stone.                      \* Constant.

## LEAN'S COLLECTANEA.

- As true as that thou art alive.—P., *Ac.*, R. 3.
- As true as the Creed.—Skelton, *Magnyfycence*, 220.
- As true as the Gospel.—Bar., *S. of F.*, i. 100; *Id.*, *Ecl.*, 1; *Pal.*, *Ac.*, Q. 3; *Sir T. More*, p. 27, c. 1590 (Shak. Soc.); Skelton, *D. of Albany*, I.; *Sch. of Wom.*, 496 [*H.*, *E. P. P.*, iv. 123].
- As true as the needle to the pole.
- As true as the sea burneth.—C., *P. P.*
- As true as the skin between your brows.—Porter, *T. A. W.* [*Haz.*, *O. P.*, vii. 307]; *G. G. N.*, v. 2.
- As true as the truest Latin of Priscian.—Nash, *Lenten Stuff*.
- As true as the voyage of Pantagruel (ironical).—Lodge, *Wit's Mis.*, p. 80.
- As true as thy coat to thy back.—Gas., *Glass of Gov.*, iv. 3.
- As true as thy faith.—Tusser, *Huswif.*, p. 2. 1572.
- Though true as touch, though daughter of a king.—Spen., *F. Q.*, I. iii. 2.
- Touch stone. See N. H. W.
- As true as truest horse that yet would never tire.—Shak., *M. N. D.*, III. i. 92.
- As true as truth's simplicity.—Shak., *Tr. and Cr.*, III. ii. 163.
- As true as turtle to her mate.—C.; Shak., *Tr. and Cr.*, III. ii. 174.
- As true as you're a gentleman (ironical).—Hausted, *Rival Friends*, iii. 8.
- As true of his promise as a poor man of his eye.—Baret, *Alv.*, 1580.
- As true steel as Rippon spurs.—*G. G. N.*, iii. 2; *Interlude of Youth* [*Haz.*, *O. P.*, ii. 34]; *Jac. and Esau*, 16, 235.
- As true to her husband as Michael, David's wife.—Becon, i. 676.
- As true to one as the beggar to his dish.—Melb., *Phil.*, E. c.
- Doll. I will be as true to thee as Ware and Wade's mill are one to another.—Webster, *N. Ho!*, v. 1.
- As trusty and as true as stone.—Chau., *Rom. of Rose*, 5248.
- As trusty as is a quick eel by the tail (ironical).—*Trial of Treasure*, 1567 [*Haz.*, *O. P.*, iii. 288].
- As ugly as an old bawd.—Congreve, *Old Batchelor*, 15.
- As ugly as an owl. *i.e.* blob cheeked.—Skelton, *Ym. of Hypoc.*, 460. 1533.
- As ugly as sin and not half as pleasant.
- As ugly as the devil.—Fielding, *Tom Thumb*, ii. 7.
- As ugly as the devil's dam.—Flecknoe, *Diarium*, viii. 1656.
- As ugly as you're long\*.—Peacock, *Linc. Gloss*.
- \* Tall.
- As unbecoming as grace after meat.—Farquhar, *Love and a Bottle*, ii. 2.
- As uncertain as the almanac.—*Jack Drum's Entert.*, i. 1601.

## A NEW TREASURY OF SIMILES.

- As unconstant as the fashion.—*Jack Drum's Ent.*, i. 1601.
- As unmannerly as the almanac. Their manners like the wind.—Bar., *S. of F.*, i. 158.
- As unmerciful as the billows.—Gay, *Wife of Bath*, iv.
- As unnatural as a crow.—D.
- As unprofitable as smoke or dust is for a mannysayen,  
Or as a molle, or vant, mete and able  
For to do profyte within a garden grone.—Bar., *S. of F.*, ii. 185.
- As unseasonable as long graces at a feast.—Killigrew, *Thomaso*, II. iv. 11.
- As unstable as the wind.—Bar., *S. of F.*, i. 227.
- As unstable as water, thou shalt not excel.—*Gen.* xlix. 4.
- Nowe hye, nowe low, unstable as a flode.—Bar., *S. of F.*, i. 190.
- Now up, now down, unsure as a balance.—Barc., *Ship of Fools*, i. 32.
- In such a ladies lappe, at such a slipperie by-blow.—Rd. Barnfield, *Helen's Rape*. 1594 (Roxb. Club, p. 67. 1876) [Arb. rep., p. 40.—ED.].
- Helen is, I suppose, the "by-blow."
- A proverb in Clarke, *Paræmiologia Anglo-Latina*, 1639, under the heading "Crudelitas," containing the word is very puzzling: "He would have made a good butcher\* but for the by-blow."
- ? Executioner.
- [The *New Eng. Dict.* says By-blow means a side blow or side-stroke: a bastard, and a blow that misses its aim.—ED.]
- And a passage in B. and F., *The Woman's Prize*, iv. 4, 1633, "I'll (have) no by-blows" seems to point to a quite different sense not recorded in the dictionaries.
- As upright as a bolt.—Chau., *Mill. T.* 3264.
- i.e. straight as a die.—Dav., *Sc. of F.*, p. 263.
- Elle est aussie droict que ung jon.—Coquillart, *M. D.*, ii. 209.
- As upright as the cedar.—Shak., *L. L. L.*, IV. iii. 85.
- As useful as a shin of beef, which has a big bone for the big dog, a little bone for the little dog, and a sinew for the cat.—N., V. vii. 9.
- As useless as a monkey's grease.
- As useless as open arses\* gathered green.—Killigrew, *Parson's Wedd.*, ii. 2.
- \* Medlars.
- As useless as the fifth wheel to a wagon.
- As useless as to stop up a rathole with an apple dumpling.—B.
- As useless as whistling psalms to a dead horse.—(Amer.) Bartlett.
- As vain as a girl of sixteen.

## LEAN'S COLLECTANEA.

- As valiant as a lion.—S. S., *Hon. Law.*, iii. 1616.
- As valiant as an Essex lion\*.—F.  
\* *i.e.* a calf.
- As valiant as fire.—B. Jon., *Underwoods*, *Charis* ix.
- As valiant as Hector.—Shak., *M. Ado.*, II. iii. 172.
- As valorous as Hector (of Troy).—Shak., *2 H. IV.*, II. iv. 109.
- As valiant as Hercules.—Shak., *1 H. IV.*, II. iv. 262.
- As venomous as a snake.—*Boke of Mayd Emlyn*, 157, circa 1520 [H., *E. P. P.*, iv. 88].
- As vigilant as a cat to steal cream.—Shak., *1 H. IV.*, IV. ii. 56.
- As vile as a sow.—Bar., *Ecl.*, ii.
- As violent as hunger.—Rowley, *Birth of Merlin*, iv.
- As virtuous as holy truth.—B. and F., *Valentinian*, i. 2.
- As virtuous as Martin.—Bar., *S. of F.*, i. 113.
- See As honest.
- As walking as a swan.—Chau., *Sonn. T.*, 222.
- As wan as lead.—*Town. M.*, 325. (*Lividus*).—Whit., *Vulg.*, f. 2.
- As wankle\* as water.—(Yksh.) Cowan.  
\* Weak.
- As wanton as a calf with two dams.—Ray.
- As wanton as a cat in a bowl on the water.—Massinger, *Very Wom.*, iii. 1.
- As wanton as a child.—Shak., *L. L. L.*, V. ii. 749.
- As wanton as a kid.—B. and F., *Humourous Lieut.*, iii. 7; Herrick, ii. 235 [Hesp., 718.—ED.]
- As wanton as a wet hen.—Hislop.
- As wanton as a whelp.—Draxe.
- As wanton as a young widow.—Congreve, *Old Batchelor*, V. 15.
- As warm as a mouse in a churn.—R., 1678.
- As warm as a toast.—J. Gay, *N. S.*
- As warm as wool.—Clarke; G. Peele, *Edwd. I.*; Taylor, *Pastoral*.
- One said merrily: "It must needs be warm, consisting all of double letters."—Fuller, *Worthies*.
- As wary as a blind horse.—Fuller, *Gnom.*
- As wary as dogge of the bowe\*.—Barc., *Ecl.*, ii.  
\* ? Bough.
- As watchful as the bellman.—B. and F., *Coxcomb*, i. 3.
- As wavering as the aspen leaf.—C. Robinson, *Handful of Pleas. Del.* [Arber's repr., p. 42].
- As wavering as the weathercock.—W., 1616. See As fickle.
- As wavering as the wind.—H.
- As weak as a bulrush.—C.

## A NEW TREASURY OF SIMILES.

- As weak as a cat.
- As weak as a child.
- As weak as a rawler\* [roller, brawler].—Williams and Jones, *Som. Gloss.* \* A bundle of reed.
- As weak as a wassail.—Carr, *Craven Dialect*.
- As weak as water.—Clarke; Buttes, *Dyet's Dry Dinner*, O. 4 1.; Dav. [of Her.], *Com. Verses on Roland Vaughan's Water-works*.
- As weak as wind.—Gasc., *Voy. to Holland*.
- As weary as a dog.—*Contention between Liberality and Prodigality*, v. 1 [H., O. P., viii.].
- Wery and weet as beste is in the reyn.—Chau., *Reves T.*, 187.
- As welcome as a dandelion in the bosom of winter.—Bartlett.
- As welcome as a storm.
- As welcome as a storm of wind to the month of March (ironical).—Melb., *Phil.*, x. 2.
- He.* As welcome to my eyes  
As foul weather to the skies (ironical).
- She.* And you to mine as mists to the day  
Or frosts unto the month of May.  
Flecknoe, *Diarium*, p. 69, "A Rural Dialogue." 1656.
- Joc.* A lady and a boy: this hangs well together,  
Like snow in harvest, sunshine and foul weather.  
*Maid's Metamorph.*, F., 1600.
- As welcome as a thief.—Taylor, *Fearful Summer*.
- As welcome as beds of ease after our long and painful sicknesses.—Herrick, iii. 30 [Hesp., 963.—Ed.].
- As welcome as flowers in May.—Clarke.
- As welcome as heart can tell or tongue can think.—*How a Man may Choose a Good Wife from a Bad*, iii. 3 [H., O. P., ix.].
- As welcome as if I had been a French lord.—Taylor, *Pennyl. Pilgr.*
- As welcome as is the spring to the earth.—Shak., *W. T.*, V. i. 151.
- As welcome as my soul.—Field, *Amends for L.*, iii. 4.
- As welcome as our Lady-day.—B. and F., *Woman's Prize*, 1.
- As welcome as peace after destructive war.—Herrick, iii. 30 [Hesp., 963.—Ed.].
- As welcome as rain at harvest.—D.
- As welcome as slumbers.—Herrick, iii. 30 [Hesp., 963.—Ed.].
- As welcome as snow in [hay] harvest.—(Sc.) Ferguson.
- As welcome as stones in oats to horse.—*News from Chelmsford*. 1663 [Bagf. Ball., ii. 739].
- As welcome as the eighteen trumpeters.—N., II. viii. 484.
- Welcome like dogs unto a church they are.—Taylor (W. P.) *Fearful Summer*, 1625.



## LEAN'S COLLECTANEA.

- As welcome as the heart in one's body.—*Int. of Youth* [H., O. P., ii. 21].
- As welcome as thunder to our bear.—Herrick, ii. 72 [Hesp., 377.—Ed.].
- As welcome as water in a riven ship.—Ferg.
- As welcome as water into a ship.—Melbancke, *Phil.*, p. 46; Lyly, *Eup.*, 381; Udall, *R. D.*, iii. 2; Whit., p. 25.
- As welcome as water into a new ship.—R.
- As welcome as water unto the ship (ironical).—Gas., *Gloss. of Gov.*, iii. 3.
- As welcome as water into one's shoes.—Denham, *Folk Lore North of England*, ii. 295.
- As well as heart can wish all thing is ready here.—*Jac. and Es.*, 1568 [H., O. P., ii. 237].
- To like it as well as salt cast in her eyes.—Udall, *R. D.*, iii. 2.
- As well do it first as last.
- Come first or last.—*Respub.*, v. 3. 1553.
- As well done as if I had done it myself.—S., *P. C.*, i.
- As gross\* as black and white.—Shak., *H. V.*, II. ii. 104.
- \* Well known.
- Is known as well as Paul's.—Shak., *1 H. IV.*, II. iv. 508.
- As well look for the grace of God in the Highlands of Scotland.—N., II. xii. 309. *i.e.* for luck in a desert place.
- As well said as if I had said it myself.—S., *P. C.*, i.
- As well speak to the post.
- He were as good to tell his tale to a post.—Pal., *Ac.*, F. 3.
- As well sip up the Severn and swallow Malvern.—Fuller, *Worthies*.
- As well talk to the wall.—W.
- As well taught as my Lord Mayor's horse,  
When his good lord is at the Sermon at the Cross.  
Hazlitt [*Account of the Quarrel between Hall & Mallerie*  
(1575-6, repr. *Misc. Antiq. Angl.*, 107)].
- As well worth it as a thief is worth a rope.—C.
- As werish and as unsavoury as beets.—Udall, *Er. Ap.*, p. 118.
- As wet as a drowned rat.—T. Heyw., *Fair Maid of the West*, II. iii.
- As wet as a shag.—Marryatt, *Jacob Faithful*, xx.
- As weet as drip.—Peacock, *Linc. Gloss.*
- As whimsical as a dancing bear.
- Julia's dainty leg,  
Which is white and hairless as an egg.  
Herrick, ii. 59 [Hesp., 349.—Ed.].
- As white as a custard.—Swift, *Verses for Fruit Women*.
- As white as a ghost.

## A NEW TREASURY OF SIMILES.

As white as a hound's tooth.—*Trans. Devon. Assoc.*, x. 133.

As white as a lamb.—S. Wesley, *Maggots*, p. 103.

As white as a lily.—Chau., *Kn. T.*, 178; *Disob. Child* [H., *O. P.*, ii. 306]; Shak., *T. G. Ver.*, II. iii. 18.

As white as lilies.—Herrick [Hesp., 105.—Ed.].

This lady, white as any floure,  
Replete with feminine shamefastnesse,  
Begayn to chaunge her fare coloure.  
*Knight of Curtesy*, 97 [H., *E. P. P.*, ii. 70].

Diaphenia, like the Daffadowndilly,  
White as the sun, fair as the lily.—H. Constable.

Desyre not thy neybore's wyff,  
Thow she be fayre and whyte as swan,  
And thi wyff brown.—*Cov. Myst.*, p. 63.

Without the bed her other fair hand was,  
On the green coverlet; whose perfect white  
Show'd like an April daisy on the grass.

Shak., *Rape of Lucrece*, 393.

Whyt was his face as payndemain\*.—Chau., *C. T.*, 13655  
[*Sir Thopas*, 14.—Ed.].

\* *i.e.* of a peculiar whiteness.

You are as white as a loan soup\*. Spoken to flatterers, whom  
the Scots call "white folk."—K.

\* Milk given to strangers when they come where they are a-milking.

As lily-white as a lady's marrying smock.—Nash, *Lenten Stuff*.

As white\* as a mawk†.—Peacock, *Linc. Gloss*.

\* Pale.                      † Maggot.

As white as a sheet.

As white as a tallow candle.

As white as alabaster.—Lyly, *Euph.*, p. 233.

As white as bears' teeth.—T. Heyw., 2nd Pt. *Queen Elizabeth's Troubles*.

As white as chalk.

As white as curds.—J. Gay, *N. S.*

As white as driven snow.—Shak., *W. T.*, IV. iv. 215; Dav. [of H.],  
*Humour's Heaven on Earth*, 110.

But as the herb Moly hath a flower as white as snow and a root  
as black as ink.—Lyly, *Euph.*, 231.

As white as untrod snow or culver down.—Machin, *Dumb Knight*,  
iii. 1.

As hoary as the snow.—Melb., *Phil.*, p. 47.

Her skin as soft as Lemster wooll,  
As white as snow on peakish hull,  
Or swanne that swims on Trent.

Drayton, *Shepherd's Garland*. 1593.

## LEAN'S COLLECTANEA.

As white as foam.—Chau., *Ka. T.*, 801.

A soul as white as heaven.—B. and F., *Maid's Trag.*, iv. 1;  
Montg., *Pe.*, p. 190.

As white as his shirt.

As white as innocence.—Rowley, *Witch of Edm.*, v.

As white as innocence.—Taylor (W. P.), *Trav. of Twelve Pence*.

As white as lawn.—Shak., *R. of Lucr.*, 259.

As white as milk.—Shak., *Pw.*, IV, "Gower," 22; *Id.*, *M. of V.*, III.  
ii. 86; Bale, *K. J.*, p. 65.

As white as morne\* milk.—Chau., *Pr. C. T.*, 358; *Id.*, *Millers T.*,  
3236; Hall, *Sat.*, vii.

\* Morning.

As white as the mylk.—*Sir Degrevant*, 1490.

As white as my nail.—Bale, *K. John*, p. 30.

As white as nep.

This, I take it, is the gypsy cant for turnip.—Ellis, *Mod. Hist.*,  
April, p. 141.

As white as Pelops' shoulder.—Sharpham, *Cupid's Whirligig*, v.

As white as the blosme upon the rys.\*—Chau., *Millers T.*, 3324.

\* Green twigs.

His nekke whyte was as is the flour-de-lis.—Chau., *Prol. C. T.*,  
238.

As white as truth.—B. and F., *Valentinian*, v. 3.

As white as whale's bone\*.—Spen., *F. Q.*, III. i. 15; *Sq. of L. Deg.*,  
538, 711 [*H.*, *E. P. P.*, ii. 43, 50].

*i.e.* the tusk of a walrus, or narwal.

She was whiter of lere\*

Than bone is of whale.

\* Skin. *The Smith and his Dame*, 154  
[*H.*, *E. P. P.*, iii. 207].

Your hals as quhyt as quhalis bane.—B. o' *Wowing*.

This is the flower that smiles on every one,  
To show his teeth as white as whale's bone.

Shak., *L. L. L.*, V. ii. 332.

I have a pleasant noted nightingale

(That sings as sweetly as the silver swan)

Kept in a cage of bone, as white as whale.

Barnfield, *Affectionate Sheph.*, T. ii. [Arber's repr.,  
p. 149.—ED.].

All it was whyt of huel bone.—*Richard Cœur de Lion*, i. 62.  
1528.

A little mouth with decent chin,

A corall lip of hue,

With teeth as white as white his bone,

Each one in order due.—Turberville, *Poems*, 1567.

As white as wool.—F.

## A NEW TREASURY OF SIMILES.

- As whole as a fish.—D.; *Tom Tyler*, p. 19; Shak., *T. G. V.*, II. v. 17.  
*See* As sound.
- As wholesome as a shoulder of mutton for a sick horse.—H.; B. Jon.,  
*Ev. M. in H.*, ii. 1.  
     As holsume for a man is a woman's corse  
     As a shoulder of mutton for a sick horse.  
         *Sch. of Wom.*, 96 [H., *E. P. P.*, iv. 109].
- Though thy wits be old, yet they are, like a withered pippin,  
     wholesome.—Dek., II. *Hon. Who.*, iii. 1.
- As wick\* as an eel.—Peacock, *Linc. Glo.*  
     \* Lively.
- As wicked as Job's wife.—Shak., *M. W. W.*, V. v. 150.
- As wide as a bristle may enter.—Shak., *Tw. N.*, I. v. 2.
- As wide as a church door.—Shak., *R. and J.*, III. i. 93.
- As wide as Rimside moor.—(Northumd.) Murray's *Handbk.*
- As wide as the poles asunder.  
     Nostrils wider than barbers' basins.—Randolph, *Muses Looking-Glasse.*
- As wight as a roe.—Chau., *Reves T.*, 4086.
- As wight as a wabster's doublet that ilka day takes a thief by the  
     neck.—Hislop.
- As wight\* as is a roe.—Chau., *Reves T.*, 4084.  
     \* Active.
- As wild as a buck.—C.; Dav., *Sc. of Fol.*, p. 227.  
     More wild and wanton than either buck or doe.—Bar., *Ship of Fools*, i. 63.
- As wild as a Russian bear.—Midd., *Roaring Girl*, iii. 3.
- As wild as haggards of the rock.—Shak., *M. Ado*, III. i. 35.
- As wild as winter.—B. and F., *Pilgrim*, iv. 2.
- As willing as a bear to the stake.—Davies, *Ep.*, p. 402; Cawdray,  
*Tr. of Sim.*, 321. 1600.  
     With as ill a will as bears to the stake.—E. Lupton, *London and Country Carbonadoed*, p. 68. 1632.  
     With as good will as ever boy came home from school.—C.
- As wily as a fox.—C.  
     No more truth in thee than in a drawn fox.—Shak., *1 H. IV.*,  
     III. iii. 113.
- As wincing as a colt.—Chau., *Miller's T.*, 3264.  
     As wise a man  
     As he that wolde seeth a quick sow in a pan.  
         Barcl., *Sh. of Fo.*, i. 24 (repr.).
- As wise as a canon.—Udall, *Er. Apop.*, p. 341, repr.
- As wise as a carman.—Middleton, *No Help like a Woman's*, v. 1.
- As wise as a constable.—Taylor, *Jack-a-Lent*; Mel., *Phil.*, L. 3.

LEAN'S COLLECTANEA.

As wise as a daw (ironical).—*Trial of Treasure* [H., O.P., iii. 2].

As wise as a gander.—Bar., *Sk. of F.*, i. 170.

As wise as a gander.—Skelton, *Ym. of Hypoc.*, 1559.

As wise as a goose.—Udall, *Er. Ap.*, 118.

As wise as a goose on Bedlam Green.—B. and F., *Propheters*.

As wise as a hare (ironical).—Skelton, *El Runnyng*.

As wise as a man of Gotham.—F.

As wise as the men of Gotham, who went to build a wall about the wood to keep out the cuckoo.

As wise as John of Gotecham's calf.—Rowlands, *Pair of Spy Knaves*, 1619.

[See *Dict. Nat. Biog.*, *sub nom.*—Ed.]

As wise as a scold from her badge.

As wise as a wisp.—Clarke.

As wise as a woodcock (ironical).—*Hickcormer* [H., O.P., i. 184]; *Disobedient Child* (1560) [H., O.P., ii. 215]; *App. and Virg.* (1575), iv. 118; *With.*, 1586.

As wise as a wren (ironical).—Skelton, *Ym. of Hypoc.*, 1553.

As wise as an ape (ironical).—W. Wager, *The Longer thou Livest*, C. iii. c. 1568.

As wise as Cato.—*P. of D. D.*, 23.

As wise as he who carried the coach-wheel on his back, when he might have trill'd it before him all along.—Howell, *Instr. Foreign Travel*, p. 5.

As wise as her mother's apron-string.—Udall, *Er. Ap.*, p. 118.

As wise as I was before.—W., 1616.

For all your labour and gosteley intent  
Ye will come home as wyse as ye wente.

Heyw., *Four P's*.

Departed thence as wise as he came.—Becon, iii. 257.

Return home as wise as they came.—Cawdray, *Treas. of Similes*, p. 67.

Get them homewards as wise as they came.—Gab. Harvey, *Lett. Bk.*, p. 143.

As wise as you were before.

The cobbler preaches, and his audience are  
As wise as Mosse was when he caught his mare.

Taylor (W. P.), *Swarme of Sectaries*, 1641.

As wise as my mother's sow.—*Marr. of Wit and W.* (Shak. Soc.), p. 16.

As wise as Robyn swyne.—Skelton, *Collyn Clout*, 308.

As wise as Solomon.—*Chest. Pl.*, ii. 132; Dav. [of H.], *Civil Wars of Death and Fortune*, 103; W.; Bar., *S. of F.*, i. 96.

As wise as the best in the parish.—Wilson, *Andronicus*, 24.

## A NEW TREASURY OF SIMILES.

As wise as the Mayor of Banbury, who would prove that Henry III.  
was before Henry II.

As wise as the women of Maugret.—(Irish) *N.*, II. ii. vi. 208.

As wise as Tom-a-thrum.—Skelton, *Col. Cl.*

As wise as Waltham's calf to preach.—Skelton, *Co. Cl.*, 811.

As wise as Waltham's calf to talk.—Heywood.

Some running and gadding calves, wiser than Waltham's calf  
that ranne nine miles to suck a bull, for these runne above  
nine hundred miles.—*A Disclosing of the Great Bull*, n. d.

She is as wise as Waltham's calf,

Yet may suck a Bull till she leeves but half.

J. Davies, *Epig.* 366, p. 177.

And furthermore, whosoever went to Rome, were it for never  
so ghostly or godly a purpose to obtaine the bishop's  
bulles, if he did bring no money with him he might return  
home like a calf.—A. Borde, *Abusions of Rome*.

For Waltham's calves to Tiburne needs must go,

To suck a bull and meet a butcher's axe.

*The Brainless Blessing of the Bull*, C. 1571; Huth's  
*Anc. Ball.* (Philobib. Soc.), p. 335.

As wise as Watton's calf.—Clarke.

As wise as Wudsie's calf that ken't milk frae water.—Hislop.

As wise as was the Dean of Dunstable.—J. Taylor.

As witty as a goose.—*Hickscorner* [H., O. P., i. 184]; Dav., *Sc. of Fol.*, 262.

As witty as a haddock.—*Hickscorner* [H., O. P., i. 184].

And as a stockfish wrinkled is my skin.—Barc., *Ecl.*, i.

As wrathy as a militia officer on a training day.—(Amer.) Bartlett.

As wroth as the wind.—*Allit. Poem on Deposition of Rich. II.* (Camden Soc.), p. 20; *P. Plow.* (C. Text), iv., 486; *Rich. the Redeles*, iii. 153.



*Alliteratives.*





## ALLITERATIVES.

"Apt alliteration's artful aid."--Churchill, *Prophecy of Famine*.

### Administrators and assigns.

**Again and again.**

Aghast and afraid.—*Respub.*, iii. 3.

Aid and abet\*.—Cawdray, *Tr. of Sim.*, 412.

All alive. \* Assist.

All in all.—*Mar. of Wit and S.* [H., O.P., ii. 348].

Angels and archangels.—*Chest. Pl.*, ii. 129.

Arts or arms.—R. Fletcher, *Poems*, p. 257.

Attribute and assign to.—Udall, *Er. Ap.*, 240.

Babes nor boys.—*Respub.*, v. 8.

Back or belly.—Cawdray, *Tr. of Sim.*, 630.

**Backbite.**—Lodge, *Wit's Mis.*, p. 18; Bar., *S. of F.*, i. 68.

Backbite and blame.—Bar., *M. of C. M.*

Bacon and beer.—Wright, *Pol. Songs*.

Bad is the best.—J. Dav., *Sc. of F.*, "To the world."

Bag and baggage.—*Sir T. More*, p. 52; *Shak., W. T.*, I. ii. 206; *Id.*, *As Y. L.*, III. ii. 151; *Gasc., D. B. I.*, 116; *W.*, 1616; *Huloet*; *Hall, Chron.*, 676. 1548; *Dek., Gull's Horn-book*, c. 8; *Nash, L. S.*; *Id., Unf. Trav.*

Bagpipe and babble.—Bar., *S. of F.*, ii. 58.

Bale and bless.—Dav., *Wit's Pil.*, v. 4 r.

Banks and brymmys brown.—*Cov. Myst.*, p. 162.

**Bare back.**

Barren and bare.—Bar., *S. of F.*, ii. 290.

Bawds and brothels.—Bar., *Ecl.*, iii.

## Beans and bacon.

Bear and forbear.—*Sch. of Slov.*, 67.

**Bear away the bell.**

Bear the badge.—Bar., *S. of F.*, ii. 294.

Bear the blame.—*World and Ch.* [H., O.P., i. 263].

Bear the brunt.—R. Scot, *Perfect Platform of Hop-garden*, Ep. to R.

# LEAN'S COLLECTANEA.

- Beat about the bush.—*Day, I. of Gulls.*
- Beat one black and blue.—*J. Hei., J. Joh., p. 5; With., 1585; Sch. of Wom., 202.*
- Beats one's brains.
- Beauty and brightness.—*Bar., S. of F., ii. 298.*
- Beauty and the beast.
- Beauty nor birth.—*Bar., S. of F., ii. 113.*
- Beck to bow.—*Bar., Ecl., iii.*
- Bed and bedding.
- Bed and board.—*M. of W. and S., ii. 338; R. B., ii. 368; Becon, i. 621; Lyly, Euph., 331.*
- At board and in bed.—*Wid. Ed., viii.*
- Bee in his bonnet.
- Beer and the Bible.
- Beets and brake.—*Cov. Myst., p. 22.*
- Beg and borrow.—*Town. M., 84.*
- Beg, borrow, or steal.—*Rob. Consc. [Harl. Misc., i.]; He., iii. 226. 1550.*
- Beggars and bawds.—*Bar., S. of F., i. 208.*
- Beggar's brat.—*Greene, Quip.*
- Beggar's brood.—*G. G. N., iii. 3.*
- Behind and before.
- Bell, book, and candle.—*Bale, K. John, p. 41.*
- Belly and back.—*G. G. N.; Dav., Sc. of F.*
- Bench and Bar.—*Melb., Phil., Y. 3.*
- Bend nor bow.—*Gasc., D. B. I., 133.*
- Best beloved.—*Udall, R. R. D.; Melb., Phil., O. 2, p. 111; Pal., Ac., H. 2.*
- Better and better.—*Mass., New Way &c., i. 3; Shak., H. V., V. ii. 231.*
- Better than she's bonny.
- Betwixt and between.
- Bewray and betray.—*Fulwell, Ars Adulandi, H. 2.*
- Bib and tucker.
- Bide and be.—*Chest. Pl., ii.*
- Bide the brunt.—*Gasc., Glass of Gov., i. 5.*
- Big Ben.
- Big bug.—*Barry, Ram Alley, ii.*
- Bird and beast.—*Cov. Myst., p. 26.*
- Birth and breeding.
- Bit by bit.—*T. Scot, Philomythie, iii. 18.*
- Bite and bark.—*Dav., Sc. of F., p. 249.*

## ALLITERATIVES.

- Bless or ban.—Dunbar, *T. M. W. and W.*, 154.  
 Blind or blinking.—Cawdray, *Tr. of Sim.*, 658.  
 Blithe and bold.—Day, *Bl. Beg. of Beth. Gr.*, iii. 1659.  
 Blood and body.—Bar., *S. of F.*, i. 255.  
 Blood and bones.—Bailey; Chau., *Mill. Prol.*, 17; *Chest. Pl.*, i. 88;  
*Jests of W. Edyth*, P. 1525.  
 Blots and blurs.—*Sch. of Slov.*, 103; Cawdr., *T. of S.*, 774; Horm.,  
*Vulg.*  
 Blur and blot.—Whit., f. 25.  
 Blow and bluster.—Herrick [Hesp., 382.—ED.].  
 Board and bub.—Middleton, *Wks.*, iv. 121.  
 Boast and bare.—With.; *Chest. Pl.*, ii. 74.  
 Body and blood.—C.  
 Body and bones.—W. Wager, *Longer Thou Livest*, E. iii.; *Chest. Pl.*,  
 i. 71; Chau., *Freres T.*, 246.  
 Body and breeches.—Barham, *Ingoldsby Leg.*  
 Body, back, and bone.—*Town. Myst.*, 216.  
 Bold, bad man.—Spen., *F. Q.*, I. i. 37; Shak., *H. VIII.*, II. ii. 41;  
 Mass., *New Way &c.*, iv. 1.  
 Boldly and bravely.—T. Hey., *F. M. of W.*, II. iv.  
 Boldly boast.—Bar., *S. of F.*, i. 172.  
 Boldness and boasting.—Bar., *S. of F.*, ii. 285.  
 Bolts and bars.—*Sch. of Slov.*, p. 84.  
 Bone of his bone.  
 Book in breeches.  
 Born and bred.—*Ly. Bessy* (Percy Soc., p. 21); Green, *Quip &c.*, U. d.  
 Bred and born.—Bar., *Ecl.*, ii.  
 Born and buried.—Gasc., *Gr. of J.*  
 Botch and bungle.—Shak., *H. V.*, II. ii. 115.  
 Botches and boils.—Cawd., 569.  
 Bounce and beat.—Gasc., *Barthol. of Bath.*  
 Bouncing Bess.  
 Bound and border.—Fraunce, *Countess of Pembroke's Iuychurch*, v. 17.  
 Bower or bed.—*Town. M.*, 100.  
 Brag and boast.—*Sch. of Slov.*, 94; Cawd., *T. of S.*, 367; Gasc.,  
*Posies*, i. 89; Skelton, *D. of Albany*, 207.  
 Brall\* and brag.—Whit., f. 24.  
 \* Brawl.  
 Brall and bruise.—Gasc., *Gr. of J.*, ii.  
 Bread basket.  
 Break bread.—*Chest. Pl.*, ii. 106.

## LEAN'S COLLECTANEA.

Break the bank.

Break your back.—Dav. [of Her.], *Civil Wars of Death and Fortune*, 87.

Breast bone.—*Chester Pl.*, i. 134.

Brew and brake.—*Huth Ball.*, 1570; *Sch. of Wo.*, 179 [H., E. P. P., iv. 112].

Briars and brambles.

Briars and bushes.—Nash, *Lenten Stuff*.

Brick bat.—Dav., *Sc. of Fol.*, p. 237.

Briefless barrister.

Broad brim.

Brooch and belt.—Gasc., *Barthol. of Bath*.

Browbeat.

Brute beasts.—Lodge, *Wit's Mis.*, 64.

Bud or blossom.—Cawd., *T. of S.*, 716.

Buds and blooms.—*P. of D. D.*, p. 61.

Bugbear.—Nash, *T. of N., B.* iii.

Bull baiting.

Bulls and bears.

Neither buff ne baff.—Udall, *Er. Ap.*, p. 12, repr.

Bully boy.

Bum bailiff.

Bum brusher.

Bush or brambles.—Bar., *Ecl.*, iii.

Bushes and briars.—Horm., *Vulg.*, 247.

Busybody.—Bar., *Ecl.*, iii.

The busy bee.—Cawd., *T. of S.*, 630.

The butcher and the baker.

Butlers and bakers.

Butlers and butchers.—Bar., *Ecl.*, iii.

By and anon.—W. Wager, *Longer Thou Livest*, C. iii.

By-and-by\*.—*Sq. of L. Deg.*, 184 [H., E. P. P., ii. 30]; J. Hei., *Johan*, ii.

\* i.e. one by one.—Ch., *R. of R.*, 4581, *F. and L.*, 59, 145.

By-blow.—[Barnfield, *Helen's Rape*: Arb. rep., p. 40.—ED.]

By brook or balk.—*Cov. M.*, p. 343.

Cabined, cribbed, confined.—[Shak., *Macb.*, III. iv. 24.—ED.]

Cabinet Council.

Caitiffs and courtiers.—Bar., *S. of F.*, ii. 59.

Calamity and care.—Bar., *Ecl.*, iv.

Call over the coals.

Capers, curious and costlewe.—Horm., *Vulg.*, 243.

## ALLITERATIVES.

Capital or credit.

Care and charge.—Skelt., *Mag.*, 2107.

Care and cost.—With., 1586.

Cark and care.—*Sq. of Low Degree*, 924 [H., *E. P. P.*, ii. 57]; *Sch. of Slov.*, p. 38; Tofte, *Fr. of Jeal.*, p. 76. 1615.

Cash or credit.

Cat-call.—[Pepys, *Diary*, 7th Mar., 1659–60.—ED.]

Catch cold.—Skelt., *Mag.*, 1826.

Catch that catch may\*.—Skelt., *Mag.*, 1773; *Respublica*, i. 3. 1553.

\* A game.

Cater cousin.—Shak., *M. of V.*, II. ii. 119; Nash, *Lenten Stuff*, 24.

Cat's cradle.

Chalk of cheese, Making.—Gosson, *Sch. of Abuse*, "To the Reader."

Chances and causes.—Bar., *Myr. of G. M.*

Change colour.

Changes and chances.

Charge and cost.—Bar., *S. of F.*, ii. 212.

Chart and compass.—Bar., *S. of Fo.*, Prol.

Chastity and cleanness.—*Dial. of Creat.*

Chatter and chide.—Horm., 282.

Cheek and chin.—*Town. Myst.*, 312; Dunbar, *Twa M. W.*, 291.

Cheek by cheek.

Chick nor child.—Gascoigne.

I have no chick, have no child.

Childer's childe.

Children's children.

Chop and change.—Tusser [*Redivivus*], *The Cal.* [Aug.]; Gosson, *Sch. of Ab.*; Bar., *S. of Fo.*, i. 160; Horm., v. 232, 235; Becon, i. 203.

Churls and citizens.

Civil and canon\*.—R. Fletcher, *Poems*, p. 242.

\* Law.

Clamour and cry.—Bar., *Ecl.*, iii.

Clapper claw.

Clatter and chatter.—*Pryde and Abuse of Women* [H., *E. P. P.*, iv. 243].

Clean and chaste.—*P. of D. D.*, p. 84.

Clean and cleanly, To go.—Bar., *M. of G. M.* [temp.]

Clean and clear.

Clime and country.

Clouted cream.—He., *Ep.*, iv. 77.

## LEAN'S COLLECTANEA.

Coal or candle.

Coast is clear.—Wilson, *Thres Lords and Thres Ladies of Lon.* [H., O. P., vi. 494]; Nash, *T. of N.*, G. 4; Sharpham, *Floire*, i.

Coin and counterfeit.—Cawd., *T. of S.*, 378.

Coin and credit.—Gasc., *D. B. I.*

Cold and comfortless.—*Sol. and Per.* [H., O. P., v. 322].

Cold comfort.—Dav., *H. H. on E.*, 171.

Colour and conditions.—*Dial. of Creatures*, 92.

Comeliness and chastity.—*P. of D. D.*, p. 84.

Comfort and counsellor.—*Chest. Pl.*, ii. 71.

Condemn and contemn.—Melb., *Phil.*, 4.

Coney catch.—Lodge, *Wit's M.*, p. 63.

Confirm and confute.—Caw., *T. of S.*, 709.

Considering cap.—Whitlock, *Zootomia*, 116.

Copy of his countenance.—[Gosson, *Sch. of Ab.* (Arb.), 64.—Ed.]

Corn and cattle.—*Respublica*, iii. 3, 1553; *Town. Myst.*, 9.

Costs and charges.—Davenport, *New Trick &c.*, v. 2; Shak., *2 H. VI.*, I. i. 57; Udall, *Er. Ap.*, p. 75; Hausted, *Rival Friends*, v. 6.

Cough and curse.—*P. Plo. Vis.*, xx. 307.

Neither corce nor cunyne\*.—Dunbar, *To the Lords of the King's Chacker*.  
\* Cross nor coin.

Counsel and cunning.

Courage and counsel.—Bar., *S. of F.*, ii. 200.

Court and camp.—Dav., *Sc. of Fol.*, 50.

Court and cottage.—Day, *Humour out of Breath*.

Court, city and country.—Lodge, *Wit's M.*, 65.

Courtiers and caitiffs.

Craft and cunning.—Bar., *S. of F.*, i. 145.

Craft or countes.—*Chest. Pl.*, 34.

Crappes and crumbs.—Whit., f. 42.

Crave and call.—Bar., *Ecl.*, i.

Crave and cry.

Creek and corner.

Creep and cringe.—S. Wesley, *Maggots*, 112.

Crim. con.—Foote, *Lame Lover*, 1 [Wks., ii. 56. 1799].

Criss-cross.

Croft and coast.—*Cov. Myst.*, p. 36.

Crouch and creep.—Gasc., *St. Gl.*

Crown o' the causey.

## ALLITERATIVES.

- Cruelty and covetise.—Horm., *V.*, 186.
- Cruise nor cup.—Borde, *Int.*, c. iii.
- Crust and crumb.—*Sch. of Slov.*, p. 64; Tuss., *Hus.*, p. 10; *Highway to Spital*, 399.
- Cry and call.—Bar., *S. of F.*, i. 226.  
     Cries and calls.—Gasc., *D. B. I.*, 162.
- Cumbrance and care.—Bar., *Ecl.*, iii.
- Cunningly and curiously.—Cawd., *T. of S.*, 856.
- Cup and can.—*Sch. of Slov.*, p. 51.
- Curds and cream.—*Sch. of Slov.*, p. 12; With., 1586.
- Curds and cream.—R. Fletcher, *Poems*, p. 209; Shak., *W. T.*, IV. iv. 161.
- Cure and charge.—*Book of Com. Prayer*, "Ordering of Priests."
- Cure and charge.—Udall, *Er. Ap.*, 374.
- Curst and crabb'd.—*Sch. of Slov.*, p. 81.
- Curst and cruel.—Bar., *S. of F.*, i. 73, ii. 4.
- Cut and come again, Kerve.—Bar., *Ecl.*, ii.
- Cutting and contriving.
- Dainty and dear.—Howell, *Par. of Beasts*, 89.
- Dainty and delight.—*Chest. Pl.*, p. 23.
- Dainty dish.—Cawd., *T. of S.*, 786; Bar., *S. of F.*, ii. 294.
- Dale and down.—Chau., *Sir Thopas*, 85; *Kn. of Curtesy*, 213 [H., *E. P. P.*, ii. 75]; *Jests of Wid. Ed.*, viii.; *Chest. Pl.*, i. 173.  
     By down and by dale.—*World and Child* [H., *O. P.*, i. 251].
- Dallying and delaying.—Cawd., *T. of S.*, 607.
- Dance of death.—Marston, *Ins. Cou.*, v.; *P. of D. D.*, p. 76.
- Danger and distress.—Cawd., *T. of S.*, 549.
- Dare devil.
- Day by day.—*Jests of W. Edyth*, 1525.
- Day dream.—W.  
     From day to day.—Bar., *S. of F.*, i. 163.
- Dead drunk.—Buttes, *Dyet's Dry Din.*, p. 6, 1599; Lodge, *Wit's Mis.*, p. 78.
- Deaf and dumb.—*Morality [Digby MS.]*, 526; Lyndesay, *Three Est.*, 2109; *Town. Myst.*, p. 59.
- Dear deceiver.
- Death and damnation.—Cawd., *Tr. of Sim.*, 259.
- Death and destiny.—Bar., *S. of F.*, ii. 171.  
     To do to death.—*Chest. Pl.*, iii.
- Done to death.—Bar., *S. of F.*, i. 95; *Dial. of Creat.*, 90.
- Death and dolours.—Dav., *Picture of the Plague*.



# LEAN'S COLLECTANEA.

- Death's door.—Horm., *Vulg.*, p. 33; Udall, *Er. Ap.*, 221.
- Defence, not defiance.
- Delve and dig.—Horm., *Vulg.*, 279.
- Delve and dig.—*Cov. Myst.*, p. 32.
- Dig and delve.—Bar., *Ecl.*, iv.
- Derided and deceived.—*Dial. of Creat.*, 45.
- Desire or deserve.—Gasc., *Complaint of Phil.*
- Devices and doctrines.—Cawd., *T. of S.*, 719.
- Devil and his dam.—*Contention between Liberality and Prodigality*,  
iv. 4; Shak., *T. of S.*, I. i. 105; Id., *C. of E.*, IV. iii. 46;  
Id., *Oth.*, IV. i. 146.
- Devil his due, To give.
- Devil's dust.
- Dewdrop.
- Dice and drab.—Nash, *T. of N.*, H. 2.
- Diddering and daddering.—*Highway to Spital House*, 118 [H., *E. P. P.*,  
iv. 28].
- Die a dog's death.—Marston, *Ins. Cots.*, v. 1.
- Die a natural death.
- Die and drab.—Shak., *W. T.*, IV. iii. 26.
- Die in a ditch.—Mass., *New Way &c.* ii. 1.
- Dight and deal\*, To.—*Chest. Pl.*, i. 89.  
    \* Array and distribute.
- Dim and dark.—Trevisa, *Barthol. de P. R.*, X. v. 377.
- Discord and debate.—Gasc. [*de Profundis*], *Posies*; Bar., *C. of L.*,  
E. 3.
- Disease and death.
- Divers and different.—Lodge, *Wit's Mis.*, 92.
- Do a man to die.—Melb., *Phil.*
- Do his devoir.—Bar., *S. of F.*, ii. 251.
- Do my devour\*.—Horm., *Vulg.*, 250.  
    \* Devoir.
- Do the deed.—Horm., *Vulg.*, 142, 187.
- Do the dutiful.
- To do down.—*Chest. Pl.*, ii. 40.
- To do this and do that.—Lodge, *Wit's Mis.*, 97.
- To do or die.
- Do to death.—*Chest. Pl.*, i. 74.
- Dog-days.—Stubbes, *Anat. of Absurditie*.
- Doil and drudge.—*Health to Serving-men*, p. 145.
- Doleful ditty.—Barnfield, *Compl. of Poetry* [Arber repr., p. 100.—ED.].

## ALLITERATIVES.

- Doleful dumps.—Melb., *Phil.*; *P. of D. D.*, p. 89.  
 Dolour and damage.—Bar., *S. of F.*, i. 139.  
 Dolour and darkness.  
 Dolour and distress.  
 Dolts and daws.—Cawd., *T. of Sim.*, 217.  
 Done and dashed.—Huloet.  
 Done is done, What is.  
 Doomsday.—*Wd. & Chd.* [H., *O. P.*, i. 256]; Udall, *R. D.*, iv. 4.  
 Door to door, From.—Tofte, *Fr. of Jeal.*, i. p. 86.  
 Double dealer.—Shak., *M. Ado*, V. iv. 111.  
 Double diligent.—Nash, *Unf. Trav.*, N. 4; *Respub.*, ii. 3. 1553.  
 Double distilled.  
 Double Dutch.  
 Doughty in deed.—*World and Child* [H., *O. P.*, i. 249].  
 Draw and drink.—Wimbledon, *Sermon at Paul's Cross*; Heyw., *Ep.*, v. 7.  
 Drink and devour.—Bar., *S. of F.*, ii. 260.  
 Drink or drab.—B. and F., *Fair Maid of the Inn*, iv. 2.  
 Drive and dere.—*Chest. Pl.*, 31.  
 Driven to despair.  
 Drop and dare\*.—*Chest. Pl.*, ii. 185.  
     \* Fear.  
 Dropping dry\*.—Withals, 1608.  
     \* Wet.  
 Drudge and drevyll.—Bar., *Ecl.*, v.; Horm., *Vulg.*, 134.  
 Drudge and droy.—Gasc., *St. Glass* [Arb. 68]. 1576.  
 Drunk and disorderly.  
 Duck and drake.—Gasc., *Fruits of Warre*.  
 Ducks and drakes, To make.—Junius, *Nomenclator* (Higins' trans.).  
 Dull dog.  
     To dub and dight.—[*Alexander*, 3447. 1450.—ED.]  
 Dumb dog.—Scot, *Philomythie*, F. 84.  
 Dust and dirt.—Cawd., *T. of S.*, 621.  
 Dust and dross.—Greene, *Quip &c.*  
 Dust to dust.—*Book of Common Prayer*.  
 Duty and diligence.—Gasc., *Posies*, i. 93.  
 Each and every.  
 Earth to earth.  
 Ease and enjoyment.  
 Enter and enjoy.—Carew, *Poems*, 1642.

## LEAN'S COLLECTANEA.

Errors excepted.

Ever and ever, For.—*Book of Common Prayer*.

Example and evidence, Prove by.—*Bar., S. of F.*, i. 187.

Exhort and encourage.—*Udall, Er. Ap.*, 200.

Eyes and ears.—*Cawd., T. of S.*, 543.

Face and favour.—*Bar., Ecl.*, i.

Face is her fortune, Her.—*Herrick*.

Face to face.—*Mar. of Wit and Science* [*H., O. P.*, ii. 346]; *Huloet*

Faction fight.

Fade and fail.—*Occleve, R. Prin.*, 89.

Faint and fall.—*Cawd., T. of S.*, 845.

Fair and far, To bid as.—*T. Heyw., Fair Maid of the West*, p. 20.

Fair and flattering.—*Horm., Vulg.*, 184.

Fair and foolish.

Fair and foul.—*Udall, R. D.*, i. 2.

Fair and free.—*Cov. Myst.*, p. 265; *Chast. Pl.*, p. 17.

Fair and fresh.—*Cawd., T. of S.*, 716.

Fair or foul.—*Mar. of Wit and Science* [*H., O. P.*, ii. 387].

Faith and fear.—*Book of Common Prayer*.

Faithful and free.—*Bar., S. of F.*, ii. 180.

Faitour false and feigned.—*Ches. Pl.*, ii. 168.

Fall foul of, To.

Fame and fortune.—*Dav., Sc. of F.*, 221.

Fancy franchise.

False and fraudulent.—*Bar., S. of F.*, ii. 91.

Falsehood and flattering.

Falsehood and flattery.—*Bar., S. of F.*, ii. 59.

Far fet\*.—*Stubbes, Anat. Abus.*, i. 33.

\* Or fetched.

As fer forth.—*Dial. of Creat.*, 47.

Fat and fertile.—*W. Wager, Longer Thou Livest*, B. 1.

Fat, fair, and forty.

Fat in the fire, All the.

Fault and folly.—*Bar., Myr. of Good Manners*.

Faults and follies.—*P. of D. D.*, 18.

Favour and friendship.—*Tusser, Five Hundred Points of Good Husb.*,  
L. 41. 1573.

Favoured few.

Fawn and flatter.—*Bar., S. of F.*, i. 99; *Id., Ecl.*, 5.

## ALLITERATIVES.

- Fear or favour, Without.—Greene, *Quip &c.*  
 For fear nor fray.—*Chest. Pl.*, i. 74.  
 Feast of fat things.  
 Feat and fair.—With., 1586.  
 Feat and fresh.—*Proud Wyves' Pater Noster*, 47 [H., *E. P. P.*, iv. 153].  
 February face.—Shak., *M. Ado*, V. iv. 41.  
 February fill dyke.  
 Fee farm.—Bale, *K. John*, p. 67.  
 Fee, foh, fum.  
 Feed and find.—Bar., *S. of F.*, i. 304.  
 Feign and lie and flatter.  
 Feigned and fraudulent.—Bar., *S. of F.*, ii. 101.  
 Fell and furious.—*Chest. Pl.*, i. 158.  
 Felt and feather.—Day, *Law Tricks*.  
 Fertility and fruitfulness.—*Psalm xxxvi.*, note.  
 Few and far between.  
 Fickle and false.—*Cov. Myst.*, p. 355.  
 Field and ferme, By.—*Cov. Myst.*, p. 167.  
 Field and fold.—Bar., *Ecl.*, v.  
 Fiends and furies.—Nash, *Unf. Trav.*, N. 3; Daven., *N. Tr.*, v. 3.  
 Filthy and foisty.—Horm., *Vulg.*  
 Find fault.—Greene, *Quip &c.*; *Sch. of Slov.*, p. 94; Horm., *Vulg.*, 82.  
 Fine and fair.  
 Fire and fagot.—Latimer, ii. 259.  
 First and foremost.—With., 1603; T. Wilson, *Logike*; Horm., *Vulg.*, 243; *Respublica*, iii. 3, 1553; Pals., *Ac.*, D. 4; *Sch. of Wom.*, 607.  
 First flight.  
 Firstfruits.—1 *Cor.* xv. 20.  
 Fitful.  
 Flatter and feign.—Dunbar, *To the King*.  
 Flatter, fleire, and fawn.—Sharpham, *Fleire*, ii.  
 Fleck nor flaw in it (flattery).—Carr, *Craven Gl.*  
 Flesh and Fell.—Shak., *K. L.*, V. iii. 24; *Cov. Myst.*, p. 188.  
     Neither flesh nor fell.—Skelton, *On a Death's Head*, 18.  
     By Gog's flesh and his flounders.—*Contention between Lib. and Prod.*, ii. 4 [H., *O. P.*, viii.].  
 Flesh and fysh and frute.—*Cov. Myst.*, p. 22.  
 Flesh fly.—Dav. [of H.], *C. W. D. and F.*, 80, 12.  
     Nor flesh nor fish in powdering tubs yput.—Gasc., *D. B. I.*, 150.  
 Flesh or fowl.  
     The flesh and fiend.—Bar., *S. of F.*, ii. 235

# LEAN'S COLLECTANEA.

- Flim-flam, flouts.—Melb., *P.*, p. 20.  
 Flip flap.—Skelton, *Elyn. Rum.*, 514; Stubbes, *Anat. Abus.*, i. 51.  
 Flock and flow.—Becon, iii. 284.  
 Flood and fell.  
 Flout and fear.—Brathwait, *Honest Ghost*, p. 118.  
 Flout and flaunt.—Tom Tyler and his Wife, p. 9.  
 Flower of the flock.  
 Fly and follow.—Melb., *Phil.*, 23.  
 Flyer, flatter, and flicker.—*Chest. Pl.*, ii. 51.  
 Followers and fautors\*.—Lodge, *Wit's Mis.*, 91.  
     \* Alders.  
 Folly and falseness.—Bar., *S. of F.*, ii. 311.  
 Fond and foolish.—E. More, *Def. of Wom.*, Ded. 1557.  
 Fond and frivolous.—Baret, *Alv.*  
 Foot and fridge.—*Highway to Spital House*, 395 [*H., E. P. P.*, iv. 44].  
 Foot to foot.  
 Force or fraud, By.—Gasc., *D. B. I.*, 78.  
 Forcible feeble.—Shak., *2 H. IV.*, III. ii. 164.  
 Fore-fend.—Udall, *Er. Ap.*, 199.  
 Forefront or favour.—*P. of D. D.*, p. 68.  
 Forget and forgive.—Midd., *World Tost at Tennis*, iii. 1.  
     Forgive and forget.—Horm., *Vulg.*, p. 14.  
 Forgiven and forgotten.—Nash, *Unf. Trav.*, N. 3.  
 Form and fashion.—Cawd., *T. of S.*, 639.  
 Form and figure.—Bar., *S. of F.*, Prol., 14.  
 Forsake and forswear.—Becon, i. 591.  
 Forth and forward.—Huloet.  
 Forswearing and falsehood.—Bar., *S. of F.*, i. 32.  
 Foul and fair.—*Cov. Myst.*, p. 43.  
 Foul and filthy.—Cawd., *T. of Sim.*, 459.  
 Foul nor fair.—*Chest. Pl.*  
 Frail and fragile.—Melb., *Philot.*  
 Frank and free.—*P. of D. D.*, 8.  
 Fraud or force.—*P. of D. D.*, p. 71.  
 Freat and foyne.—Warner, *Albion's Eng.*, ii. 7.  
 Free and fearless.—Melb., *Phil.*, M. 3.  
 Free fight.  
 Free, full and fair discussion.  
 Freedom or franchise.—*Rolls of Parlt.*, III. i. 225.

## ALLITERATIVES.

Fresh and fair.—J. Hayward, *Tr. of Biondi's Banished Virg.*, 94.

Fresh and fat.—Horm., *Vulg.*, 250.

Fresh and fell\*.—*Chest. Pl.*, i. 114.

\* To fight.

Fret and fume.—Haughton, *Englishmen for My Money*, iii. 2 [H., *O. P.*]; Baret, *Alv.*, 1580; Sharpham, *Cupid's Whirligig*, iv. See Shak., *T. of Sh.*, II. i. 151.

Friend or foe.—*Parliament of Byrdes* [*Harl. Misc.*], *Huth Ball.*, p. 265.

Friendly and freely.—Melb., *Phil.*, 16.

Friends and fellows.—Bar., *S. of F.*, ii. 30.

Friends and fortune.—*P. of D. D.*, 20.

Frisk and frolic.—Hall, *Sat.*, VI. i. 294.

Frith and fell.

By frith and fenn.—*Cov. Myst.*, p. 264. In Gasc., *Arte of Ven.* ["Huntsman"].

Frith and forest.—Puttenham, *Partheniades*, v. 4.

Frolic and free.—A. Brome, *The Damsel*.

Front against front.—Horm., *Vulg.*, 268.

Of all fruit the flower.—*Chest. Pl.*, i. 94.

Fruits and flowers.—Gasc., *Grief of Joy*, i.; *P. of D. D.*, p. 61.

Full-faced.

Full fain.—T. Occleve, p. 79.

Full, fair and a free hearing.—Hall, *Funebria Floreæ*, p. 10.

Full feather, In.

Full-flavoured.

Full flower, In.

Full in the face.

Full nor fasting, Neither.—Ad., 1622.

Full of feeling.

Full of fun.

Fume and fret.—Robinson, *Tr. of More's Utopia*, i. 75.

Fumed, fret, and frowned.—Brathwait, *Barn. Itin.*, 3rd Pt.

Fun and frolic.

Fun was fast and furious.

Fur and feathers\*. \* Game.

Further and fare worse, Go.

Fuss and feathers.

Gaining or getting.—Cawd., *T. of S.*, 721.

[Gallant and gay.—*Rob. Consc.*, 171 (H., *E. P. P.*, iii. 238).—ED.]

Game and glee.—*Cov. Myst.*, p. 370.

Gasp or gale.—P., *Ac.*, p. 6.

## LEAN'S COLLECTANEA.

- Gasp or glome.—Pal., *Ac.*, p. 6.  
 Gaze and gape.—Barc., *Ecl.*, ii.  
 Gay and glorious.  
 Gew-gaw.—Milton, *H. of Great Britain*, ii.  
 Giff gaff.—*H. to Serving-men*, p. 130, repr.  
 Gift of the gab.  
 Gifts and graces.—Gasc., *Grief of Joy*, Pref.  
 Gin and Gospel.  
 Give up the ghost. — Baret, *Alv.*, 1580.  
 Glory of God.  
 Go against the grain.  
 God's gifts.—Bar., *S. of F.*, ii. 304.  
 Gold and goods.—Bar., *S. of F.*, i. 67.  
 Gone, goose.  
 Good and gay.—*Chest. Pl.*, i. 74.  
 Good and glad.—Bar., *S. of F.*, ii. 180; Dav., *Sc. of Fo.*, 9, 203.  
 Good and great man.  
     Great good lord.  
 Good gracious.—Bar., *C. of Lab. A.*, 8.  
 Good nor glorious.—Davies [of H.], *C. W. D. and F.*, 86.  
 Goodness and grace.—Bar., *S. of F.*, ii. 297.  
 Goody-goody.  
 Goose and gridiron.  
 Gorgeous and gallant.—Udall, *Er. Ap.*, 122.  
 Gormanders and gluttons.—Udall, *Er. Ap.*, 133.  
 Grace and godliness.—Bar., *S. of F.*, i. 65.  
 Graces or gifts.—Wimbeldon, *A Sermon at Paules*.  
 Graces or goodness.—Horm., *Vulg.*, 220.  
 Grame and grief.—*Chest. Pl.*, i. 196.  
 Gravel and greet.—*Chest. Pl.*, i, 121.  
 Great and glorious.  
 Green goose.  
 Green gown, Give her a.—Hausted, *Rival Friends*, ii. 7.  
 Grieve nor grill.—*Chest. Pl.*, 46.  
 Grim and grisly.—Horm., *Vulg.*, p. 30.  
     Grisly and grim.—*Chest. Pl.*, ii. 16.  
 Grim and grylle.—*Cov. Myst.*, p. 230.  
 Grin and gnaw.—Bar., *Myrrour of Good Maners*.  
 Grudge or grumblings.—Shak., *Tempest*, I. ii. 249.

## ALLITERATIVES.

- Grunt and groan.—*Respub.*, iv. 4.  
 Grutch and gren.—*Bar.*, *S. of F.*, ii. 130.  
 Guide and govern.—*Ib.*, i.  
 Guts and garbage.—*Melb.*, *Philot.*, Y.; *Taylor*, *Sup. Flag.*, 1621;  
     *Ford*, *Fancies*, IV. i.  
 Ha-ha!—[*James*, *Tr. of Le Blond's Gardening*, 28.—ED.]  
 Ha ha ha!  
 Habit and habitudes.  
 Hack and hew.—*Gosson*, *Sch. of Ab.*, p. 28.  
 Hair and hide.—*Gasc.*, *Supp.*, ii. 4.  
 Hale and hearty.  
 Half and half.  
 Half-hearted.  
 Haloo and hue.—*Gasc.*, *Arte of Venerie*; *Turberv.*, *Venerie*, 136.  
 Hand and head.—*Bar.*, *S. of F.*, ii. 329.  
 Hand and heart.—*R. Tofte*, *Fruits of Jealousy*, p. 68. 1615.  
 Hand in hand.—*Gasc.*, *Posies*, i. 90; *Chest. Pl.*, i. 80.  
 Hand over hand.—*M. of W. and Sc.* [*H.*, *O. P.*, ii. 364].  
 Hand over head.—*Barry*, *R. A.*, ii.; *Nash*, *Unf. Trav.*, G. 41; .  
     *Sharpham*, *Fleire*, iii.  
 Hand to hand, Join.—*Bar.*, *S. of F.*, ii. 204.  
 Hang on hand.—*Book of Curtesy*.  
 Hang the head.  
 Haphazard.—*Day*, *Isle of Gulls*.  
 Hapless and heartless.—*Melbancke*, *Phil.*, p. 28.  
 Harbour, house or hall.—*Town. Myst.*, 247.  
 Hard and harsh.—*Cawd.*, *T. of S.*, 716.  
 Hard hap.—*Skelton*, *Magn.*, 2010.  
 Hard hearted.—*Bar.*, *S. of F.*, ii. 179.  
 Hard of hearing.  
 Harm, hurt, or hindrance.—*Libel of Eng. Pol.*, ii. 176.  
 Harrowing of hell.—*Chest. Pl.*, ii.  
 Hart and hind.—*Squier of Low D.* [*H.*, *E. P. P.*, ii. 52]; *Chest. Pl.*, 51.  
 Hasty and heady.—*Horm.*, *Vulg.*, 75.  
 Hauks and hems, With.—*Sch. of Slov.*; *Middleton*, *Black Book* [*Wks.*,  
     viii. 18].  
 Haunted house.  
 Have and to hold.—*Sq. of L. D.* [*H.*, *E. P. P.*, ii. 33]; *Nash*, *L. St.*  
 Haven of health.—*Bar.*, *S. of F.*, ii. 311.  
 Haw-haw. [See Ha-ha.]



# LEAN'S COLLECTANEA.

- Hawk and hurt.—Marst., *Ins. Ct.*, iii. 2 ; Bar., *Ecl.*, iii.  
 Head and halse.—*Cov. Myst.*, 342.  
 Head and heart.—J. Hei., *Wit and Fol.*, p. 10.  
 Head over heels.  
 Head to heel, From.—Shak., *W. T.*, IV. iv. 224.  
 Health and happiness.  
 Hear, hear.  
 Heart and hand, With.—With., 1616.  
 Heart of hearts.  
 Heart-whole.—Melb., *Phil.*, N.  
 Hearths and homes.  
 Heaven and hell.  
 Heavy-heeled.—Gasc., *Gr. of J.*, iv.  
 Heavy in heart.—*Cov. Myst.*, p. 372.  
 Hedgehog.  
 Heigho !  
 Hell-hound.—Bar., *S. of F.*, ii. 135 ; *Chest. Pl.*, i. 206 ; Bullein, *G. of Hea.*  
 Help and hinder.—Horm., *V.*, 206.  
 Helping hand.—With., 1568, Ded.  
 Hem and hake\*.—*Respublica*, iii. 5.  
     \* Hawk.  
 Here or hence.—Bar., *S. of F.*, ii. 127.  
 Hew and hack.—*Christmas Prince*, vii. 1607.  
 Hide or hair, Neither.—Hau., *R. Friends*, iv. 8 ; *Town. M.*, 120.  
 High-handed.  
 High horse days and holidays.  
 High horse to ride, The.  
 Hill and hoe.—*Cursor Mundi*, 15826.  
 Hill and holt, Over.—Bar., *Ecl.*, iv.  
 Himp and hamp.—*Cobler of Canterbury*. 1608.  
 Hips and haunch.—Goss, *Pl. Tuss.*, 1596.  
 Hips and haws.—*King Alis.*, 4983 ; Melb., *Phil.*, p. 18. 1583.  
 Hit him hard.  
 Hitch-horses, To.—(Amer.)  
 Hoar hairs.  
 Hoard and heep.—Gasc., *Herbs*.  
 Hobbledohoy. Hombre de hoja.—(Sp.) Palsg., *Ac.*, i. 1.  
 Hobby horse.—Shak., *L. L. L.*, III. i. 26 ; Id., *Ham.*, III. ii. 129 ;  
     *Sch. of Slov.*, 81.  
 Hold hard.

## ALLITERATIVES.

- Hollyhock.  
 Holy hands.  
 Holy of holies.  
 Honour and obey.  
 Horn and hoof.—J. Day, *Pereg. Schol.*  
 Horns and hide.—Melb., *Ph.*, T. 4.  
 Horse hair.  
 Horse hire.—Nash, *Anat. of Absurditie.*  
 Host in himself.  
     Neither too hot nor too heavy.—Chau., *Fr. T.*, 138.  
 Hot and hot.—Udall, *Er. Ap.*, 359.  
 Hot haste, In.  
 Hot headed.  
 Hothouse.  
 Hour by hour.—Hor., *V.*, 186.  
 House and home, To eat [or turn] one out of.—Wilson, *Three Ladies of Lon.* [H., *O. P.*, vi. 368]; S. Wesley, *Maggots*, p. 44.  
 House or hall.—*Chest. Pl.*, 43.  
 House to house.  
 Household and husbandry.—*Town. M.*, 188.  
     To hover ne hone\*.—*Town. M.*, 64.  
         \* Delay.  
 Hum and haw.—Skel., *B. of Court*, 191.  
     Humming or hauling.—Nash, *U. T.*, H. 2.  
 Humble and hearty thanks.—*Book of Com. Prayer*; Gasc., *G. of G.*  
 Hunt and hawk.—Cog., *H. of H.*, p. 175.  
 Hurt and hate.—Bar., *S. of F.*, ii. 77.  
 Hurt and hindrance.—*H. to Serv.*, 154; Borde, *Diet.*, xxxix.  
 Hurt or harm.—*Huth Ball.*, p. 272.  
 Hymns and hallelujahs.—Ho., *P. of B.*, 144.  
 Impawned and imprisoned.—Melb., *Ph.*, O.  
 In and in.—B. and F., *Chances*, i. 14.  
 Industry and idleness.  
 Insult to injury.  
 Jack and Jill.  
 Jemmy Jessamy.  
 Jobbed and jowled.—J. Hei., *Wit and Fol.*  
 Joke is a joke, A.  
 Judge and jury.—Th. Jordan, *Cheater Cheated*, 1664 [in Kirkman's *The Wits*].

## LEAN'S COLLECTANEA.

- Jumping for joy.  
 Jumping Joan.  
 Keep your own counsel.  
 Kent or Christendom.  
 Kill or cure in curing.—Scot, *Philom.*, F. 8, r.  
 Kill with kindness.—B. and F., *Wo. Pr.*, iii. 4.  
 King and Keyser.—Bale, *K. John*, p. 5; *Cov. Myst.*, p. 401.  
 King or Kaiser.—*Huth Ball.*, p. 269; Gasc., *A. of Ven.*, "Hart."  
 Kiss and coll.—*Grim the Collier*.  
 Kit cat\*. [See *N. E. D.*]  
     \* The whole kit.  
 Kith nor kin, Neither.—Lyly, *Moth. Bombie*; *Wife Lapped in Moral's Skin*, 701.  
     Highest of kith and kin.—*Chest. Pl.*, ii. 181.  
     Kyf and kyn.—E. More, *Def. of Wom.*, 433. 1557.  
 Knack to know a knave. [Title of a play, 1594.—Ed.]  
 Knee to knee.  
 Knight and knave.—*Town. Myst.*, 175; *Chest. Pl.*, i. 102.  
 Know nothing.  
 Labour laws.  
 Labour lost.—Langl., *P. Pl.*, B. Prol. 181; *Knack to Know a Knave* [H., *O. P.*, vi. 516]; Gasc., *G. of G.*, i. 4; Hor., *V.*, 211; Bar., *S. of Fo.*, i. 167.  
     Lose his labour.—Horm., *V.*, 97.  
 Labour of love.  
 Lack Latin.—*Respub.*, iii. 6.  
 Lack lustre.  
 Lads and lasses.  
 Lady-like.  
 Lady-love.  
 Land and labour.  
     Land or labour.—Bar., *S. of F.*, i. 37.  
 Land and livelihood.—Bar., *S. of F.*, i. 51.  
 Land and lordship.—Dav. [of H.], *H. H. on. E.*, p. 194.  
 Land-locked.  
 Landlord.  
 Land lubber.  
 Lands and living.—R. Tofte, *Tr. of Varchi's Blaz. of Jeal.*, 83. 1615.  
 Largess and liberality.—Bar., *S. of F.*, ii. 205.  
 Last look.

## ALLITERATIVES.

- Last not least.—Lyly, *Eup.*, 343; *P. of D. D.*, 19; Quarles, *Div. Fan.*, i. 10.
- Laud and lie.—Bar., *S. of F.*, i. 105.
- Laugh and lay down.—Skel., *Why Come &c.*, 928.
- Laugh and leap at large.—Gasc., *Gr. of J.*, ii.
- Laughing and loving.—Glanvil, *Bat. upon Barth.*, f. 73.
- Law of the land.
- Lean and languishing.—Herrick.
- Learn and labour.
- Learned and lewd.—Bar., *S. of F.*, ii. 220; *Morality, Dig. MSS.*, 688.
- Learning and lewdness.—Horm., *V.*, 275; Bar., *C. of Lab.*, G. 2.
- Learned in the law.—Melb., *Phil.*, 3.
- Leave and licence.—Langl., *P. Pl.*, A. Prol. 82; *Cov. Myst.*, p. 128; Baret, 1580; Hor., *V.*, 293.
- Lenge or lende\*.—*Chest. Pl.*, i. 99.
- Less and less. \*? Lounge.
- Letter of the law.
- Lewd and lecherous.—Bar., *S. of F.*, i. 38.
- Lick his lips.—Hau., *Riv. Fr.*, ii. 7.
- Lie and lurk.—*P. of D. D.*, p. 97.
- Lief or loth.—Chau., *Kn. T.*, 979; *Leg. of Good W.*, 1639; *P. of Byrdes* [275, H., *E. P. P.*, iii. 181.—ED.]; *Town. M.*, 71; Wr., ii. 162; Bar., *S. of F.*, i. 103.
- Life and liberty.—Bar., *S. of F.*, ii. 209.
- Life and limb.—Grange, *G. A., D. 4*; *Sch. of Wom.*, 894; Melb., *Ph.*, O. 2.
- Life and lordship.—Bar., *S. of F.*, i. 189.
- Life or limb.—*Wd. and Chd.* [H., *O. P.*, i. 251].
- Lightness and lewdness.—Melb., *Ph.*, S. 3.
- Lightsome and lawful.—Melb., *Ph.*, K. 4.
- Like\* and last.—Melb., *Phil.*, 2.
- Like it or lump it. \* i.e. please.
- Liking and lee.—*Chest. Pl.*, ii. 79.
- Limb and lyth, Sound of.—*Smith and his Dame*, 145 [H., *E. P. P.*, iii. 206]; Bar., *S. of F.*, 194.
- Limb from limb.—Nash, *L. S.*
- Limb of the law.—Foote, *Lame Lover*, iii.
- Line and leisure, By.—Taylor, *Jack-a-Lent*.
- Line and leisure, To work by.—Melb., *Ph.*, p. 35.
- Line and level, By.—With., 1608.
- Line and level, By.—*P. of D. D.*, p. 124.

# LEAN'S COLLECTANEA.

- Line of life (cheiromancy).—Gasc., *Supp.*, i. 2.  
 Lineage and lands.—Tarlt., *Jests*, 95.  
 Lithe and limb.—*Town. M.*, 327; *Chest. Pl.*, ii. 44.  
 Lither and lustless.—Melb., *Phil.*, I. 4.  
 Little and loud.  
 Little and lyth.—Cawd., 713.  
 Live and learn.  
 Live and let live.  
 Live and like\*.—Cog., *H. of H.*, p. 169.  
     \* Prosper.  
 Live and look.—*P. Plow.*, xi. 57 (C. Text, ix. 49).  
 Live long.  
 Live well, laugh and be merry.—Bar., *Ecl.*, ii.  
 Liver and lights.—Cawd., 842.  
 Liver and lung.—*Cov. Myst.*, p. 181.  
 Lock and latch.—*Wife Lapped in Moral's Skin*, 938. 1575.  
 Lofty and the lowly.  
 Loiter and lurk.—E. Hall, *Chron.*, 427. 1548.  
 London to Louth, From.—*Chest. Pl.*, i. 145.  
 Long and lazy.  
 Looking and longing.—T. Tyler, p. 11.  
 Loop line.  
 Lord of lands and leede\*.—*Chest. Pl.*, ii. 182.  
     \* People.  
 Lords and ladies.  
 Lordships and lands.—*Ball. from MSS.*, i. 124.  
 Lost love.  
 Loth to lieve.—*P. of D. D.*, p. 89.  
 Lothe and leave.—Sharpham, *Fleire*, iii.  
 Love and leave, To.—Dav., *Wit's Pilgr.*, O. 1.  
 Love and like.—Gasc., *G. of G.*, iii. 4; Id., *Gr. of J.*,  
 Love and\* lust.—Cog., *H. of H.*, i. 175; Gasc., 1575.  
     \* Or.—Gasc., *G. of G.*  
 Love lack.—Barc., 1580.  
 Lovelorn.  
 Love or liking.—*Chest. Pl.*, i. 77.  
 Loving or lothing.  
 Loud and low, Both.—*Cov. Myst.*, p. 285.  
 Lout and lurk.—Bar., *S. of F.*, i. 105.  
 Low life.

## ALLITERATIVES.

- Low-lying land.
- Lower and lower.
- Lowest of the low.—Byron, *C. H.*, *St.* 38.
- Luckless.
- Lumping and lowering.—Grange, *G. A.*, *C.* ii.
- Lungs and liver.—B. and F., *W. Pri.*, iii. 4.
- Lusty Lawrence.—B. and F., *Wom. Pri.*, i. 3.
- Lusty or lazy.
- Lynch law.
- Lyte and lyte.—Gasc., *B. of Bath*, 104; Chau., *Sompn. T.*, 527.
- Mad and mischievous.—Bar., *S. of F.*, ii. 85.
- Made man.
- Made to measure.
- Maid and mazed.—*Chest. Pl.*, ii. 148.
- Maid Marian.
- Maid or matron.—*Sch. of Slov.*, 55.
- Make mention of.
- Make mincemeat of one.
- Make mischief.
- Make mountains of mole hills.—Swan, *Spec. Mun.*, p. 413, 1635; Nash, *L. S.*
- Make mouths at.
- Make much of one.—Barry, *R. A.*, iv.; Tofte, *Trans. of Varchi's Blazon of Jeal.*, p. 72.
- Make one's mark.
- Make or mar.—Stanihurst, *Ireland*, ch. viii.; *M. of W. and S.* [H., *O. P.*, ii. 358]; Tuss., *Husb.*, p. 26; Gasc., *D. B. I.*, 120; Ud., *Eras. Ap.*, 298; Bar., *S. of F.*, ii. 59.
- Make the most of the least.—*M. of W. and S.* [H., *O. P.*, ii. 357].
- Making and mending.—Tuss., *Husb.*, p. 10. 1573.
- Man and a maid, Keep.—Tennyson, *Maud*.
- Man and master.—*Sch. of Slov.*, 109.
- Man and mould.—*Cov. Myst.*, p. 3.
- Man for my money.
- Man in the moon.
- Man milliner.
- Man of mark.
- Man or a mouse, Either.—B. and F., *Love's Cure*, ii. 2; Ud., *Er. Ap.*, 298; *App. and Virg.* [H., *O. P.*, iv. 128].
- Man or maid.—*Sch. of Slov.*, 27.
- Manhood and might.—*P. of D. D.*, p. 74.

# LEAN'S COLLECTANEA.

- Manner or measure, Without.—*Barc., S of F.*, i. 51.  
 No manner man.—*Bar., S. of F.*, ii. 15.  
 Market merry\*. \* Elevated.  
 Mass and monkery.—*Becon*, i. 509.  
 Mass or mattins.—*Cov. Myst.*, p. 404.  
 Master and man.  
 Master and mistress.—*Jests of Wid. Ed.*, x.  
 Master mind.  
 Master of the mint.—*Hor., V.*, 223.  
 Mastership and money.—*Bar., S. of F.*, ii. 15.  
 Match-maker.  
 Matter and method.—*Sch. of Slov.*, 134.  
 May morning.  
 Mazed and mad.—*Town. M.*, 250.  
 Me and mine.—*M. of W. and Sc.* [*H., O. P.*, ii. 362]; *Bar., S. of F.*, ii. 301.  
 Meal or in malt, Pay in.  
 Nor meal nor malt nor mean.—*Dav., D. B. I.*, 50.  
 Meal-mouthed\*.—*T. Heyw., F. M. of W.*, p. 21.  
 \* False.  
 Mealy-mouthed.—*Prov. Husb.*, iv.  
 Mean, By no manner.  
 Meane and maine, To use.—*Melb., Phil.*  
 Measures, not men.  
 Meat and medicine.—*Bullein, B. of D., A. a.* 2.  
 Meat and money.—*H. W. to Spital*, 536.  
 Meat for your master.—*R. B.*, i. 546.  
 Meddle and muddle.  
 Meddle or make.—*Shak., M. Ado*, III. iii. 48; *Id., Tr. and Cr.*, I. i. 14.  
 Medicines and means.  
 Meed or merit.—*Barc., S. of F.*, ii. 157.  
 Meek and mild.—*Cov. Myst.*, p. 102; *Bullein, B. of D.*  
 Meet his match.—*Ad.*, 1622.  
 Men and maidens.—*Bar., C. of Lab., A. f.*  
 Men and manners.  
 Men or money.—*Ly. Bessy* (Percy Soc.), 31.  
 Mend matters.  
 Mend your manners.  
 Merchant-man.—*Respub.*, v. 6.  
 Mercy and manhood, Without.—*Horm.*, 261.

## ALLITERATIVES.

Merry-making.

Merry meeting.—Shak., *M. Ado*, V. i. 310; W., 1608.

Merry month of May.

Messe and matins.—*J. Bon and Mast. Par.*, 147.

Midsummer madness.

Might and main.—*M. of Wit and Wis.* (Shak. Soc., p. 8); *Cov. Myst.*, p. 47; *Ches. Pl.*, 11; *Wd. and Child* [H., O. P., i. 251]; *Thersites* [H., O. P., i.]; *M. of W. and Sc.*, 16 [H., O. P., ii. 364]; *Gasc., Gr. of J.*, ii.

Might and mastery.—*Chest. Pl.*, ii. 2.

Might and mind.—Bar., *S. of F.*, ii. 312.

Mild and meek.

Mild and mood.—*Chest. Pl.*, i. 77.

Milk-maid.

Mince the matter.

Mind and manners.—*H. to Serv.*, 108.

I have neither mind nor maw to it.—Ho., *Py. of Beasts*, p. 80.  
1660.

Mind and matter.

Mind and memory.—Barc., *S. of F.*, Prol. p. 14.

Mind and might, With all his.—Bar., *Ecl.*, iv.

Mingle and multiply.—Barc., *S. of F.*, ii. 222.

Miracles and marvels.—*Chest. Pl.*, ii. 164.

Mirth and melody.—*Cov. Myst.*, p. 378; *Chest. Pl.*, i. 96; Bar., *C. of Lab.*, G. r.

Mirth and mourning.—With., 1608.

Mirth moving.

Mischief and malice.—Bar., *S. of F.*, ii. 131.

Mischief and murther.—Huloet.

Mistress and maid.

Mite or morsel.

Mock and mow.—Pals., 1530; *Gasc., A. of Ven.*; Bar., *S. of F.*, i. 112.

Mocks and mows.—Shak., *Temp.*, III. iii. Stage dir.; Melb., *Phil.*, p. 26; Sp., *F. Q.*, VI. vii. 49; Brathwait, *Hon. Ghost*, p. 118.

Money-market.

Month's mind or Trental.

See Nares, who refers it to pregnancy.

More and min.\*—*Town. M.*, 134.

\* Greater and less.

More and more.—*Sch. of Slov.*, 109; *Gasc., Gr. of J.*, iii.

More than a match.

More the merrier.



## LEAN'S COLLECTANEA.

- Morsel for manners.**  
**Mother of mischief.**  
**Mothers' meeting.**  
**Much of a muchness.**  
**Mudd or marsh.**—Horm., *V.*, 261.  
**Muf nor moon.\***—*Town. M.*, 59.  
   \* Mutter nor mumble.  
**Murder and mischief.**—Barc., *S. of F.*, i. 32; Id., *Ed.*, iii.  
**Music mad.**  
**Music-master.**  
**Musings and mazings.**—Melb., *Phil.*, 3.  
**Must and may.**—Gasc., *Masque of Mont.*, 1575.  
**Mutton-monger.**  
**Name and nation.**  
**Name and nature.**—Dav., *Pict. of Plague, Poems.*  
**Nature's nobleman, One of.**  
**Near neighbours.**  
**Neat and nimble.**—Melb., *Phil.*, *U.* 3  
**Necessary and needful.**—Cawd., 649.  
**Neck or nothing.**  
**Need and necessity.**—Cl., *P. P.*; Bar., *C. of Lab.*, *H.* 3.  
**Nell and Nan.**—W. Wager, *Long. thou Liv.*; Dr.  
**Never the near\*.**  \* Narre-nearer.  
**Next to nothing.**  
**Nice by name and nice by nature.**—S., *P. C.*, i.  
   Fine\* new nothing.—R., 1678; *H. W. to Spital*, 316.  
   \* Nice.  
**Nightingales\* of Newgate.**  
   \* Cf. Turnpike sailors.  
**Noon and night.**  
**Not to be named with nod and nap.**—Horm., 296.  
**Nothing to nobody.**  
**Now or never.**—Dav. [of H.], *Pict. of Plague*, p. 226.  
**Odours and ointments.**—Horm., *V.*, 17.  
**Off and on.**—Nash, *T. of N.*, *E.* 4.  
**Off or on.**—*M. of W. and Sc.* [H., *O. P.*, ii. 362].  
**Oh, oh.**  
**On and off.**—Mass., *N. W.*, i. 3.  
**One and other, Both.**—Gasc., *D. B. of Bath.*  
**One by one.**—Scot, *Philom.* [*Phoenix.*]  
**One or other.**—*Sch. of Wom.*, 197.

## ALLITERATIVES.

- Open to an offer.  
 Ordain and oversee.—*Chest. Pl.*, ii. 88.  
 Out and out.—*Cov. Myst.*, p. 205.  
 Over and above.  
 Over and over.—*Shak., M. Ado*, V. ii. 31.  
 Pain and penance.—*Barc., Ecl.*, ii.  
 Pains and penalties.—*Cawd., T. of S.*, p. 392.  
 Pain and pleasure.  
 Pains and profit.—*Bar., S. of F.*, i. 166.  
     By palace or by pale.—*Stans Puer ad Mensam*, 200.  
 Pangs and pains.—*Cawd., T. of Sim.*, 442.  
 Paper and parchment.—*Cawd., T. of Sim.*, 443.  
 Paried and picked.—*Cawd.*, 716.  
 Parisches and puddings\*—*Dunbar, Mer. of Edin.*  
     \* Tripe and intestines.  
 Parish priest.—*J. Heyw., Jo. Johan*, p. 7.  
 Parson of yr parish.—*Melb., Phil.*, 33.  
 Part and parcel.  
 Party and party, Between.  
 Party of pleasure.—*Baret*, 1580.  
 Past and present.—*Bar., S. of F.*, ii. 101.  
 Pastime and pleasure.—*Gas., G. of G.*, iii.  
 Patience perforce.—*M. of W. and W.*, p. 27.  
 Patriarchs and prophets.—*Cov. Myst.*, p. 106.  
 Pay the piper.  
 Pay the price.  
 Peace and plenty.—*Chest. Pl.*, i. 156.  
 Peace and prosperity.—*Horm., V.*, 79.  
 Peace at any price.  
 Peace party.  
 Peak and pine.—*Shak., Mac.*, I. iii. 23.  
 Pearls and precious perrye.—*Chest. Pl.*, ii. 82.  
 Peasant proprietor.  
 Pedlar.  
 Peer of Parliament.—*Town. Myst.*, 308.  
 Pen and pencil.  
 Pennance and pain.—*Chest. Pl.*, ii. 175.  
 Penny in the pound.  
 Penny paper.  
 Penny wise and pound foolish.—*Burton, Anat. of Mel.*

Pickpocket.

Pick-purse.—*Respub.*, v. 9; Udall, *Er. Ap.*, 136.

Pie-powder.

Pig in a poke.—*Sir T. More*; Hausted, *Rival Friends*, v. 5.

Pill or to poll me, To.—*T. Tyler*, 1598; Bullein, *B. of Def.*, Aa. 2

Pillar to post\*, From.—*Vox Populi*, 184. 1547; *R. B.*, iii. 175; .  
*way to Spital*, 715. \* ? Whipping post.

Pilling and polling.—*Mar. of Wit and W.*, p. 25.

Pink of propriety.

Pin's point.

Pint pot.

Pish and pough.—Heath, *Epigr.*, p. 65. 1650.

Piss-pot.

Pit-a-pat.

Pitch and pay.—*Piers of Ful.*, 206 [H., *E. P. P.*, ii. 9]; *Mir. for M.*  
374; Shak., *H. V.*, II. iii. 49.

That pitch and pay or keep their day.—Tusser, *Life*, 24. 15

Pitching and paving.

Plain and profitable.—Barc., *M. of G. Man.*, Prol.

Plain but pleasing.

Plain prose.—Barc., *S. of F.*, i. 151.

Play or pay.

Pleasant and profitable.—Cawd., *T. of S.*, 776; Bar., *S. of F.*, i.

Pleasure and pastime.—Bartlett.

Pleasure and profits.—Bar., *Ep.*, iii.

Pleasure or pain.—Bar., *S. of F.*, i. 154.

Pole to pole, From.

Poll and pill\* the poor.—Spen., *F. Q.*, V. ii. 6; Wager, *Longer* :  
*Livest*, E. 42. \* Rob and strip.

Pomp and pride.—*Respub.*, ii. 1, 1553; *Chest. Pl.*, 82; Bar., *S. of*

## ALLITERATIVES.

- Post to pillar.—H. ; Middl., *F. of L.*, v. 3.  
 Pots and pans.—Hall, *Sat.*, iv. 3 ; Horm., *Vulg.*, 155.  
 Pound and penny.—Skelton, *Mag.*, 1794.  
 Poverty and pain.—Bar., *S. of F.*, i. 232.  
 Poverty and penury.—Cawd., *T. of S.*, 733.  
 Power and prosperity.—Horm., *Vulg.*, 63.  
 Praise and prayer.—*H. to Servg.*, 109.  
 Prayer and praise.—Greene, *Quip &c.*  
 Prayers and persuasions.—Lodge, *Wit's Mis.*, 94.  
 Preach and practise.  
 Prejudice, pomp or place.—*P. of D. D.*, 2157.  
 Pretty Poll.  
 Pretty puss.—With., 1608.  
     Tip-top with price or prayer.—Bar., *Ech.*, iii. ; Heyw., *Love's Mistress*, p. 42.  
 Prick and praise.—Withals, 1608.  
 Prick and proke\*, To.—P. Holland in *N.*  
     \* Joke.  
 Prince of Peace.—*Chest. Pl.*, ii. 89.  
 Prink and prank (Exorno).—Coles ; W.  
 Privy and pert\*.—Horm., *Vulg.*, 129.  
     \* *i.e.* private to public.  
 Profit and pastime.—Gasc., *C. of Phil.*  
 Profit and please.—*Cov. Myst.* ; Barc., *S. of F.*, i. 16.  
 Profit and pleasure.—Whit., *Vulg.*, 132.  
 Prone and pry (as a bird on its perch).—Grange, *Golden Aphrod.*, T. 4.  
 Proof plates.  
 Proof positive.  
 Proper and peculiar.—Grange, *Golden Aphrod.*, K. 2 r.  
 Props and pillars.—Lodge, *Wit's Mis.*  
 Prose and poetry.  
 Proud and pitiless.—Bar., *S. of F.*, ii. 198.  
 Proud nor pert.—Bar., *M. of G. M.*  
 Proud or presumptuous.—Horm., *Vulg.*, 74.  
 Proud pulse, To feel the.  
 Provender proud (horse).—Gas., *G. of G.*, iv. 7.  
 Prowling and poaching.—*H. way to Spital*, 308.  
 Public or private.  
 Punishment or pain.—Bar., *S. of F.*, i. 172.  
 Pure and perfect.—Cawd., *T. of S.*, 658.

LEAN'S COLLECTANEA.

**Purgatory pains.**—*Chest. Pl.*, ii. 182.

**Purge and purify.**—Cawd., *T. of S.*, 724.

**Purple and paule, Belapt in.—Skelton, Co. Cl., 312.**

**Purse or in person, To pay in.**

**Purse proud.**

Quake and quiver.—Nash, *Unf. Trav.*, G. n.

**Quality and quantity.**—Nash, *Terrors of the Night*.

**Quantity and quality.**—Bullein, *Gov. of Health*, 136.

Quench nor quell.—Melb., *Phil.*, B. 3.

Quibs\* and quiddits.—Greene, *Quip &c.*  
\* Taunts.

**Quick and queaving.**—Gasc., *Grief of J.*, iii.

Quick and quething\*.—Pal., *Ac.*, Y. 3.

**\* Talking.**

Quid pro quo.—Bullein, *Gov. of H.*, f. 121.

### Quirks and quibbles.

Alas! her joy I quevy and quake.—*Cov. Myst.*, p. 122.

**Quiver and shake.**—*Hutch Ball.*, p. 241.

### Rabble rout, The.

**Rout and rabble.**—Hall, *Fun. Flo.*, p. 19. 1660.

## Rack-rent and ruin.

**Rack-rent—rackt rents.**—T. Lodge, *W. Mis.*, p. 66.

**Improve your lands and racke your rents.—Melb., Ph., 22.**

## Radical reform.

Rage and rail.—Fulwell, *Ars. Adul.*, H. 4.

Ragged and rent.—Skelt., *Mag.*, 1988; Bar., *Ecl.*, iii.; Baret, 1580.

Ragged rhyme.—Gas., *Herbs*, i. 373.

## Ragged Robin.

Ragman's roll.—Barc., *M. of G. Man.*, Prol.

Rags and russet.—Hau., *Riv. Fr.*, v. 4.

## Rail and river.

## Railroad.

Ramp and reave—to get by any means, fair or foul.—Carr, *Craven Gloss.*

Ramping and a roaring lion.—C., *Pr.*

**Ramrod.**

Ransack and range, To.—Horm., *Vulg.*, 258.

Rant and roar.—T. Hall, *Fun. Flo.*, p. 34. 1660.

Rap and rend.—Pal., *Ac.*, Q. 2.

Rap and rend.—Had., II. ii. 78; Palsg.; Dryd., Prol. to *Disappointment*, 54.

A rape-ripe rachell.—Melb., *Phil.*, L. 3.

## ALLITERATIVES.

- Rash and reckless.—Russell, *B. of Nurt*.  
 Rational religion.  
 Reason and revelation.  
 Reason is right.—*Parl. of Byrdes*, 18; *Gasc., Gr. of J.*, ii.; *Chest. Pl.*, ii. 163; *Proud Wyves Pater Noster*, 262. 1559-60.  
 Rebel rout.—*Jack Straw* [*H., O. P.*, v. 390].  
 Recreation and rest.—Cawd., 618.  
 Recreation or reply.—Bar., *M. of G. M. (Temp)*.  
 Red rose redolent.—Bar., *S. of F.*, ii. 16.  
 Reeve and robber.—Huloet.  
 Reject or refell.—Halle, *Union*, [*Hen. IV.*], f. 28. 1548.  
 Renown and royalty.—*Chest. Pl.*, i. 95.  
 Rent and revenue.—*Health to Serv.*, p. 146. 1598.  
     Rents and revenues.—Baret, 1580.  
 Rent roll.  
 Respite or recreation.—H., 261.  
 Revel rout.—*Wd. and Ch.*, [*H., O. P.*, i. 365]; Skelt., *B. of Courte*, 368.  
 Rhyme nor reason, Neither.—Montg., *Ag. Fort.*  
     *Time.* You know that all such things are subject to time,  
         Therefore me to withstand is no reason nor rhyme.  
                 *Trial of Treasure* [*H., O. P.*, iii. 296].  
     Il y a ne rithme ne raison.—Joubert, *Er. Pop.*, I. iv. 6.  
 Rib-roasted.—Nash, *L. S.*; B. and F., *Scornful La.*, ii. 1.  
 Rich and rare.  
 Riches and renown.—Bar., *S. of F.*, ii. 14; *Chest. Pl.*, ii. 181.  
 Riddance of bad rubbish, A good.  
 Right and wrong.  
 Right royal.  
 Ringing or roaring of the woods (*Mugitus*).—Baret, 1580.  
 Ripe or rotten.—Chau., *Reve's Prol.*, 21; *Huth Ball.*, p. 263.  
 Road to ruin.  
 Rob and reave.—Gasc., *Herbs*.  
 Rock and rate a child.—*P. of D. D.*, p. 73.  
 Rolling in riches.  
 Romance and reality.  
 Root and rind.—Gay, *Wife of Bath*.  
 Rope ripe, or ungracious wag halter.—Huloet.  
 Rot and rust.—*Doctour D. Ale*, 53; *Robin Redbreast*; W., 1568  
 Rough and ready.

# LEAN'S COLLECTANEA.

- Rough and rugged.—*Gasc., Gr. of J.*, ii.  
 Rough as it runs.  
 Rough rider.  
 Rough rochel and rascal.—*Horm., V.*, 160.  
 Round and round, To go.  
 Round robin.  
 Royal road.  
 Rude and rustical (people).—*E. Hall, Chron.*, p. 27. 1548.  
 Ruffs and reeves (most).  
 Ruffyn and Raynell.\*—*Chest. Pl.*, 84.  
     \* Demons.  
 Rule and reed, To.—*Chest. Pl.*, i. 197.  
 Rule of the road.  
 Rule the roast.—*Skelt., Mag.*, 813; *Huth Ball.*, 138; *Gosson, Sch. of Ab.*, 132; *Sc. of Slov.*, 82.  
 Rum and true religion.—*Byron, D. J.*, ii. 34.  
 Run and range.—*Bar., S. of F.*, i. 303.  
 Run and read.  
 Run nor ride.—*Bale, K. John*, p. 14.  
 Run the risk of.  
 Runagate Robin\*.—*Tusser, Huswif*, p. 7.  
     \* Beggar, thief.  
 Rysshe\* and reed.—*Horm., V.*, 178.  
     \* Rush.  
 Sad and sage.—*Barc., M. of G. M.*  
 Sad and sober.—*Cov. Myst.*, p. 102; *Bar., S. of F.*, i. 113.  
 Sad and sorry.—*D. of Cr.*, 60.  
 Sadness and sorrow.—*Bar., S. of F.*, ii. 282.  
 Sadness and sport.—*Bar., S. of F.*, ii. 277.  
 Safe and sound.—*Sq. of L. D.* [*H., E. P. P.*, ii. 40]; *Cov. Myst.*, 137;  
     *Gasc., Gr. of Joy*, Pref.; *Chest. Pl.*, i. 119; *Gower, C. A.*, ii.  
 Safe and sure —*Wager, R. M. M. &c.*; *Bar., S. of F.*, ii. 275.  
 Said or sung.—*C., P. P.*  
 Saint and sinner.  
 Salve and sore.—*A Gorgious Gallery*, p. 9. 1578.  
 Save or spill.—*Wife in Morel's Skin*, 261. 1575; *A Gorgious Gallery*,  
     p. 11.  
 Saviour of society.  
 Savour for stink.  
 Say and seal.  
 Say and swear.—*Sch of Slov.*, 84; *Gasc., Sup.*, 13; *Ud., Er. Ap.*, 364.

## ALLITERATIVES.

Scabby and scurvy.—*H. W. to Spital*, 112.

**Schism shop.**

Scorn and scaithe.—Dunbar, *T. M. IV.*, 358.

Scrape and scrall.—*Sch. of Women*, 235.

Scrape and snudge.—*H. W. to Spital*, Prol. 25.

**Scribble and scrawl.**

**Scrip and scrippage.**—Shak., *As Y. L.*, III. ii. 151.

Scrip or scroll.—Chapm., *Mayday*, ii.

Sea and shore.—Dav., *H. H. on E.*, 90.

By sea and sand.—*Town. M.*

**Sea-serpent.**

**Sea shore\***.                      \* i.e. coast.

Sea-sick.—Gasc., *Gr. of J.*, 1.

Sea side.—Tusser, *Life*, 16. 1573; Huloet; *D. of Creat.*, 41; Bordo.  
*Int. to Kn.*, xxviii.; Bullein, *G. of H.*, f. 41.

**Seal-skin.**

Search and seek.—Barc., *S. of F.*, i. 55.

Seated in state. See *Chest. Pl.*, i. 176.

**Second sight.**

Secret and still.—Bar., *Ecl.*, iii.

Secret and sure.—Dunb., *T. M. W.*, 284.

**Secret service.**

See and be seen.—Green, *Thieves Falling Out; Christmas Prince*, 1607.

**See-saw.**

Seek and to save, To.

God ye save and see\*.—*Chest. Pl.*, i. 109.

\* *i.e.* look on, protect.

**Self-sacrifice.**

**Self-same.**—Gasc., *Gl. of Gov.*, ii.; Melb., *Phil.*, Aa. 3.

The self and the same.—Palsg., *Ac.*, D. 1540.

**Self-seeking.**

**Sense and sensibility.**

Serve and starve.—Gasc., *Poies*, i. 91.

Sewer and servitour.—Melb., *Phil.*, p. 48.

### Shadow and substance.

Shadow or substance.—Day, *Law Tricks*, iii.

**Shake in his shoes.**

Shank and shulderyn.—*Cov. Myst.*, p. 182.

**Share and share alike.**

Sharp and sore.—Bar., *S. of F.*, ii. 167



# LEAN'S COLLECTANEA.

- Sharp and sour.—Bar., *Ecl.*, i.  
 Sharp-set.—*H. to Serv.*, p. 125; B. and F., *S. Voy.*, iii. 1.  
 Sharp, short, and decisive.  
 Sharpshooter.  
 Shaven and shorn.  
 Sheep-skins.  
 Shells and shalls.—[Ascham in] Harington, *Nug. Ant.*, i. 161.  
 Sherris sack.  
 Shield and save.—*Cov. Myst.*, p. 104.  
 Shift and shove.—Tusser, *Life*, 35. 1573.  
 Shilly-shally.  
 Ship-shape.  
 Shirt and smock.—*Wife in Morel's Skin*, 521.  
 Shiver and shake.  
 Short and sweet.—Midd., *Mad World*, v. 2; *P. of D. D.*, 112; A. Brome, *Ans. to Ep. from Tr.*; Dav., *Sc. of F.*, p. 50.  
 Short and swift.—Lodge, *W. M.*, p. 100.  
 Short shrift.—Shak., *Ric. III.*, III. iv. 97.  
 Show and substance.—Melb., *Phil.*, p. 43.  
 Shrugging and shrubbing.  
     A Jew disconcerted and plotting revenge.—Nash, *U. T.*, N. 1.  
 Shut up shop.  
 Sick and sore.—Horm., *V.*, p. 32; Bullein, *B. of D.*, Aa. 2.  
 Sick at stomach.  
 Sick nor sorry, Neither.  
 Sick of the sullens.—B. and F., *W. Pri.*, iv. 4; Lodge, *W. Mis.*, 95.  
 Sicking and sorry.—*Chest. Pl.*, i. 108.  
 Sickle and scythe.—Tuss., 1573.  
     From side to side.—Bar., *S. of F.*, ii. 194.  
 Sigh and sing.—*Chest. Pl.*, ii. 82.  
 Sigh and sorrow.—Skelt., *Mag.*, 2334.  
 Sight and smelling.—Horm., *V.*, 243.  
 Sighs and sobs.—*Respub.*, v. 2; *P. of D. D.*, p. 91.  
 Sight for sore eyes.  
 Sign and semblance.—Shak., *M. Ado*, IV. i. 32.  
 Sign, seal, and deliver.  
 Signs and for seasons.  
 Signs and shadows.—*Chest. Pl.*, ii. 20.  
 Silly sooth, In.  
 Silver streak of sea.

## ALLITERATIVES.

Simple Simon.

Sin and Satan.—Cawd., 725.

Sin and shame.—Bar., *S. of F.*, i. 224.

Sin and sorrow and shame.—Taylor.

Sinew and skin.—*Chest. Pl.*, ii. 139.

Sing-song.—S. Wesley, *Maggots*. 1685.

Single speech.

Single-stick.

Sink or strike on ground.—Bar., *S. of Fo.*, ii. 55.

Sink or swim.—Udall, *R. D.*, i. 3; Shak., *1 H. IV.*, I. iii. 194; W., 1616; *Huth Ball.*, p. 233; B. and F., *Nightw.*, iii. 3; Midd., *F. of L.*, ii. 4; W. Wager, *L. Thou Liv.*, C. 41.

Sit and sew.—*Hwy. to Spital.*, 1034.

Sit nor stand, Neither.—*Harl. MS.*, 1141; Russ., *B. of Nurt.*, 1144 (E.E.T.S.); Bar., *S. of F.*, i. 288.

Six and seven.—Shak., *Rich. II.*, II. ii. 122.

Sizes and sessions.—Ud., *Er. Ap.*, 295.

Skyscraper.

Slack and sham fast.—Horm., *V.*, 224.

Slap bang.

Slap dash.—*P. Rob.*, 1750, Introd.

Sleep and snort.

Sleep sweetly and soundly.—Udall, *Er. Ap.*, p. 68.

Slept still and sound.—Bar., *C. of L.*

Slip or slide.—Bar., *S. of F.*, ii. 318.

Slip-shod.

Slip slop.

Sloth and sluggishness.—Horm., *V.*, 75.

Slothful and sluggish.—Cawd., 701.

Slow and soft (pace).—Bar., *S. of F.*, i. 181.

Slow and sure.

Slow but sure.—D.

Slumber nor sleep.—Bar., *S. of F.*, ii. 189.

Slut and sloven.—Tuss., *Husw.*, p. 8.

Smack and smooth.

Small and slender.—*P. of D. D.*, p. 53.

Small shot.—Nash, *L. S.*; Dek., *S. D. S. of L.* [Arb., p. 26].

Smeared\* and shorn.—Becon, i. 610.  
*i.e.* greasy.

Smell of virtue.—Cawd., *T. of S.*, 367.

Smell smock.

## LEAN'S COLLECTANEA.

- Snapshot.
- Snort and sleep.—Bar., *Ecl.*, ii.
- Snort and snore.—Borde, *B. of H.*, 83.
- So-so.
- Soapy Sam (a character).
- Sober and sage.—Borde, *Int. to K.*, xxiv.
- Sober sadness, In.—Skelt., *Mag.*; S. Wesley, *Maggots*, p. 126; W.
- Soft and slick.
- Soft sawder.
- Soil or sand.—Dav., *Sc. of F.*, 250.
- Solar system.
- Sole and separate use.
- Son of a seacock.
- Son of the soil.
- Sonde\* and sea.—*Cov. Myst.*, p. 25.
- Song no supper, No.                      \* Sand.
- Song or sentiment.
- Sooth to say.—Gasc., *D. B. I.*, 143; *Chest. Pl.*, i. 226.
- Soothsayer.—Bale, *K. John*, p. 30.
- Sore and sad.—Bar., *S. of F.*, ii. 180.
- Sorrow and sicking.—*Chest. Pl.*, 35.
- Sorrow and sighing.
- Sorrow and spleensick.—Huloet.
- Sorrow to sorrow, To add.—*Cov. Myst.*, p. 105.
- Sorrows and sickness.—Bar., *S. of F.*, ii. 139.
- Sorts and sizes.—Mass., *N. W.*, iii.
- Soul or sense.—Day, *Law Tricks*, 1; J. Dav. [of H.], *S. Sec. Husbd.*
- Sound sense.
- Sour and sharp.—With., 1586.
- Spare or spill.—*Chest. Pl.*, i. 209.
- Spear and shield.—*P. of Byrdes*; Grange, *G. A.*, D. 4.
- Speer and spy.—*Town. M.*, 68.
- Speech and spell.—*Cov. Myst.*, p. 123.
- Spend and spare.—Pasquil's *Palinodia*. 1619.
- Spick and span\*.—W., 1616; Gasc., *Gr. of J.*, ii.
- Spirit and spunk.                      \* New.
- Spoil sport.—Day, *I. of G.*, F. 2; Kill., *Par. Wg.*, iv. 3.
- Spot and stain.—R. Tofte, *Blazon of Jeal.*, p. 84.
- Spread and spring.—*Chest. Pl.*, ii. 181.
- Sprenkle and sparkle.—Barc., *Ecl.*, v.

## ALLITERATIVES.

- Spring and spread.—*Town. M.*, 173.  
 Spurn and spit.—*Chest. Pl.*, ii. 36.  
 Squeeze and strain.—Cawd., 659; Gasc., *G. of J.*, ii.  
 Stacks and stubble.—Cawd., 730.  
 Stage struck.  
 Stamp and stain.  
 Stamp and stare.—Pasquil's *Palinodia*. 1619.  
 Stamp and start.—Ud., *Er. Ap.*, 228.  
 Stand and stare.—*Chest. Pl.*, 48.  
 Stand still.—Gasc., *G. of J.*  
 Stand still and stiff.—*Respub.*, v. 515.  
 Stare and start.—Melb., *Ph.*, 114.  
 Stare and startle.—Ho., *Par. of Beasts*, 88.  
 Stark stiff.—Horm., *V.*, 38.  
 Stay and strength.—T. Hall, *Fun. Flo.*, p. 35.  
 Stayed and settled.—Cawd., 1682.  
 Stem to stern.  
 Stick and stone, Both.—Udall, *Er. Ap.*, 215.  
 Stiff and strong.—*Chest. Pl.*, ii. 76.  
 Stiff and stubborn.  
 Stille\* ne sherde†.—Lyly, p. 114.  
   \* Stile.                   † Gap.  
 Stir your stumps.  
 Stirring stick.  
 Stock and store.—*Huth Ball.*, p. 261; Gasc., *Gr. of J.*, ii.  
 Stocks and stones.—R. Wimbledon, *Serm.*, 1388.  
 Stop and stay.—Dav., *Sc. of Fo.*, 264.  
 Store and stark.—*Guy of Warwick*, 9704, ed. Turnb.  
 Storm and strife.—*P. of D. D.*, p. 75.  
 Storm and sunshine.  
 Storm nor shower.—Bar., *Ecl.*, i.  
 Stout and stern.—*Chest. Pl.*, ii. 41.  
 Street or styte.—*Chest. Pl.*, ii. 179.  
 Strength and stature.—Dav., *Wit's Pilgr.*, O. 1.  
 Strike sail.—*Hickscorner* [H., O. P.]; Cawd., *Tr. of Sim.*, 453.  
 Stripes or strokes.—Ud., *Er. Ap.*, 128.  
 Strive against the stream.—*Respub.*, v.; Gasc., *D. B. I.*, 85; Bar.,  
   *S. of F.*, ii. 32.  
 Stroke and strife.—*Cov. Myst.*, p. 344.  
 Strong and stout.—*Sq. of L. D.*, 1001 [H., *E. P. P.*, ii. 60].

## LEAN'S COLLECTANEA.

- Strut and stride and stare.—Herrick.  
 Strut and swagger.  
 Study and schoolage.—*Dial. of Creat.*, 105.  
 Sturt and strife.—Dunbar, *Seven Deadly Sins*.  
 Such and such.—Cawd., 716.  
 Suit and service.—Gasc., *D. B. of Bath*; Dav. [of H.], *H. H. on E.*, 235.  
 Suit of sables.  
 Sum and substance.—Hall, *Fun. Flo.*, p. 38.  
 Sun and shade.  
 Sunshade.  
 Sunset.  
 Support and sustain.—Bar., *Ecl.*, iv.  
 Sure and stable.—*C. Blow. T.*, 170 [H., *E. P. P.*, i. 101].  
 Sure and steadfast.—Bar., *S. of F.*, i. 110.  
 Suretyship.  
 Surly and sour.—D.  
 Swear and stare.—*Sch. of Wom.*, 134. 1541.  
 Swear and swagger.—Hall, *Fun. Flo.*, p. 34; *Mor.*, 42 [*Digby MS.*].  
 Sweating sickness.—Nash, *U. T.*, D.  
 Sweepstake.—Cawd., *T. of S.*, 493; Huloet.  
 Sweet and sour.—Dunb., *T. M. W.*, 489.  
 Swelt and sweet.—Chau., *Milleres T.*, 3703.  
 Swine of the sea.—Bar., *S. of F.*, ii. 55.  
 Swing and sway, Bear the.—Fulwell, *Ars Adul.*, D. 3.  
 Swink and sweat.—*M. of W. and S.*, p. 15; Gasc., *Po.*; *Cov. Myst.* p. 30.  
 Sword and shot.—Dav. [of Her.], *P. of Plague*, p. 241.  
 Sword and spear.  
 Swords and staves.—*Chest. Pl.*, ii. 31.  
 Ta-ta.  
 Table-talk.—Haughton, *Englishmen for my Money*, ii. 1 [H., *O. P.*, x.]; Hausted, *R. Fr.*; Cawd., 799.  
 Table-turning.  
 Take a turn.  
 Take and teen.—*Chest. Pl.*, i. 153.  
 Take by tally.—Chau., *C. T.*, Prol. 570.  
 Take to task.—B. and F., *Val.*, ii. 6.  
 Take your time.  
 Tall talk.

## ALLITERATIVES.

- Tare and tret.  
 Taste and tact.  
 Taste and try.—*P. of D. D.*, p. 132.  
 Taste or touch.—*Dav., Sc. of F.*, p. 23.  
 Taters and touch.  
 Tattered and torn.  
 Tea and turn out.  
 Tea-taster.  
 Tea toast and butter.  
 Teach tricks.—*Sc. of Slo.*, 88.  
 Tedious and terrible.—*Bar., S. of F.*, i. 135.  
 Teene and trag.—*Chest. Pl.*, p. 16.  
 Teetotal.  
 Teetotum.  
 Tell-tale.—*Shak., T. G. V.*, I. ii. 133.  
 Tempest or tourment.—*Bar., S. of F.*, i. 150.  
 Tender and true.  
 Tender or travelling\*.—*Chest. Pl.*, i. 111.  
   \* Travail.  
 Thames and Tyne, Betwixt.—*G. G. N.*, iii. 4.  
 Thee and thine.—*Grange, G. Ap., L.* 4.  
 Thee and thou, To.  
 Then and there.  
 There or thereabouts.  
 Thick and thin, Through.—*Chau., Reves T.*, 146; *M. of W. and S.*,  
   [H., *O. P.*, ii. 331].  
 Thick and threefold.—*Becon*, i. 590.  
 Thief taker.  
 Thieves and traitors.—*Dial. of Creat.*, xi.; *Horm., Vulg.*, 169.  
 This and that and t'other.—*M. of W. and S.* [H., *O. P.*, ii. 362].  
 Thought and trouble.—*Barc., C. of L.*, Prol.  
 Thousands upon thousands.  
 Thread and thrum.—*Shak., M. N. Dr.*, V. i. 278.  
 Throbs and throes.—*T. Adams, Wks.*, p. 654.  
 Through and through.  
 Tickle-tail.  
 Tidings and tales.—*Chest. Pl.*, ii. 102.  
 Tied and tethered.—*Cawd.*, 629.  
 Tilt or tournament.—*Lodge, Wit's Mis.*, p. 20.  
 Timber toes.

# LEAN'S COLLECTANEA.

- Time and tide.  
 Time and truth.—Dek., *Gull. H.*  
 Time and tyne, To keep.—Dav. [of Her.], *C. W. of D. and F.*, 60.  
 Time of trial.  
 Time table.  
 Time taker.  
 Time to time, From.  
 Tip of one's tongue, On the.  
 Tip the traveller.  
 Tip too. As it were a tiptoe.—Scot, *P. Plat. of Hop.*, p. 45; Baret, 1580; Horm., *Vulg.*, 301.  
 Tit for tat.—*Look About You* [H., O. P., vii. 475].  
 Tint for tant.—Halliwell, *Dict.*  
 Toil and moil.—Midd., *Inner Temple Masque*.  
 Toil and trouble.  
 Tom Tiddler.  
 Tom Thumb.  
 Tom tom.  
 Tongue-tied.—Lyly, *Emp.*, 265; With., 1568; Borde, *Int. to K.*, xiii.; Horm., *V.*, p. 31. 1519.  
 Too too [Exceedingly].—*M. of W. and W.* (Shak. Soc.); *Huth Ball.*, p. 78.  
 Tooth and tail.—Bar., *M. of G. M.*, *Prud.*  
 Top and tail.—J. Hew., *Jo Joh.*, p. 5; W.  
 Top of the tree.  
 Top over tail.  
 Top to toe.—Goss., *Sc. of Ab.*, p. 28; Dek., *G. H.*  
     From toe to tap.—*A Gorgious Gall.*, 1578, IV., repr.; Bar., 1580; *Cov. Myst.*, p. 326; Heiw., *Wit and Folly*, p. 22.  
 Topsy-turvy\*.—*P. of D. D.*, 8. 1576.  
     \* Topside t'or way.  
 Torn and tattered.—Cawd., 620.  
 Toss and turn.—Goss., *Sc. of Ab.*, p. 28.  
 Tossing and tumbling.—Huloet. 1552.  
 Tossing and turning.—Gasc., *Gr. of J.*, iv.  
 Touch and take.—*Fr. Bakon's Proph.* (Per. Soc.), 1604; *Town. M.*, 120.  
 Touch and taste.—Cawd., 649.  
 Tower and town.—*Chest. Pl.*, i. 155.  
 Toys and trifles.—*Sch. of Sl.*, 26.  
 Trade and travel.—*Str. Met. of Man.*, p. 31.

## ALLITERATIVES.

- Trains or treachery.—Melb., *Ph.*, B. 63.  
Tread on one's toes.  
Treasure-trove.—Lodge, *Wit's Mis.*, p. 12. 1596.  
Tremble and trot.—*M. Magd.*, *Digby MS.*, 555.  
Trey and tene.—*Cov. Myst.*, pp. 7, 18.  
Trial trip.  
Trials and temptations.  
Trick and trim.—With., 1586.  
Tricks of the trade.  
Tricks upon travellers.  
Tried and trusty.  
Tried to tell.—Melb., *Phil.*, i. 2.  
Truth, the whole truth, and nothing but the truth.  
    Let the truth be tried out.—Horm., *V.*, 210.  
Try and trust.—N. Breton, *Court and Country*, p. 193; Grange,  
    *G. Ap.*, i.  
Tub thumper.  
Tumble and toss.—Cawd., *Tr. of Sim.*, p. 216. 1600.  
Turf or twig, Without.—Dav. [of H.], *H. H. on E.*, ii. 46.  
Turn and turn about.  
Turn of the tide.  
Turn tail.—*Int. of Youth* [*H.*, *O. P.*, ii. 26].  
Turn the tables.  
Turntable.  
Turncoats and timeservers.—Cawd., *T. of S.*, p. 476.  
Twiddle your thumbs.  
Twist and turn.  
Twist and twind.—Gasc., *B. of Bath.*  
Two twos, In.  
Tyburn tree.  
Uncomely and unaccordingly.—Horm., *V.*, ii.  
Ure and use.—*H. to Servg.*, p. 153.  
Vanity and vexation.  
Vice and villainy.—Bar., *S. of F.*, i. 52.  
Void and vain.—Bar., *S. of F.*, i. 108; *Chest. Pl.*, 10.  
Waggons and wains.—Becon, i. 560.  
Wail and weep.—Chau., *C. of Love.*  
Walk and wend.—*Cov. Myst.*, p. 52.  
Walk in her way.—Wager., *L. Thou Livest*, C. 4. 1568.  
Want and woe.—Dav., *Sc. of Fol.*, p. 105.



## LEAN'S COLLECTANEA.

- War upon war.
- War-whoop.
- Ware and wise.—W. Wager, *Long. Thon Liv.*; *Chest. Pl.*, ii. 38.
- Wash and wring.—*Sch. of Wo.*, 178; Borde, *D. of H.*, i. 1.
- Washer woman.
- Watch and wake.—*Chest. Pl.*, i. 145.
- Watch and ward.—Sp., *F. Q.*, I. iii. 9; Lyl., *Eup.*, 24; Tuss., *Husw.*; *Lady Bessy* (Per. Soc.), p. 13; Gasc., *G. of J.*, N.
- Watcht and warded.—Barnfield, *Combat.* 1598.
- Watchwords.—Baret, 1580; Horm., 252.
- Water wagtail.
- Water works.
- Waves and winds.—Gasc., *D. B. of Bath.*
- Wax and wane.—Cawd., 715; Bar., *S. of F.*, ii. 319.
- Way of the world, The.—Horm., *V.*, 219.
- Wayward and waspish.—Cawd., 711.
- Waywarden.
- Weal or woe.—*K. of Curt.* [H., *E. P. P.*, ii. 76]; *P. of Byrdes*; *Chest. Pl.*, 38; Bar., *S. of F.*, i. 70; *Sq. of L. D.* [H., *E. P. P.*, ii. 28].
- Wear out your welcome.—Nash, *T. of N.*, D. 4.
- Wear the willow.
- Weather wise.—*Str. Metam. of Man*, p. 6, 1634; Melb., *Phil.* x.
- Weather worn.
- Wedded wife.—*Ly. Bessy* (Percy Soc.), p. 19; Grange, *G. A.*, C. iv.
- Week in, week out.—Longf., *Village Blacksmith.*
- Ween it and wot it.—*Lib. and Prod.*, iv. 2 [H., *O. P.*, viii.].
- Weep and wayment.—Sp., *F. Q.*, II. i. 16.
- Weeping and wailing.—Horm., *V.*, 138.
- Well and wisely.—Bar., *C. of Lab.*, F. 3.
- Well and wisely bestowed.—Horm., *V.*, 59; Wh., f. 24.
- Well and worthily.—Bar., *S. of F.*, ii. 213.
- Well wisher.
- Welth and wo, In.—*Hw. to Spital*, 954.
- Wet and weary.—Porter, *T. A. W.* [H., *O. P.*, vi. 366].
- Weary and wet.—*Town. M.*, 317.
- What's what, To know.—*M. of Wit & S.* [H., *O. P.*, ii. 357]; Ford, *Lo. Mel.*, iv. 2.
- Wheels within wheels.
- Wheelwright.

## ALLITERATIVES.

- Whig or whey [buttermilk].—Cotg.  
 Whip and whey.—Lev., 1570.  
 Whip and whur.—Udall, *R. D.*, i. 2.  
 Whirlwind.  
 Whiscum, whascum\*.—Crowne, *Juliana*, ii.; *Mor.* [*Digby MS.*].  
     \* Blows.  
 Who was who.—Chau., *Reves Tale*, 380.  
 Whoop and halloo.—F. Seager, *School of Virtue*, 256. 1557; J. Hei.,  
     *Wit and Folly*, p. 19.  
 Why and the wherefore.—Gasc., *Supp.*, i. 1.  
 Wide world, The.—Cov. *Myst.*, p. 210.  
 Widow's weeds.  
 Wilderness and woods.—*Dial. of Creat.*, 90.  
 Wile nor weapon.—Melb., *Phil.*, B. 64.  
 Willing or nilling.—Horm., *Vulg.*, p. 24. 1519.  
 Will-o'-the-wisp.  
 Wily Wat.—N. H. W.  
 Wimble and wight.—Spen., *Sh. Kal.*, Mar.  
 Win and wear.—*M. of W. and S.* [H., O. P., ii. 355].  
 Win 'em and wear 'em.—Midd., *Roaring Girl*, iii.  
 Wind and water, Twixt.  
 Wind and water-tight.—*Hway. to Spital.*, 1615.  
 Wind and waves.—Gasc., *B. of Bath*.  
 Wind and weather.—*Hickscorner* [H., O. P., i. 185]; Bar., *S. of F.*,  
     i. 150; W. Wager, *Longer Thou Livest*, F. ii.; Horm., *Vulg.*,  
     102.  
 Wind and wet.—Skelton, *Magn.*; R. B., iii. 83.  
 Wine and walnuts.—Tennyson.  
 Wine and water.—Greene, *Quip &c.*  
 Wine and women.  
 Wise and ware.—*Sch. of Wom.*, 610.  
 Wise woman.—Huloet.  
 Wishy-washy.—*Sch. of Wom.*, 910.  
 Wit and will.—Gasc., *Fruit of Warre*.  
 Wit and wisdom.—Gasc., *Posies, Adv. of Author.* 1575.  
 Wit and worthiness.—Bar., *S. of F.*, i. 207.  
 Wit or wight\*, By.—*Mir. for Mag.*, p. 11.  
     \* Cunning or force.  
 Wither and waste away.—Bullein, *B. of Def.*, 78.  
 Wittingly and willingly.—Cawd., *T. of S.*, 729.  
 Witty and wise.—*World and Child* [H., O. P., i. 252].

## LEAN'S COLLECTANEA.

- Wo and wretchedness.—*Bar., S. of F.*, i. 99.  
 Woe and wickedness.—*Chest. Pl.*, 18.  
 Woe worth thee.—*Skelton, Mag.*, 2129; *Lupton, All for Money*.  
 Woman is his weakness.  
 Woman of the world.—*Shak., A. Y. L.*, V. iii. 4.  
 Wonders of the world.  
 Wood and water.—*J. Heiw., Wit and Folly*, p. 21.  
 Woof and warp.—*Greene, Quip &c.*  
 Woolward, To go.—*P. Plow. Vis.*, B. xviii. 1.  
 Word to the wise.  
 Words and wind.—*Sch. of Slo.*, 81.  
 Words and works.—*Barc., M. of G. M. (Temp.)*.  
 Work and wages.  
     Wages for work.—*Scot, Philom.*, "The Ass," G. 3.  
 Work his will.—*Town. M.*, 206.  
 Worldly wealth.—*Barc., Sh. of F.*, i. 188.  
 Worldly wisdom.—*Ib.*, i. 27.  
 Worldly worship.—*Ib.*, i. 266.  
 Wormwood.  
 Worn and withered.—*P. of D. D.*, p. 118.  
 Worse and worse.—*P. of D. D.*, p. 69.  
 Worse for wear.  
 Worst comes to the worst, If the.—*Gay, Wife of Bath*, ii.  
 Worthy and worshipful.—*Cogan, Haven of Health*.  
     Nat worthy the while to.—*Horm., Vulg.*, 48.  
 Wotting and weening.—*Hey., Ep.*, iv. 96.  
 Wraprascal.  
 Wringing wet.  
 Writhe and wrest.—*H. way to Spital.*, 638; *Becon*, i. 610.  
 Wygges and wagges.—*Skelton, El. Rummyng*.  
 Year's end to year's end, From.  
 You and yours.—*Respublica*, v. 3.  
 Zigzag.

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